\$3,00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no kuman shrine, seeks neither place nor applause; she only asks a hearing.

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## CHICAGO, MAY 1, 1869.

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## Biterary Department.

Written for the Religio-Philosophical Journal. LAND OF MY YOUTH.

DY MRS. M. E. CLARKE. Land of my youth! fair morning land, Thy tints the great All-father planned. And scattered with unsparing hand His glories o'er earth beaming strand. Scoure the hearth-stone, mountain-walled My mansion broad; and meadow-halled, Blue-domed, with snowy clouds enrolled, Burnished with the sunset's gold. O home of youth! Blest household band!

That gathered in my youth's fair land.

I see thro' mist thy ferny plains, I feel the breath of spring tide rains, And down the lilac blossoming lanes I hear the robin's yearning strains,-Along the uplands' swelling hight. The erchards rolled their lines of light, Blent with the maples' rosy glow The hawthern flung her wreath of snow; And day and night a hymning band Make music thro' my youth's green land,

I mark the wild phlox' crimson bleed, Where English pours his turbid flood, And tiny brown qualls hide their brood, In the shadow of the fragrant wood. O winds! astray from tropic bowers That strew these lows plains with flowers, Awakening with thy balmy breath, Pale violets from their trance of death; Methinks thine anthems softly grand Were learned, far in my youth's green land.

My youth's fair land, I may not see While time on earth shall dwell with me. Tho' my free feet, c'er land and sea, Should press all chemes in search of thee And yet, I know when I shall break My earthly prison-house, and take My way along those shining spheres,-Lost now in mists of sordid years That I among my loved shall stand, And hail once more my youth's green land. Lytle City, Iowa.

## WILFRED MONTRESSOR:

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND ORIME.

BY THE AUTHOR OF "PLORENCE DE LACY, OR THE COQUETTE," ETC.

## BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXII.

THE COUNSELOR—THE BURGLAR'S RECEPTION. On the same morning, at a few minutes past en o'clock, James Fogle slowly mounted the broad steps leading to the main entrance of the Egyptian Tombs. Near the top of the steps, in a lounging attitude, stood a person of medium stature, and thin, sharp, contracted features.—His small, gray eyes—his retreating forehead his nose sharp pointed, and slightly hooked—his large mouth, filled with white, projecting teeth, as well as his general bearing, were outward inlications of the impudence, cunning, and selfishness of his character. He wore a black, seedy coat, white linen pantaloons, buckskin shoes, and , beaver hat, rather the worse from age and bad

"Anyth ng stirring to-day, Counselor Tif-ien?" inquired James Fogle, as he approached the lounger, and was greeten by a slight nod of

Only a single habeas corpus, this morning." replied Counsilor Tiffen, rubbing the palms of is hand gently together.

"You are at leisure, then ?" "As idle and lazy, Fogle, as a black snake on a sammer morning."

"I have a chent for you." The gray eyes of Counselor Tiffen grew bright

as James Fogle uttered these words; and when in token of his sincerity, he thurst a bank note ci the denomination of ten dollars, into the hands of the counselor, the entire leatures of Counselor Tiffen sparkled with animation.

"Mr. Fpgle," said the counselor, in smooth, liquid tokes, "I shall be extremely happy to serve you."

"It is not a personal affair," replied James "The fee which I have given you is on behalf of a man named Williams, who was arrested, a day or two since, in the act of commit-

ting a burglary."
"Is he here?" inquired Counselor Tiffen, pointing the fore finger of his right hand toward the prison.

"He is," replied Fogle drily.

"Has he plenty of the rags,"—continued the counselor, with a peculiar flutter of the bank note that he had received from James Fogle. "A green hand," replied the other, in a slight y contemptuous tone, "as I have heard, compelled, by his necessities, to choose between a desperate venture and the alms house."

'His name, Fogle?" Andrew Williams."

Poor!" exclaimed the counselor, glancing from the bank note toward James Fogle; "poor and taken in the act! I am afraid there is but little chance for him."

"The man has friends, who are willing to assist him, but do not want to be known in the Deciness."

" This money comes from them?"

"Exactly."
"That puts another face on the matter," said
the counselor, winking at James Fogle. "A great deal can be done with money, in this re-

"As you happen to know," interposed the counselor. "It is pleasant to be employed by a client, Mr. Fogle, who has the means of success at his command. There is scope for invention, for manœuvering, for un ingenious display of

"Money will not be wanting, in this case," remarked Fogle, "but I have not alluded, as yet to the services expected of you."

"Described in testimony, eh?"

"Williams was arrested by the policeman, in the very act, and nothing can save him on the day of trial. The poor devil has a sick wife and two or three starved brats at home, and is continually in the dumps about them. Can't you get him out on bail? that is the question,

"Easy enough. Let one of his friends come forward--bail won't be more than a thousand

dollars." "I tell you, Tiffen, that you are to manage the whole business. Your acquaintance with people of property is extensive. Can't you find some responsible person to give the ball required by the court, for a trifling consideration!"

"You are a sly fellow," replied the counselor, runching Eogle once or twice in the ribs. "there

punching Fogle once or twice in the ribs; "there is no use in attempting to mystify you. I know precisely, what you are after, and I can accom-

plish it; but not for ten dollars. "A retaining fee, counselor. As for the rest 'no cure, no pay.' Procure the bail for Williams and I have twenty-five dollars more, in my wal-

let, which shall be yours."

"If any man in the city can do it, I can," replied Counselor Tiffen. "I will see the prisoner this morning, and make the necessary arrangements. Before three o'clock, he shall be at lib-

"If you want me," said James Fogle, " call at Marvin's toward evening, and you will hear of

"I say, Fogle," exclaimed the counselor, as the thief descended the granite steps. " Well."

"Twenty-five dollars?" Fogle nodded significantly.

The counselor hummed his favorite air, "Molly put the kettle on," and followed, with his eyes, the unattractive figure of James Fogle until he disappeared on turning the corner of Leon-

At two o'clock of the same afternoon, Counselor Tiffen presented himself before police-justice Drinker, at the Center-street police sta-

"I appear before your Honor," said the counselor, gravely, "in behalf of my client, Andrew Williams, detained in the city prison by virtue of a warrant of committal issued from this office. The prisoner applies, through his counsel for admission to bail."

At the request of Teffen, an officer was dispatched to conduct Andrew Williams from the

jail into the presence of the magistrate. The countenance of Andrew Williams, as he entered the room in the custody of the officer, was downcast and anxious. His eyes turned with a momentary gleam of hope, on the person of Counselor Tiffen, but his imploring glance received no encouraging response, and his aspect became as despairing and hopeless as be-

"This man, Williams, is committed for burglary, and for along and abetting in an atrocious assault upon an officer in the discharge of his duty. Serious oftenses these are, Mr. Tit-

"Policeman Jones will satisfy your Houor that Homes is but slightly wounded," said the counselor. "The fact is, that this unfortunate criminal, under the pressure of absolute want, was induced by the notorious burglar, Hugh Simouson, to engage in the dangerous enterprise of breaking into and roubing a private mansion. He has always been esteemed an honest. industrious man, and has supported himself and his family by the labor of his hands. His wife is now lying daugerously sick, and he is naturally very anxious to return to his home, if only for a lew days. I trust that your Honor will view his application tavorably, and admit him to bail in a moderate amount—such as may reasonably be demanded from a poor and almost friendless man."

"Have you any property, Williams, any real property?" asked the magistrate, in a loud, au-

thoritative tone, The prisoner stared wildly at the justice, as if he scarcely comprehended the question. "He has none," said Counselor Tiffen; "the

man is exceedingly poor," The magistrate reflected a few moments, and said, in a tone of decision, addressing Counselor

The prisoner is admitted to bail, on his per sonal recognizance in the sum of five hundred dollars, and on the recognizance of a good and respec able freeholder, a citizen of this State, in the like amount."

The counselor bowed respectfully to the magistrate, and turning upon his chair, winked significantly at a plainly dressed man, who sat behind him on a bench-in company with a half a dozen spectators.

" Is your ball present, Williams?" asked the

Counselor Tiffen conversed with Andrew Wilhams, in a low tone, for a second or two, and then said, aloud: "John Hickley."

"Here," said the man on the spectator's bench to whom the glance of Counselor Tiffen had been previously directed. As he spoke, he rose from his seat, and advanced several steps toward

the justice.

"What is his name, Mr. Tiffen?"

"John Hickley."

"Are you a freeholder, Mr. Hickley?"

"Where is your property situated?"
"In Ulster county. I have a deed for sixty acres of good farming land."

"What is its value?" "I have refused a thousand dollars for it this morning," replied the man, glancing at Counselor Titten.

"Have you no property in the city of New York?" 'None, your Honor, except my household

furniture." "I have no knowledge of this man," said the magistrate, addressing the lawyer. "His answers are likely enough true, but there are great complaint in regard to bailing prisoners, and I prefer that you should offer another per son as bail "

"Your Honor will recollect that the prisoner is, as I have stated, a poor and almost friendless man.: It has not been without extreme difficulty that Mr. Hickley has been induced to come forward, and I know not to whom beside we can apply. I am ready to youch personally for the respectable standing of Mr. Hickley."

Do you know anything of his circumstan-"No, nothing except what he has related to

"Mr. Hickley, are you willing to swear to the truth of the answers you have given to the questions heretofore propounded by me?"

The man hesitated an instant, and looked in-

quiringly toward Counselor Tiffen. "Of course he will," said Tiffen, with total unconcern. "It can do the man no harm to

swear to the truth." The oath was administered—the recognizan ces were filled up and duly executed.

"You can go about your business, Williams," said the magistrate; "your business is settled." "Merciful God," exclaimed the prisoner, start ing to his teet, "I am free to go home?"

Whenever you will," said Counselor Tiffen, taking Andrew Williams aside. "Only remember this, that you must appear before the Court of Sessions at the time named in your recogniz ance or Mr. Hickley will be mulcted in the sum of five hundred dollars."

"I shall forget nothing, Mr. Tiffen. A thou-

sand, thousand thanks." "Don't make a fuss. Williams." said the Coun selor, with a slight curl of the lip. "Go away quietly, and mind what I have told you."

Histemporary release from prison removed a load of misery from the heart of Andrew Wil liams. As he reached the open street and be held the dingy buildings, the crowds of passers by, and the bright sunlight, he could not refram from an exclamation of joy. But his thoughts reverted instantly to the humble abode of his wife and children. He hastened homeward, run ning sometimes at full speed.

On arriving at the entrance of his residence he cautiously opened the front door and stole up statre. The door of his wife's apartment was ajar. She was speaking in a low, feeble voice. He listened.

"I am anxious about your father, Jane," were the first words he heard distinctly "He will suffer terribly from anxiety and remorse. You must go to the prison and see him. They will not refuse you admission, to him if you claim the privileges of a daughter. Do not reproach him, Jane, by word or look. Speak kindly tohim-comfort him-releve him of all needless fears on my account-tell him that I love him yet, and remember him continually in my pray-

Overcome by his feelings, Andrew Williams rushed into the chamber, and sobbed like a

The invalid turned to yard the door, half raised herself in the bad, and excending her emancited hands, shreked j yittly: My interinstict."

Andrew Williams caught his wite in his arms and pressed her to his beat with a tender, agonizing embrace.

Her head dropped on his bosom. Many hours of mr the had passed in sadness and buterness of spirit, but her last moment

was a moment of joy.

The husband and daughter mingled their tears together.

The Great Telescope at Chicago.

The University of Catago possesses one of the largest telescopes in the world-perhaps the largest. The destroed work of this wonderful telescope is to make, in connection with the nine chief observatories of Europe and America, an entirely new caralogue 250,000 stars, determining the right ascens in and declination of each particular star, so that by observing its position astronomers may, in far . If ages, be able to de clare in what direction it has proceeded through the dimunable voids. At this moment it is slow ly and sciently performing us subtime work, and furnishin those far off astronomers data upon which to base their calculations respecting that mighty problem, the direct motion of the sun, through space. When this is solved, data will also be abundant for locating the position of the gient cental suo, around which indhonsupon millions of other suns, popularly denominated stars, do in all probability revolve. The great work being divined among the ten principal observatories of the world, will make the share of it falling to the Chicago observa ory 25,000 stars-upon each one of which the most careful observations will be made and recorded. It will require about ten years to accomplish this stupendous work, and when it is done we may expect some most uno ciant as conomical discoveries.

Persevere steadily in whatever you undertake, and success will be your reward.

## Philadelphia Department

Salutatory.

Having been called unexpectedly to this department, it may be proper to say a few words of greeting to our readers.

We have no promises to make, because we know performances are what the world needs to-day. There are theories in abundance, but as was said of the laborers in the harvest fields, the practical workers "are few." Modern Spiritualism having entered its majority, has been familiar to us during those twenty years of its wonderful, youthful pilgrimage. We have seen it from the exterior and the interior, and have written and published a few of the thoughts and impressions, that have come to us during those

We should shrink from the arduous labors of this position, did we not know that we have loving and sympathizing friends, all over the land, and many noble and true hearted guides, whose hands are continually reaching down to us, and whose voices are ever echoing in our ears,"work on for the great and glorious cause of Spiritualism." for like the grand old king of day, in the outward, its rays are now penetrating all minds and reaching all lands and all people! The light which is streaming in beauty from the mountain peaks of the Summerland, is spreading its glory over science and art, philosophy and religion, and a new era has dawned upon the

Blessed are they whose eyes have seen it, and who have realized its earliest twilight.

With such encouragement and such feeling, we buckle on the harness, and ask our readers to go with us on the beautiful journey of life, culling flowers whithersoever we may, and drink ing the sweet waters of truth and love, as we move on toward a more intimate relationship and acquaintance with the unseen, but which is the only real and enduring.

We shall endeavor to make our department worthy of this cause, and as from week to week, we greet the readers of the Jounnal, we trust former ties and stronger mutual interest sh all be established between us, and as these ties and interest are not to be limited to the narrow circle of time, we shall prize them accordingly.

## Appreciation.

There are few words in the language which convey so important a meaning as this. Heaven is appreciation, and the place of suffering is almost always that of misunderstanding and want of it.

The first experiences of our lives begin with pleasure or pain, arising from the manner in which we are appreciated. The fond and loving mother, with an intuitive sense, feels our wants long before we can give any definite form of expression to them; the stranger, without this power of appreciation, seems cold, cruel and repulsive, and almost all the chains of life are

As we advance in life's journey, our experiences change, but our desire for appreciation is ever present, and the early trials of youth are often betrer experiences from misunderstanding of our feelings. The keenest of these come from those we love most tenderly, when they are unable to appreciate our feelings. How often do young persons turn away in anguish and repeat the idea, "Have ye not been with me all this time and yet ye know me not?"

As we grow older, the same feelings with bitter disappointments come to us. When we go out into the world among strangers, especially in foreign countries, where we do not understand the language, and are not understood, we must suffer, even as the light hearted Irishman in Lover's story, who fancied he knew the French language, because he had learne I three words of it, " parlez rous francais," - we shall be doomed to disappointment. But of all the suffering from want of apprecia-

tion, sensitive medicand particularly woman with her finely developed organization and delicate intuitions, are those whose feelings are most intensely outraged. All over the land, we hear the wails of sorrow

from crushed and bleeding hears, whose fondest hopes and highest aspirations have been slighted, and even sheered at by those whose ruder natures, though true to their own plane, cannot understand or appreciate them. We see this every day in families, and there are few cases in which it is difficult to prescribe a remedy.

On, how many souls there are that are languishing for that true happiness and leve that 'Charlestown, Mass.

alone can come to them through the beautiful channels of appreciation. Fathers and mothers, study to appreciate your children, seek to draw them nearer to you by that kindness and love which will enable you to unlock the rich treasure-house of their minds, in which you may learn the most pure and and beautiful lessons of life.

Husbands and wives, you who should stand together in the holy relations of conjugal love, let it be your constant and earnest endeavor to understand and appreciate each other, for you may rest assured, that from this stream alone can flow the most real and perfect happiness which we can experience.

Let each individual turn over the pages of memory, and ask himself wherein he has enloved the purest and most exalted happiness. and we believe all will agree that it was during the hours of true appreciativeness.

In the beautiful kaleidoscope of life, how many of its pictures are broken and disturbed; but not one of these which have been seen in the pure light of a true appreciation. Upon all these, we can dwell with continued pleasure,and while we enjoy them in the present, we know them which prophesy of grander realizations in the future, when we shall see and be seen, understand and be understood, better than we can in this sphere of existence.

#### A Pennsylvania Diamond -- The Largest in the world.

A remarkable diamond story has been set afloa in the eastern part of this state, which is briefly as follows: Nearly a century ago an old gentleman in the lower part of Virginia, picked up a ston to throw at a rabbit; the stone glittered in the sun and the old gentleman concluded to take it home to the children to play with. Shortly afterward the family physician happened to see the stone, and off red six dilliers for it but the family would not sell. Subsequently a trusty friend, about to visit, Europe, was given the stone and, upon his reaching London, he consulted an old lapidary named Knox, who, after careful examination, declared that "All America is not able to buy that stone." A Jew, whom the trusty friend afterward consulted, informed him not to come out withthe stone again without a guard as he would be robbed were it known he had it. The friend returned home and delivered up

the precious gem. Some time afterward a party of six Marylanders offered for the stone, in land and negroes, the equivalant of \$100, 000, which was refused. The old man died, and the stone remainedin the family for several generations; and recent ly, so runs the story, it came into the possession of Dr. Dougherty, of Mechanicsburg, Pawhose children are legal heirs. It is claimed to be a diamond of first quality, and weighs 450 carats, while that of the Rajah of Mattao(?) said to be the largest in the world, weighs only 367 carata. The stone has been sent away to pass the scruting of the ab'est scientific men in the country, and the Harrisburg State Guard, which is responsible for the story, of which the above is an outline, says" there is reason to believe that Au erica can boast of the largest diamond in the world."

## Paper Comns.

To the various paper productions of this paper age—paper collars, paper shirts, and even paper w not coats, hounces and hats-must now be added paper o films M. Szereimey, their inventor, scens to have a belief in the universal adaptabilmy of paper totall needs of civil zed life. He undertakes to coat sings with it, and make them impervious to shot; in employs it in the manufacture or construction of recket cases, powder canisters, railway carrages, drain pipes and par-ty walls. He claims that it is at once lighter, stronger, harder and en mer than any other material historio in use for these purposes, not excepting from and steel and stone. His object in introducing it in the manfacture of coffis is to ob am what so many people rather absurdly e insider a desideratum—a perfectly air-tight, waterproof, and camp defying shell, which nothing from without can penetrate, and nothing from within can escape. The Zopissa paper coftin, in which these conditions are said to be fulfilled, is a solid looking structure very much resembling, in build and thickness, the ancient munmy cases preserved in the British Museum.

## Wanted an Easy Place.

Rev. Henry Ward Beecher sometime since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request;—" Get me an easy situation, that honesty may be rewarded." To which Mr. Beccher replied; "Don't be an editor if you would be easy." Do not try the law. Avoid school keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandisc. Abbor politics. Keep away from lawyers. Dan't practice inclicinc. Be not a farmer nor mechanic; acither a soldier, nor a sailor. Don't study. Don't think, Don't work, None of them are easy. O, my honest friend you are in a very hard world! I know of but one real, easy place in it. That is the grave."

M'There Is a man down South who has moved so often that whenever a covered wagon comes near his house his chickens all fall on their backs and cross their legs, ready to be tied and carried to the next stopping place.

Prof. Bond, a wire walker, has retired from business. He fell and broke his neck, lately, at

## Bacific Department.

EX.....BENJAMIN TODD

The Principles of Spiritualism Taught in Nature.

In our last week's article on this subject, we took the ground that utility, beauty, progression and love, were ever taught in Nature. Now, we remark that these teachings contain all the great lessons of life; hence, when our religious friends ask, "What will you give us instead, if you take

Answer: We give you God's Old and New Testaments,—Nature the Old Testament, and Man the New Testament. So if the Bible were wiped out of existence to-morrow, we should not be without a revelation from God. And those who make themselves the best acquainted with this revelation, are best acquainted with its Author, best acquainted with the relations that we bear to Him, and also best acquainted with the relations between man and man

In our afficie last week, we gave some illustrations to show that Nature teaches us the lessons of utility, beauty, progression and love; we will pursue the same course in the present article. Let us call your attention to the seasons in their annual changes, commencing with Spring.

When old Sol starts on his Northern tour, the icy chains that have bound the laughing rivulet, the skipping brook and the leaping caseade, begin to relax, and they go dancing on in their joyous glee to fulfill their grand destiny. The crocuses and hyncinths begin to bloom, the buds to swell and burst, the birds to choose their mates and build their nests, and at last amid blooming flowers, bursting buds and singing birds, old gray-haired Winter progressively glides into the flowery lap of Spring.

Here certainly is progress, use and beauty, all combined. But these infallible signs indicate to the husbandman that the proper time has arrived when he must prepare the soil-and sow the seed for the coming crop. Mark now, how strictly in accordance with the progressive law, does the work of growth go on. First the tender blade comes peeping out of the warm bosom of mother earth, and day by day, increases in stature. Then see how gracefully the growing corn bowsits leaves of green; how majestically it rears its tasseled head on high, and how heautifully from its girdle hang out the silken cords. There are many people in the world that are such perfect utilitarians that they see no beauty in all this. They only see so many bushels at harvest time, and so many dollars for their money-bags.

But behold with what luxuriousness of beauty, Nature bedecks herself beneath the strong and fructifying rains of the summer sun; notice the white and red roses, the blushing peonies, the delicately formed china asters, the crimped-leaved poppies, the majestic tiger-lilies; nor would we forget the morning-glories from whose beautifully shaded cup the rising sun drinks his nectar sweet, and whose beauty lingers but an hour; nor would we be unmindful of the tiny flowers whose bright eyes and smiling faces fill our souls with beauty; nor of the sunflower, the holly-hock, and all those or a stateller class; all bloom in beauty and loveliness, covering the earth with delight and making the air redolent with fragrance. How beautiful are all the flowers and how I love them. It seems sometimes as though they were only so many foot-steps of angels, scattered over our pathway here to lure us to fairer worlds above, where immortal flowers bloom and never fade.

But Summer grows weary at last with the burden of her fruitfulness, and pours the result of all her toil in the gorgeous lap of Autumn. The fields that all summer long were green with growing grain, are covered all over with a ripening crown of glory; then, again, the woods,—

"O, I love to gaze on the grand old woods Dressed in their russet, gold and brown. And one by one, to see their tinted leaves, Softly, gently, come falling down.

They seem to me like glit'ring rubies bright,
Plucked from some lofty, regal crown.
To righly grace the solemn marriage rite
Of Summer green with Autumn brown."

Who does not love the Autumn? Those beautiful October days, so dream-like, as though they were especially made for meditation. Everything so still, and the bright rays of the sun are softened by the haze of the atmosphere. The Autumn ofttimes, in its brightness, reminds me of some toll-worn pilgrim, drawing near the end of life's journey after an active life well spent. Just as his steps begin to descend the valley, the radiance of the brighter world breaks around, and a smile lights up his countenance with immortal beauty, delightful to behold ere death draws his dark curtain over the scene.

## Transubstantiation.

"At Morpeth, England, the rector said that he haped the doctrine of the real presence of Christ in the sacrament, would be preached throughout

the length and breadth of the land." It seems by the above that the doctrine of transubstantiation, which clung so tenaciously to the mind of Luther after he had thrown off the yoke of Catholicism, has not been entirely eradicated as vet from the minds of the Protestant clergy. This only illustrates the idea of how hard it is to forsake the follies of ancient times, especially if they have their foundation in a fallacious religious custom. Of all the erroneous doctrines ever taught by Christianity, this, perhaps, is one of those possessing the least harm, and yet at the same time, one of the most ridiculous. The idea that when the articles of the Eucharist have been blessed by the priest, they become the actual body and blood of Christ-how absurd!

Protestantism denies the doctrine of transubstantiation, and claims to partake of the Eucharistic feast only in gemembrance of the crucifixion of Jesus Christ for their sins. This they do in most of the churches, once a month. If these stated times are an indication or how often they think thus of Christ, with many of them, the thing should occur less frequent. But, if you average the mater, perhaps once a month might do.

## Church and State.

"A meeting of evangelical ministers of the English Church was recently held at Islington, and a resolution was unanimously passed that the vital interests of Christianity, the honor of God and the welfare of the nation, are inseparably bound up with the maintenance of the union of the church

with the State."

How poor, weak and puerile is that religion that has not inherent life and vitality sufficient for its own maintenance without being backed up and

enforced by divil power. God, undoubtedly, would feel himself highly honored to be backed up by the civil government of England, a nation that has been guilty of more tyranny, cruelty and legal barbariem than almost any other nation on the globe. It has generally been considered that the Holy Trinity, Father, Son and Holy Ghost, were responsible for the welfare of the Christian church.

But it seems that this alliance of the Three Gods, in the minds of the English divines, are not sufficient to look after the entire interests of the concern without the assistance of the English Government.

In our opinion, Great Britain has about as much as she wants to do in taking care of her various dependencies, and settling up the claims Brother Jonathan holds against her, without having anything to do with religion just now.

#### Children's Progressive Lyceum.

Bro. S. S. Sones:—On the twentieth of December last, Rev. W. F. Jamieson re-organized the Children's Progressive Lyceum in this place, and on the 31st ult., and 1st inst., we gave exhibitions consisting of recitations, declamations, singing, music, tableaux and closed with the beautiful parior theatrical, "Cinderella."

We had large and appreciative audiences, and the exhibition was unanimously declared to be the best entertal ament of the kind ever given in Central Illinois, Springfield included.

Our Lyceum has averaged seventy-five members and officers, and is in fine working order, and we expect to give another exhibition in about three months which will far surpass the one just given. H. H. Philbrook, Conductor.

Havana, Ill., April 11th, 1869.

## Literary Jotices.

"Planchette or the Despair of Science."

The Chicago Daily Times reviewing the above work, says many truthful things. We reproduce the article not because it contains anything more than justice demands should be said for so good a book, but to show that the Times, as well as many other leading journals of the secular press, begins to feel the necessity of treating Spiritualism with that courtesy, which justice demands:

"It is not clear why Mr. Epes Sargent-for though the book in hand is published anonymously, we are informed that this gentleman is the author—should have entitled this work "Planchette," unless it was under the opinion that a popular subject would command the attention of a greater number of readers than would that of common "Spiritualism," which has been written about ad nauseam. The book is, however, nothing more nor less than a compendium of spiritualistic manifestations along with commentations upon the manner in which they have been received. It has the advantage over other books of the kind by being the product of a man whose enthusiasm is tempered by a fair degree of reason, and who has not accepted the doctrines in which he has faith without an intelligent investigation of the development of the new philosophy. The author of "Plan-chette" may be as grossly deceived as ever man was, but the deception is one that has extended to his knowledge, which is by no means limited: to his researches, which have been large and horious and to his own reasoning t

It is on this account, many would affirm, that the book will be all the more dangerous. But why dangerous? The spirit which advances this sentiment is that of the middle ages, and not of the present day of progress and knowledge. Why should it he dangerous, if it be possible to penetrate the domains of another world? Or, why should it be dangerous to investigate on a solid, scientific basis certain phenomena that have presented themselves to the world? We can no longer pass over these manifestations as the work of charlatans and mountebanks. They have been too general, both as to persons and as to places, to satisfy ourselves with the conviction that they are mere tricks of legerdemain. A large number of them have undoubtedly been so, but we cannot say so of all of them. The testimony as to the happening of hundreds of curious, various and unexplained manifestations is too reliable to allow any one to take this view of the matter any longer. It may yet be that there are certain natures singularly susceptible to the influence of magnetism, so that the testimony of their senses is not to be accepted. Indeed, the author says in regard to what may be called

## A MEDIUMISTIC TENDENCY:

In the face of the opposing protestations of a negative materialism, there is one great fact established by the positive testimony of the past and of our own age; this, namely, that there are and have been such individuals as seers, somnambulists, mediums, exhibiting powers which wholly transcend those of our mortal senses, and who must derive such powers either from spiritual faculties of their own, superceding the physical and normal, or from communication with spiritual forces and intelligences external to themselves. The manifestations upon which our convictions of this fact are based are of daily occurrence, and such as may be tested by all who will take a little trouble and exercise a little patience.

"More than thirty years age, by a series of experiments, which extended over a period of two years, we satisfied ourselves of the facts of animal magnetism; or mesmerism, including the higher phenomena of lucid somnambulism. Our opportunities of investigation were of daily occurrence, and such as to make imposture impracticable. We made many observations of high psychological significance, as we believe, confirming most of the accounts of similar experiences by Peysegur, De Leuz, Dupotet, Chaun-

cey, Hare, Townsend and others.

The interest of these observations has been, to a great extent, merged in the more comprehensive generalization of modern Spiritualism, including the phenomena of animal magnetism, as well as of witcheraft and sorcery, and thus showing them all to be the expression of one great spiritual or physical fact."

It may be that there is some human but undiscovered as yet inexplicable, force, which controls substances in the queer, outlandish ways which are called spiritual manifestations. But we can no longer deny the occurrence, and indeed frequent recurrence, of singular and even mysterious events among those who call themselves mediums. But all this remains to be investigated.

A PRIORI EVIDENCE.

Mr. Herbert Spencer's complaisant doctrine that "He had settled the question in his own mind on a priori grounds," will no longer satisfy. Science has neglected, ridiculed and sneered at facts that have been presented by so-called spiritual mediums too long. Professors Agassiz and Felton, in this country Prof. Farraday, Sir David Brewster, and others in England, have pursued this course to the detriment of scientific development. To those who have had personal experience in those manifestations; to others of that numerous class that is always willing to accept whatever novelties the inventions or discoveries of men may afford; even to those who

are visited in the spirits have something the spirits have who are second to accept the testimony as to the existence of the phenomena themselves,—to all those, the course pursued by the majority of scientific men is unsatisfactory. It is so contrary to the customs of savans and the rule of science, that it is no wonder that one suthor should regard their actions as cowardly, and supplement his title with "The Despair of Science."

There are other scientific men, again, who, in their investigations, have become converts to Spiritualism, and among them Dr. Hare, of Philadelphia, and Dr. Elliotson, of London, both of them chemists and savans of acknowledged ability. But we like better the man who takes the middle course. The great mathematician, Prot. De Morgan, of London, although not a convert, affirms that "the Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science, and their opponents are representatives of those who have striven against progress." And the author says again:

"It is the duty of science to wait upon nature, to reverently listen to what she chooses to tell and in the way it pleases her to utter it, and deal with the facts that are manifested. We must be glad to learn her lessons and the conditions she chooses to prescribe, thankful to accept such insight into her arcans as she vouch-sales to grant."

It is not possible for our learned men to face the phenomena of Spiritualism without condemning the whole school a priori: or, on the other hand, without going over to it body and soul, and declaring it to be the true philosophy and religion. If this is not possible, then we, who are not inclined to put faith in the rapping or tipping of tables, must acknowledge that science has given up the problem, and that spirit, or something else which is not matter as we understand it exerts a mysterious control.

CUI BONO?

In answer to this oft-repeated question, the author quotes Dr Campbell, who replied in a similar case: "We deny our obligation, as a condition of rational faith, to prove the cui bono. It may exist when we see it not, and have important ends to accomplish with which we are unacquainted." The author also quotes the retort of Dr. Franklin, who, when asked in regard to some discovery, "What's the use of it?" asked in return, "What's the use of a new-born baby?"

In a scientific point of view this objection is not sufficient. As the author remarks, the same objection might have been urged at first against the discoveries of Newton, Copernicus, and even Morse and Fullerton. Yet the theory of gravitation, the railroad, the steambo at the electric telegraph and the printing press have certainly been sufficiently useful to justify and commend those early investigations which led to them, and which were once condemned as useless.

The author takes a more sensible view of the matter than Dr. Campbell. The world is not prepared to accept these things as a matter of faith. There is too much prestidigitation now-adays to command implicit belief. This is not a question of theology. It is not a subject for priests. It is a matter for scientific research.

THE PHENOMENA OF WITCHCRAFT, as investigated by the author, show a remarkable similarity in kind to the latter-day phenomena of the Spiritualists. "To deny the possibility, nay, actual existence, of witchcraft," says Black stone, who can never be charged with fanaticism or romance, "is at once flatly to contradict the revealed word of God in various passages both of the Old and the New Testament; and the thing itself is a truth to which every nation in the world hath borne testimony, either by examples seemingly well attested or by prohibitory laws, which at least suppose the possibility of commerce with evil spirits." These phenomena were real enough for the authorities in England and Scotland to burn five hundred of the supposed witches in three months; for the diocese of Como, in Italy, to slaughter 1,000; for a single diocese tn France to destroy more than could be reckoned; and for the little town of Salem, in Massachusetts, to put to death some of its best men and women.

men and women.
Yet these very manifestations recur in the mediums of to-day, in a more palpable form than they did when mediums were called witches, and burned at the stake. The marvels of witchcraft as developed in Salem, were of the same general class, which includes somnambulism, mesmerism or Spiritualism. There were violent convulsions of the body; violent motions of objects around; exhibitions of superhuman strength; objects moved or hurled without any apparent agency; mysterious rappings; incredible powers of thought and grace of expression in children and illiterate people; cases of mysterious knowledge; the lifting up of persons from a bed or chair and carrying them about by invisible

These and other similar things, which occured then, occur now, as evidence in such a way that there is no longer reason to doubt, unless we doubt the testimony of the senses.

We cannot burn our mediums as the authorities of old burned the witches. Yet they do the self-same things in the self-same inexplicable manner. Some of them do not profess to know how they are enabled to do them; others have based upon the manifestations a philosophy and a religion. Why is it that science lets the whole matter so severly alone?

matter so severly alone? THE MANIFESTATIONS,

which the author has collected, extend over a period of twenty years' observation. It is impossible, of course, in the space of this article even, to summarize the mass that is here presented. All the principal mediums known to the world are represented along with the phenomena peculiar to their own cases, and the description of these occupies the main portion of the volume. It must be admitted, however, that the testimony which accompanies each instance, sometimes coming from Americans, sometimes from Frenchmen, and again from Englishmen, is often unimpeachable, and once in a while given in a straightforward, matter-of factway which leaves little room to doubt that the witnesses were in complete possession of their senses and faculties.

senses and faculties.

The experiences, for instance, of Senator J.

D. Simmons, who saw a pencil, supported mereiy, by scissors, write the words, "James D.

Simmons," correctly on the paper lying upon the table, dotting the "i," and presenting a factimile of his son's handwriting. The pretended spirit was that of his son, though Mr. Simmons did not learn of his decease for several years af-

ter this occurrence.

The performances of the Davenport brothers, which are now familiar to the reader, and an account of which appeared in the Times not many days ago, were witnessed by Hamilton, a professor of the art of legerdemain in Paris, and Rhiss, the man who makes all of the famous Robert Houdin's instruments, and both these men testify that the phenomena are utterly inexplicable on the groundwork of prestidigita-

tion.

The narrative of Mr. Livermore, formerly a well-known banker of New York city, written out by himself, is very remarkable. Shortly after the death of his wife, who had suffered a long illness, he went to a celebrated medium, at the instance of a friend, though an unbeliever

After describing the precautions he took to prevent the possibility of deception, Mr. L. proceeds as follows:

"The lights being extinguished, footsteps were

heater as of all and a raiking in 'their stocking-feet, all and side of the resting sound of a silk dreat. I was the appeal out by the alphabet, 'My dear; I am here in horn; do not speak.' A globular light rose up from the floor behind me; the first the beams brighter, a face, surmounted by a crown, was distinctly seen by the medium and myself. Next, the head speared, as if covered with a while well; this was withdrawn after the ligure had risen some feet higher; and I recognized semistationably the full head and face of my wife, astronomical by a semi-circle of light about 18 mahes in diameter. The recognition was complish, derived alike from the features and her natural expression. The globe of light was then ramed, and a female hand held before it was distinctly visible.

Each of these manifestations was repeated several times, as if to leave no doubt in our

Now the native coming lower down and turning in head the wed, falling over the globe of light, along, nowing hair, which, even in its shade of color, appeared like the natural tresses of my wife, and like hers, was unusually luxuriant. This whole mass of hair was whisked into our face many times, conveying the same sensation as if it had actually human natural hair. This also was frequently repeated, and the hair shown to us in a variety of ways. The light and the rustling sound then passed around the table and approached me, and what seemed to the touch, a skirt of muslin was thrown over my head, and a hand was felt as if holding it there.

A whisper was now heard; and the words, 'Sing, sing,' were audibly pronounced. I humed an air, and asked, 'Do you like that?'—'Yes, yes' was plainly spoken in a whisper; and in both cases I recognized the voice of my wife to which I had become sensitively familiarized during her last illness, when she had become too weak to talk aloud."

Mr. Livermore describes verious other moni-

Mr. Livermore describes various other manifestations similar in character, which will not

justify reproduction here.

Some of the doings of Mr. Home, the medium who became notorious as the "adopted son" of Mrs. Lyon, in England, and the inheritor of a large fortune, are the most remarkable. It is true that the mercantile characteristics of this individual, as decided upon by an English judge are not calculated to inspire respect for his word but added to his own affidavit, there is testimony which can scarcely be disputed, to the effect that he floats about in space, lengthens and shortens his form, holds hot and burning coals in his hands, without any covering upon them, or in any of the discomfort that most mortals would have suffered in doing the same

The various phenomena in spirit photographs, spirit music, iron rings, etc., and the incidents in the career of several mediums are related at length, all of them with more or less convincing evidence; but they are too numerous too mention here.

AN EVIDENCE OF IMMORTALITY.

Is a favorite deduction of the Spiritualists from their acceptance of the manifestations from the spirit world, and the author says: The utmost that the materialist can rationally say, is, "I doubt the fact of a future life." To say, "There is no future life," he ought to be the spirit whose existence he repudiates. If it requires spirits to reveal the fact of spirit, surely nothing less than spiritual authority is requisite to teach the fact of no spirit.

Thus the dogmatist against a future life is involved in a contradiction. To teach the matter confidently, he ought to have an illumination, the possibility of which his theory utterly denied. No one but a seer has a right to say.—
"There is no life for man beyond the grave," and the seer's own seership would give the lie to his assertion. The Pyrrhonist may be a philosopher; but the teacher of annihilation is simply a charlatan:

The Spiritualist, on the contrary, having a knowledge of phenomena, mental and physical proving to his satisfaction the existence of spiritual powers, would be false to his own legitimate convictions it he did not teach the great fact of immortality as a certainty, in view of which our mortal life ought to be shaped, and our thoughts and affections constantly refreshed by the sublime consciousness that death is a mere incident, which leaves the essential part of our being untouched; and that we shall survive to study the infinite works of the Creator in other worlds, and to commune with the loved ones gone before, and the great and good of all ages, in progressive stages of being, with which this rudimental state, and our discipline here, shall be found hereafter to have been in perfect

THE RESULT,

as at present, is that proselytes are made to this new doctrine by the hundreds and thousands. Not merely are the masses caught by that element of mystery to which humanity is so susceptible, but men of superior intellect and education become believers. Among these latter have been Lavater, the physiognomist; Schubert, the philosopher; Gothe, Zschokke, Gorres, Oberlin, Von Meyer, Ennemoser and Kerner; Archbishop Whately, Lord Lyndhurst, Mr. Senior, Mrs. Browning and other distinguished persons have accepted the phenomena as spiritual; Cardinal Wiseman, Prof. de Morgan, Robert Chaveliers, Bishop Clark, of Rhode Island, Mr. Varley, the electrician; Julies Favre, Garibaldi, Mazzini and other men of eminence in our own country and abroad, have ad-

mitted the fact.
Yet theologists insist that we shall disbelieve these phenomena, which are not more strange or mysterious than those upon which their faith is based firm as a rock. Scientific men would have us reject them without examination.—Others put in the poor argument of commonsense. They are all unsatisfactory, as unsatisfactory as the so-called spiritual phenomena or manifestations themselves.

manifestations themselves.

Mr. Epes Sargent, or some other intelligent, accomplished, and well-read man who has prepared this little book of "Planchette," charges that Spiritualism is the "Despair of science," and supports the charge by facts and argument, addressed, not to the fanaticism of man, but to his reason.

The question now is: Shall people be permitted to accept these mysterious works of so-called mediums as the manifestations of the spirit world; or will, or can science explain them? It can never be done, nor the growing power of Spiritualism be removed, by ridicule or abuse.—There may be charlatans among these people, but they are not all charlatans. What does science propose to do about the matter?

The above named book is for sale at this office. Price \$1, 25, postage 16 cents.

Address, S. S. Jones, No. 84 Dearborn street, Chicago, Ill.

One of the greatest feats yet done with the velocipede, is a journey of 123 miles in 24 hours. This was in France.

Ulysses S. Grant, Jr., has entered on his studies at Philips, Exeter Academy. He is a member of the middle class, and will complete his studies in July, 1970, when he will enter Harvard University.

Mrs. Partington says one is 'obliged to walk very circuserumptuously these slippery times.

## Original Essays.

For The Religio-Philosophical Journal.
\*\*Tribulations\*\*—A Wife Lost.

By E. FAIR.

A few weeks since, a gentleman of this city-Mr. Wood, who by the way is a real sledge-hammer Spiritualist and an active worker, requested me to become a subscriber for your paper, by paying the sum of twenty-five cents. From the numbers already received, you may mark me as one of your regular subscribers. I do not hesitate to say, I have been from my sixteenth year up to the present time, a member of M. E. Church, although now a little past forty. During this entire period, in fact from my first recollection, I have had preached at me a seething hell, and would add, I do not scare worth a ---. I have long since refused to wear the orthodox collar, at least those so scalloped and stiff or to be cooped up by such high stoccades that I cannot jump over.

It does my very soul good to see a poor fellow jump from one of those modern bull pens, and with axe in hand run before the common herd, blazing the trees for them to follow.

I do not wish to make my communication lengthy, yet much can be said after traveling so short a distance in advance of the church, and finding such abundant clusters of rich ripe fruit, in the broad bright fields of your harmonial philosophy. I wish to present the M. E. Church in this city with a few clusters of your highly cultivated spiritual grapes. I can but think the brethren will relish them, after having ted so long on fruit uncultivated and sour. Our pasteboard theology is getting so transparent that little fellows begin to see through it, finding a place here and there where the ends do not meet, and the divinity as taught is as pert as the swearing parrot, and quite as stale.

Would you believe it, Bro. Jones, last fall our Methodist brethren, awarded me a diploma by reading me out of church, and that in the presence of a large audience. My dear little wife being so well drilled in the choir, sang most lustily the Prodigal Son, finishing thereby the devotional exercises of the morning service.-But not wishing to graduate with such marked honor, and having a hankering for the old Ship Zion,I resolved to stay aboard as long as a weather-beaten plank remains, knowing full well the church could not dispense with my valuable services. I simply told our beloved Minister, who, I have been taught to believe, is called to preach the gospel and save souls, that I did not wish to graduate so unceremoniously, and thought it would be much to his benefit to read me in the church as publicly as he had expelled me. The good brother took my advice after I had hammered him for about two months. and reinstated me in the presence of a large audience, taking all the blame (as is usual with those who have a large stock of piety and charity) on himself.

I am, therefore, aboard the old hulk yet, and master of the situation.

Though not a commissioned officer, I occupy the eminent position of a high headed roustabout, standing six feet two and a half inches, without boots.

Yet, notwithstanding my success in being reinstated, I finally came out minus a wife; for while I was trying to convince Brother Pierce of the serious loss the church would sustain by my not resuming the important position I had filled with fidelity to the good old cause, my good little wife had a violent attack of a disease known as "theology on the brain," and singular as it may seem, she took to it as natural as a duck does to water. So soon as the disease had assumed a chronic form, she went to a Reverend twelve miles distant to receive spiritual consolation, carrying with her at the time her board and washing, and leaving me, poor man, to ponder well the old saying, "All things work together for good to them who love God."

Should she not return by next potato-digging, I shall have to advertise for a tenant, to occupy a part of my vacant premises.

My wife was a good little woman. She used to pray and read her Bible very much, and has often told me with an ominous look, if I did not follow suit, God would punish me. The great booby that I was, little did, I think my punishment would come in the present shape. I was looking for stomach ache or some thing of that sort, thinking if she should be right, the probabilities were that God would make me sick.

I continued to have a good appetite, and most excellent health.

One evening after returning home rather late from my business, I extended my long arms as usual to enfold her, but alas! all was entirely void. My pious little household had fled to parts unknown. Now came the first real thought of my threatened punishment. If this is the answer to prayer, right well has the good little soul succeeded, and most signally, have her prayers been answered?

About twelve inches of my person was laying on the floor, and soon commenced keeping time while I sang in the plaintive mood, "I'm lonely to night, love, without you." No more now do I hear in our zion, the rich swelling notes of the Prodigal Son (I believe there is no Prodigal Daughter). And should the brethren again try to put me on the retired list, I am fearful that they will have to import a prodigal song singer, as this seems to be a part of the ceremony of the M. E. Church in this city.

Yes, Brother Jones, I shall cling to the old Ship Zion, and whenever an opportunity offers as I before remarked, I will present the brethren with a cluster of your excellent spiritual grapes, believing if I can get them to taste them, they will think them far mere palatable than hot-shot, fired from a mortar well charged with brimstone and manned by an experienced guinner, for the purpose of frightening precious souls into heaven.

to heaven.
Kansas City. Mo.

For the Religio-Philosophical Journal.

Formale Suffrage.

BY PROF. J. H. COOK.

Perhaps all the arguments in favor of women voting, have been exhausted; but I think the true mental philosophy can either find new reasons for women using her political rights, or greatly enlarge and confirm those already made public.

Let us briefly look at the subject, from the stand-point of anthropology and natural science.

.The question whether woman is equal to man has long been mooted, and but few minds can yet see clearly, that she is man's equal. A knowledge of the structure, functions and relations of the human brain and nervous system, settles the question at once, and proves woman to be on the whole, man's equal. Man's fronthead, on the average is more developed than woman's, and therefore he will average more intellect than woman. On the other hand, woman's top-head, on the average, is more developed than man's, and therefore she is more spiritual, intuitional and loving than man. As much as I worship and appreciate the expanded, capacious, and impressible intellectual brow, I bow down in still deeper reverence to the neavenly arch of woman's top-head, the "upper chambers" of the divine mind, spiritually illuminated and perpetually beaming with goodness and love.

Woman is now calm and patient, and less stormy than man, because her top-head is fuller, evener and more rounded-up, than man's, or, in other words, she has a better roof to "The-house-I-live-In" to protect her from the temptations and storms of life, than man.

In the higher spiritual sentiments, she is man's superior, as I said before. For thirty years, I have had no doubts that woman was fully man's counterpart, his complement, his equal. Light in the sunbeam is a correspondent of wisdom in man. Heat in the sunbeam corresponds to love in woman; and this light and heat in the sun-beam are eternally married, indissolubly unit ed and co-operative.

Without both light and heat, also the chemical ray recently discovered in the spectrum,—we should have no life; no growth; no truits; no flowers, or this plant or any other.—The religious, political and business world has hitherto been too much like the sunbeam without the heating ray, trying to make the earth beautiful, healthy and productive by the power of light alone. Hence we have a masculine sun, "hi-king-of-day," a masculine theology with its "king of kings," its he-gods, tyrants, despots, unfeeling, exacting, wrongful, passionate, cold, icy, unwomanly, unloving, unspiritual, &c.

So, also, the legal and political world, mostly based upon and allied with the theological, need the light of true science and anthropology, to check and balance, soften and purify its manmade front-head, power-loving, lustful, one-sided, oveless, soulless, unwomanly, unjust and inhuman laws, political creeds, constitutions and institutions; needs the co-operative power of man's wisdom and woman's love, needs spiritualizing; needs baptizing "With the holy ghost, and with fire" by woman's benign, holy and loving influence at the ballot-box. If male ignorance be permitted to vote, in the name of justice and humanity let female ignorance vote, too; for woman's instinct and intultions, through her superior top-head, will generally cause her to vote for truth, equity, justice and temperance, while ignorant men are mostly influenced by the lower brain, and animal, selfish impulses and feelings.

The general question arises right here, shall animality and the front-head of man suppress, restrict and control spirituality, and the very highest and best human attributes, far better developed in woman than in man.

"Truth shall restore the light by nature given, And like Prometheus bring the fire of heaven."

O woman, down-trodden, oppressed, suffering in poverty, sickness, sorrow,loneliness; and above all in despotic and unloving marriage-relations, arise! assert your natural rights and power, and use them in the religious, political and social world, that you may stand up in your spiritual power and leveliness; go forth as man's equal and co-worker, and save the world from disease, crime, and idiocy, by infusing your love and spirituality into all the laws, creeds, constitutions and social relations of this repub-

Woman is the savior of man; man is the savior of woman. The salvation of the world lies with them. Let each and every power be used in combined action, and we shall see such purification and elevation; such progress in true manhood and womanhood as the world has not vet seen. By the influence and power of woman through the ballot box, men (and what if we have women, too? it will be nothing when we get used to it) will be elected to office, who have high moral as well as intellectual developments; men who are "a law unto themselves," temperate, just, honest and truthful, and who cannot be bought and sold as too many now are. When woman's nature and power are represented and have sway in the world, labor will not be oppressed and starved by capital, as it is now, but the producers of wealth, male and female, will keep it within themselves, to use and

enjoy.
In conclusion, I would say, we want the topnead-power, the spiritual element, the womanly
attributes to combine in the political world with
man's vitality, physical and intellectual power,
that we may have a nation, exalted by righteousness, fraternized and spiritualized:

"So shall licenticumese and black resolve
Be rooted out and genuine piety
Descend like an inheritance from age,
To age."
Keokuk, Iowa,

The noblest sight on earth is a man talking reason and his wife listening to him.

Brierstadt, the artist, has a troublesome affection of the eyes, and is under the care of an oculast at Paris.

For the Religio-Philosophical Journal
Willi Prog esalon ever Cease and will Man
ever Lose His Identity, -- Reply to M. L.

BY AUSTIN KENT.

Mr. Sherman begins: "The spirit in man is eternal, it never began to exist, and consequently can never cease to exist. Neither can it lose its identity, for it is a part of immortality..... It was and is a part of God."

Mr.S., the matter in man is eternal, -as truly, spirit and matter are alike eternal, and impossible of annihilation. Neither had a beginning and can have no end. If matter, in the form of our bodies, can lose its identity in that form, why not spirit in the form or condition of a human soul as well? If God is—if innuity is,—all bodies as well as all souls, are a part of God, are a part of infinity. Friends, do not I beg you, evade the only point on which modern thinkers do not differ. The spirit of man is destined to become infinite in experience like the infinite fountain from whence it sprang. At first, it was eternal, now it is destined to become infinite in experience. You teach that man's spirit has had an eternal experience; how then, can it be now less than infinite? If his experience has not been eternal (as I have before this demonstrated), it had a beginning, why must it not have an end? I beg for clear and direct, not random, wordy and chaotic replies. Even if only something in the condition of the spirit had a beginning, why must not that something have an end? What it has gained in and through the body must it not lose? Why not? If it sprang from, must it not return to that fountain? If it was and is infinite, how can it progressor be improved? Is your God, -your Infinity,-your Immortality, in an eternal improvement. If we use words without sense or reason, it will not harm us to know it.

Mr. S. really insists upon the eternity of man's spirit, and also upon its eternal improvement. Will he not demonstrate his position, or directly reply to my demonstrations of the impossibility of eternal improvement in the universe, as a whole,

or any object or person in it. The orthodox churches follow Paul in putting reason under faith and revelation. Infidels and Spiritualists profess to hold reason above faitn. While we so hold it, we should be ever ready to test every article of our creed by it. If reason is clearly against the doctrine of eternal future consciousness for the soul, we ought to give it up, or confess our possible error, and fall back to the impotency of reason, if not to the superiority of faith. The inconsistency of the Old Theologies with themselves, as well as its ridiculous absurdities, drove me from its embrace. Often, the more contradictory and irrational the doctrine, the more bigotedly has faith clung to and defended it. A son was "eternally begotten," and as old as his Father; a woman was the mother of God, with ten thousand, not, less, absurdities. Many of the first minds among Spiritualists make us all Melchisedeks without beginning of days or end of life. They affirm, that man is eternal, -never began to exist-has existed coeval with God, etc. With them the effect is as old as the cause that produced it. Their man is infinite, is an eternal improvement, yet was never less or worse than now.

Brothers, if in our new philosophy, we drink in ideas as contradictory, absurd and irrational as those we have left, what shall we gain in the change?

If reason is a safe guide, the universe is eternally forming suns, planets, trees and men, and as eternally dissolving them.

Stockholm, New York.

## The Arts and Sciences.

Written for the Religio-Philosophical Journal.

Where is Heaven!

BY FREDERIC R. MARVIN.

"Light," says Robert Kane, in his Elements of Chemistry, page 33, "travels 195,000 miles in a second." At that rate it must travel 11,700,000 miles in a minute, or 702,000,000 miles in an hour, or 16,848,000,000 miles in a day, or 117, 936,000,060 miles in a week, or 6,149,520,000,000 miles in a year of 365 days, or 614,952,000,000,000 in a hundred such years, or 61,495,200,000,000,000 miles in a hundred such centuries.

But light, according to A. J. Davis, travels 213, 000 miles in a second. At this rate, light must travel 12,780,000 miles a minute, or 766,800,000 miles in an hour, or 18,403,200,000 miles in a day, or 128,822,400,000 miles in a week, or 6,717,168,000,000 miles in a year of just 365 days, and in a hundred such years light must travel 661,716,800,000,000 miles and in a thousand such years, light must travel 6,717,168,000,000,000

"From the moon," says the same author, "it takes five quarters of a second for light to come to us," that is one second and a quarter. According to Mr. Davis, the earth must be 266,250 miles from the moon, and as light is admitted by the same author to come from the sun to the earth in eight minutes, the earth must be believed by him to be 102,240,000 miles from the sun. At this rate, light will take three years to come to us from the nearest fixed star, and from a star of the seventh magnitude 180 years, and from one of the twelfth magnitude 4,000 years. and yet, this incomprehensible distance is comparatively but "a Sabbath day's journey" into infinite space. If heaven is beyond the stars of the twelfth magnitude, according to all orthodox teaching, the soul at death must travel faster than light, or be over 4,000 years reaching heaven. Or will the soul at death be translated in an instant from earth to heaven? If so, the power which will accomplish the translation must be as incomprehensible as the distance traveled by the soul, or through which the soul is translated.

In order that we may receive some conception of the velocity with which light travels, let us remember that its velocity is over twice the velocity of electricity; and yet, according to Professor Ganat, the velocity of electricity is such as to carry a current around the earth in a quarter of a second, that is at the rate of 100, 000 miles a minute, or from the earth to the sun, supposing the sun to be 102,240,000 miles from the earth, in seventeen hours and two minutes. Where is heaven? How far is it from our earth?

"Where is the land of light,
The land of which we sing?"

Stellar key—part 1, page 123
† According to Burritt, the moon is 240,000 miles from the earth, and the sun is 95,000,000 miles from the earth.
† The earth is 25,000 miles in circumference.

#### Important to Smokers.

"It is not generally known that tannic acid denicotinizes tobacco. If the bowl of a pipe is filled about one fourth full of tannin, filled up with tobacco, and smoked, the aroma of the tobacco is almost entirely destroyed, and the smoker scarcely feels the effect of the tobacco on his nervous system. In this experiment, the tannin powder does not take up all the vaporized nicotin (which is the intoxicating principle of tobacco and tobacco smoke) as it passes through it. The smoke will at first be entirely free from all taste and smell of tobacco; but in a few moments it will have formed a passage through the tannin, through which it will pass so rapidly that all of its nicotin will not be absorbed.

The experiment is more striking if a bit of sponge is saturated with a saturated solution of tannin, and placed in the bottom of the pipe. The smoke of the first two pipefulls of tobacco will pass out as vaporless and innocent as the smoke of a child's rattan or grape-vine cigar, and as devoid of tobacco smell. But if several more pipefuls are smoked, the tannin having taken up all the nicotin it is capable of neutral izing, the smoke will begin to pass out with its natural taste and aroma. A sponge, after being used in this way, acquires a peculiar stale tobacco smoke odor. A common pipe may be used in this experiment; but with it the smoker is very liable to draw some of the tannin solution into his mouth, producing an unpleasant ' green persimmon' puckering. The Turkish pipe, which is provided with a reservoir containing water, answers the purpose admirably. The place for water may be filled with a saturated solution of tannin; or, what is better, as it prevents the unpleasant bubbling noise, a sponge saturated with the solution.

By changing the sponge often enough, a person may smoke as immoderately as he pleases without any injurious effects; and it is particularly recommended to ambitious young gentlemen whom the weed in its natural condition 'makes sick.' I should also suppose that smoking tobacco steeped in a saturated solution of tannin, and dried, would be equally harmless, but have not tried this latter experiment. I am not sanguine, however, that mankind will avail themselves of the advantages of this discovery. It will be like the Frenchman's antidote to the intoxicating effects of alcoholic potations,—it destroys the very effect for which the poison is

The North American Indians were wise. however, and availed themselves of this discov ery hundreds of years ago. It is well known what inveterate smokers the Indians are; and still we never see any injurious effects of this habit upon them. This may be due, in part, to their vigorous constitutions and hardy nomadic life; but it is mainly due, I think, to the form in which they use their tobacco. Until they learn the habit from the whites, they rarely or never use the pulp leaf. Their 'Killikinnick,the agreeable aroma of which, once inhaled in a wigwam or lumberman's cabin, can never be torgotten-is composed of equal parts of tobacco and the inside bark of a species of the cornus coricea. Sometimes the admixture of tobacco in it is not more than a fourth. This bark is astringent, and abound in tannin, and therefore in a great measure neutralizes the effects of the tobacco. The fancy brands of smoking tobacco labelled, Killikinnick,' sold by tobacconists in papers, it is needless to say, are pure tobacco, and have no real claim to the name. The Indian name for the particular species of swamp dogwood which they use for smoking is 'Kinnikin nick; hence the name. As we learned the art of smoking from the American savage, it would be only showing proper respect to our tastes to take the weed as they do. They peel the inside bark of the shrub, dry it, pound it to a powder in their stone mortars, and then mix intimately with the crambled tobacco"-Chicago Nedical

## A Living Hell in a Cubic Inch of Sugar.

We recently saw the hidden wonders of raw sugar, as they revealed by a microscope of immense power and great detective utility. The disclosures have nearly set us against all sweets in that form with an intensity of horror such as no man can conceive who has not been hehind the scenes. We saw the living hell itself, however, in less than a quarter of an ounce of raw sugar. There were myriads, apparently, of horrible monsters as large as beeties, and having the appearance of crabs. Four dreadful legs, with claw-pincers at the ends of them, jointed in four parts as with armor, and bristling with sharp-pointed spears, were in front of the monster, and his head had a long pyramidal form in two joints, with five finger tips at the terminus where the mouth ought to have been. The body was oval-shaped, and marked almost exactly like that of a crab. only upon the rims of an inner circle upon the back there were twelve more of those long, sharp spears, with two at the tail, and four snake-like tentacula, exceedingly fine in the articulation, and no doubt intended like puss's whiskers to be feelers, to warn the animal of danger. The reverse side showed the ugliness of the beast even more than the obverse; but it also showed the wondrous mechanical genius of the maker of it. Each limb was paddled with a mass of muscle at the base of it, which gave the impression of immense (relative) power, and over the muscle there was a case of armor through which it showed.

Talk about lively beasts—these were what you might call lively! Eager, restive, ravonous; always falling foul of each other, or attacking great clumps of sugar, as large in reality as a mathematical point. With the pincers attached to the end of each proboscis they take hold of and tear each other, repeating in their small way the enormous tragedies of Tennyson's primal monsters.

The way these marvels came to light was this: A spoonful of raw, coarse sugar was dissolved in about three times the quantity of water, when, as with a conjurer's rod, the animalcules sprang to the surface and floated there, swimming about and up and down, like the beasts that wriggle in soft water tubs, and finally turn into flies resembling mosquitoes, but harmless. These sugar animalcules, or acarus sacchari, as the scientific men call them, were then gathered up in a spoon, and placed under a glass magnifying about 200 times. They could be seen, however, with the naked eye, to begin with, but not in their entire hideousness until the object glass brought it out. It has been proved that in every pound of unrefined, raw sugar, there are 100,600 of these acari.—N. Y. Sun.

## Trichina.

The occasional occurrence of deaths from the presence of these parasites in the human system creates alarm on the part of nearly all porkeaters. Pork infected with the worm is generally darker than usual, and it presents a speckled appearance to the naked eye. When pork is eaten containing the parasites, the cyat in which it is involved is quickly dissolved by the gastric juice, and the creature is set free. Finding itself in the midst of nourishing food, it rapidly grows; so that in two or three days it is four times its original size, and begins to penetrate deep into the muscles of the victim. To do this it bores through the walls of the intestines, producing terrible mischief. The most excruciating pain is produced from the inflamed muscles, and the patient dies in great agony. The pig is most commonly infested by the trichins; but they have been found in the muscles of dogs, rats, foxes, frogs, moles, and most carnivorous birds. Thorough cooking of potk destroys the life of the parasite; and therefore no cold, raw ham, sausages, or uncooked pork in any form should be used. The little petite microscope so often spoken of in the Journal, shows the trichina in a very thin slice of infected pork most clearly. They must be searched for in the lean or muscular part of the animal.—Boston Journal of Chemistry.

## For the Religio-Philosophical Journal. The Progressive Lyceum.

Bro. Jones:—Thinking it might interest others and benefit our society, I send you this epistle concerning our Lyceum doings, to show it is alive with increasing interest.

Some weeks ago, the Lyceum voted to have a public entertainment for its financial good, which resulted in their first public exhibition, on the evening of March 5th, but owing to the extreme cold and blustering day, but a small audience greeted us, and they were so well pleased as to recommend a repetition, which was had on Friday evening, March 12th, with complete success and a goodly audience, notwithstanding part or the day was snowing and unpropitious.

Each member of the Lyceum strove to excel in their special parts, and we flatter ourselves that nothing of the kind has ever excelled it in Beloit.

The following constituted the order of exercise with scenery and dramatic delineation:

"An original Prologue;" "An acted Tableau;" "The Lord's Prayer," by seven little girls; "Good Thoughts;" "The boy that dare say no;" "Sun-Beam," by two little girls; "The Gambler's Wife;" "A Poem, Merry Christmas;" "A Target Recitation," by twelve children of the groups, and march.

This followed by the free gymnastic, while singing, "Sing altogether;" "The Semmole Chief's defiance,"in costume;music,"A duette" on two melodians. "Loves Dream," an acted tableau: "The Lover disenchanted," by two;—"Praise your Wife;" "Debating Question;"—Song, "Gather them in," by the Lycéum:—"Trouble;" "What Charley thought," a colloquy: "What baby thinks" acted: "The Maniac Wife;" "The Hollyday song," by the groupe,

The services concluded with the "Cliarade-Drama," Antecedents," interspersed with such songs, accompanied with the melodian, as "Belle Mahone," "Write me a letter from home," etc., filling up two hours of exercise, with pleasure and genial instruction.

It would delight me to describe the acting and speaking, together with all the names of participants, but all did so well, it would be invidious to particularize, and take up space.

Fraternally yours. U. S. Hamilton.

U. S. HAMILTO Beloit, Wis., March 15th, 1869.

## SPEAKERS' REGISTER.

PUBLISHED GRATUITGUSLY EVERY WEEK.

iTo be useful, this list should be reliable. It therefore behouses Lecturers to promptly notify us of changeswhenever they occur. This columnisintended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.

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## Keligio-Philosophical Journal

OHIOAGO, MAY 1, 1869.

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84, Dearborn Street, Chicago, Ill.

The Pen is mightler than the Sword."

#### THE FORCES WITHIN US.

How little man comprehends his own nature or the phenomena of its action. He can compute the distance of the stars, tell how long it will take light to travel from the sun to the earth, follow a comet in its eccentric orbit, designate the time of celipses, explain the wonderful mechanism of our solar system, and by his abstruse calculations, follow the movements of the same around a grand central sun, yet, comparatively, he understands but little of himself Ablaquapendente discovered the valves of the veins, but the grand feat of demonstrating the circulation of the blood, was left to Harvey. Ablaquapendente gave him a starting point from which he demonstrated the movement of the blood in the system; yet, since his time but little advancement, comparatively, has been made. Know thyself is a beautiful maxim; but to do so. is always found exceedingly difficult. However' it must be borne in mind, that , by becoming familiar with the laws of nature, and the wonderful mechanism of external objects, we learn something of ourselves, for man is an epitome of the universe, and to a certain extent is subject to the influence of all the laws in existence. He has blended in harmonious action within his organic structure, all the laws of creation, for he has the constituent parts of all elements in the universe within himself; therefore we would like to have any philosopher name a law of nature that is not blended in action with the laws in his organization. While he possesses the distinctive characteristics of all the animals in creation.the cunning of the fox, the innocence of the dove, the courage of the lion, and the deceit of the viper, they are not manifested in the same manner in him as in animals, from the simple fact that one modifies and balances another, thereby maintaining an equilibrium in opposing forces; for, possessing the distinctive characteristics of all the animals in creation, he must necessarily be built up of opposing or antagonistic forces, which united, have a modifying effect on each other, and which do not resemble in action those forces when found in animals separate and distinct from other characteristics. The hyena's disposition is rapacious and cruel in the extreme, possessing only that one characteristic. The lamb and the dove are all innocence, and know nothing of the peculiar nature of the hyena or lion. In man, all those characteristics are united, and they modify each other, present ing an almost perfect balance between these opposing forces.

There is a chemistry of forces, the same as a chemistry of matter, and it is their peculiar combination that makes man as he is. Man's very nature, his impulses, the intelligence he manifeats, and the very bent of his mind, are all shaped by this combination of opposing elements or forces. These opposing characteristics or forces that are found in the lion, dove. viper and lamb, are united in man in such proportions that they work harmoniously

We here pufold the great book of nature, and read from its mystic pages. Every sentence is an expression of some grand law. Its pages glisten with beautiful extracts from a still grander work, the Universe of God. Its poetry is in time with the music of the spheres, and its well rounded periods and brilliant metaphors are the impulses of that great First Cause. Nature's book was written by God, and its leaves. glisten with the choicest treasures of his infinite mind. Well might man pause when contemplating the grandeur and beauty of creation, for in so doing, he catches a glimpse of God himself. Our soul chords yibrate in harmony with the thrilling scenes that this book contains. Why not? We contain within us all the forces of nature, and why should not our mind respond thereto. Man then is a representative of certain forces united in action within the spiritual and, physical organization, over-which he has a certain degree of control. Then man only represents in himself, the forces of which he is composed, and which united together, act in a specific manner, but in no two alike, for they are not combined alike in any two individuals. This is the key to man's nature. Understanding the forces of which he is composed, we at that moment understand him. In the lion, one characteristic or force predominates; in the dove or lamb, a force exactly opposite exercises its potent influence. The lion and the dove follow out the bent of this force or characteristic. And we here say that man will also follow out the inspirations of the strongest force or element in his nature. If that of the tiger predominates, he will be cruel and exacting; if that of the fox predominates, he will be cunning and mischievous: if that of the dove predominates, he will be innocent in disposition, and obliging to all.

The distinctive force is derived from nature, and if not harmoniously blended with all the other forces, it will so predominate that it will lead its possessor into many difficulties. This is the key of man's nature,—unlock it and enter into the secret chambers of the soul. What do you see? Why, nothing but the action of the various forcest. One acting on the stomach and promoting digestion, or creating hunger; another acting upon the mucus membrane of the sys- say, however, dogmatically, that there was jug-

tem; another causing the liver to secrete bile, and streaming up from the whole physical organization, are all the forces which act upon the mind: for it is only by the action of unture's elements, resulting in what we term force, that their existence is known. If they did not act, we would have no knowledge of their existence. By action, they generate force, and the human mind must necessarily respond thereto. If all these forces are blended together in ha rmonious action, then you find the harmonious man, going to excesses in no one direction. But when one force is stronger than another, then look out for excesses, for they are certain to follow. One predominating force (the tiger) leads to murder and bloodshed; another predominating force (the fox) leads to cunningness in business transactions, and mischief in various ways. By careful examination, we will find, then, that the physical organization in one sense is the boiler that generates the forces, and that the human mind is the machinery that it propels to action. Then, what does man represent? Nothing but a combination of forces and his predominant trait of character will only represent the strongest force.

The grand feature in life, then, is to try to control those forces which are constantly acting within us,—to strengthen one, enlarge the sphere of action of another, restrain the third, and subdue the fourth. Man responds to the forces within himself, like the strings of the piano to the touch of the musician. These forces are organized in such a manner that one is certain to predominate above the rest, and this one force is the distinguishing trait of that man's character, Hence, one is temperate, another licentious. another this, and another that, -all acting in obedience to the forces within.

In view of these facts, then, we may well ask the question, Is man free? In one sense he is free, a miniature God in the realms of space, struggling to understand the object of his own existence and the wonderful mechanism of those things around him. But scout the idea as you will, deem it absurd if you choose, still it is a grand truth, a reflection of Deity himself, that nanacts in obedience to the forces in his own organization, and of course simply represents them, and is consequently true to himself, true to their action. Understanding this grand truth, we "have charity for all, malice towards none." and our soul responds to the harmonious action of all of God's children, for we recognize that each one is true to himself or herself, and are on. ly responding to the forces within—call those forces, nature, man or Goa.

The voices of Cherubims respond to this beautiful thought in songs of joy, and the forces of the universe join in the glad refrain!—the very stars in heaven twinkle their assent, and the heavens bow in admission of its truthfulness.

The forces of the sun cause it to send forth a genial warmth; the forces of those starry orbs that deck the blue concave above, propel them on in their ceaseless course; the forces of the earth cause the seeds to germinate, the plants to grow, the flower to bloom, and the forces within man, constantly incite him to action. These forces are born with man, and are constantly changing their relative proportions, depending upon circumstances.

How often it is that a child is born that repre sents the action of a certain force, upon its physical organization. One child comes into the world, its head resembling an animal, the forces typifying that, the nature of which they repreent. The pug-nosed, licentious inebriate is only one degree removed from the babboon, for on his features, nature has stamped the animal whose forces he so correctly represents. It is not often, however, that nature's forces act thus upon the eastryo child, and when they do, it is the result of some disturbance, which chances the character of their action.

The vast universe moves on its course, new worlds are created, and old ones are destroyed new systems are brought into existence to add to the chain of those already created, and all the vast world of space seems aquiver with theaction of the forces within, creating and destroying, while above this silent tumult, the voices of cherubims are heard, in praise of the grand scheme of the infinite mind, for everywhere, we observe nothing but the action of various forces and the response thereto, for if the force is of God, is not the response equally so? whether the same is a plant, a flower, a sun, a system of worlds, or a man?

## THE FAY SEANCES.

The Editor of the Boston Investigator has been attending one of the Seances of Mr. and Mrs. H. M. Fay, and here is what he says about it in that Journal of the 18th, ult:

"Mr. Fay sat at a table on which were sev eral musical instruments. At that time, if we remember correctly, he was not tied. The light was then extinguished for a few moments, but when the gas was let on, he was found tied most effectually. Again the light was extinguished, and a guitar gave out some music and iso gave us a most confounded thump on the bead, which if meant for a material demonstra ion to produce headache was very successful When the light re appeared, the guitar was resting against our shoulder, a tumbler was on the head of Mr. Fay, and a tin horn on the head of another person. One of the company then took off his coat, and the light being put out and in a few minutes re-produced, the sleeve of the coat was found on Mr. Fay's arm, though his hands were clasped and tied across each other in such a way that it was puzzling to know how he could have managed to put on the coat. Iron rings were also found on his arm, but how they got there, or were thrust over his hands when tied up in the manner they were, is not easy to explain. Finally, he was untied by a committee, who retied him, strongly, and the light being again put out, he was found untied

when the light re-appeared. We believe we have stated, substantially and correctly, what took place at the "Seance" Ir. and Mrs. Fay appear to be intelligent and necre; and the remarks of the Doctor who ccompanies them, were pleasing and appropriate. We had an interesting visit and were treated kindly, (with the exception of the thump!) and were it not that we have seen performances in legerdemain which we could not account for, though done in the light, we might be a believer in similar things when said to be done in the dark by "spirits." We do not

glery at the "seances," for as it was the darkest room that we ever got into, we had no means of seeing a juggler, if he had been there; but if these performances cannot be done in the light instead of pitchy darkness, sceptical people like ourselves will naturally suspect that "there is

something wrong in Denmark.' We are pleased at the candid, plain statements of Brother Seaver; but his intimation that it might be the trick of some one or more proficient in the sleight of legerdemain does not seem to be given under it seems, a very dubious state of mind. The fact is, we believe Mr. Seaver more than half convinced already of the fact of spirit manifestations. But if there really be "something wrong in Denmark," Mr. Seaver will confer an eternal favor upon mankind, and stop the spread of a vast delusion, by showing just wherein Therefore, for ourself, (for we confess to be one of the deluded ones, who believe in the genuineness of the spirit manifestations done in the presence of Mr. and Mrs. H. M. Fay) and the millions of other deluded souls, if delusion it be, we ask Mr. Seaver to show what is and wherein something is wrong; and relieve us from our bondage of delusion and mental darkness. If he can not, we ask him in behalf of the cause of truth, for which he has so long and persistently battled, to honestly confess that it is spirits, or is produced by some means to him unknown, and not try to ascribe it to legerdemain: for we do not believe that he can honest ly and conscientiously ascribe what he witnessed to that source for a clear solution of the occurring manifestations.

It is only fair and just, that we who have the light of truth, and are looked upon as the dupes of a stupendous fraud, by the unbelievers in spirit manifestations, should demand of them to expose it-should give us truth, for which we daily yearn and seek, If these phenomena, which are of such daily occurrence, are simply the feats of legerdemain or sleight of hand performances of some clever performer or performers, we most earnestly ask that the truth may be made known.

We confess now to have hopes of our Investigator friend, since he has consented to investigate, and shall soon expect a clear and candid expose, or an open confession to the facts of Spiritualism.

#### MUMLER THE SPIRIT ARTIST—SPIR-ITUALISM AGAIN IN COURT.

The public Journals announce the arrest of this medium, upon a charge of swindling, the complainant alledging that the shadows he produces, are falsely represented to be produced by

The Daily Tribune of this city, for Sunday the 18th ult, very courteously remarks, in alluding to the case, that:

"The venerable Judge Edmonds, than whom there is no purer or more conscientious man in New York, has appeared as counsel, and proposes to defend the accused, on the ground that there is no fraud in the matter; and that the nictures are in fact, as is proven by their accuracy, the photographic portraits of deceased persons, who have spiritually presented themselves as they appeared when living, and enabled him to take their likenesses.

This case will be an important one. It will open a new volume in the law of evidence. If spirits can come back, and sit for their portraits clothed in all the adornments and appearance of life, may they not come back for other and even more useful purposes?"

While we really sympathize with the medium who is, as we really believe, but a medium, in the production of the spirit likenesses, we are at the same time rejoiced to learn that the subject of Spiritualism is again before the judicial tribunals of the country. And while the prosecuting witness, would doubtless, in his ignorance, gladly destroy entirely all mediumship, he little suspects that he is a medium, by which this matter is brought into a court of law, that the subject of Spiritualism may again be agitated.

We have never doubted the genuineness of these spirit likenesses, since their first appearance in Boston, some years ago, in the presence of this same medium; and although we realize the difficulty of establishing the fact in a court of law, nevertheless we give our most earnest sympathy to our venerable friend and brother, Hon. J. W. Edmonds, and his client, and trust that they may be faithfully supported by the Spiritualists of New York city, and surrounding country.

## THE THREE VOICES.

The last week's Journal published a review of the above entitled book.

It is one of the most sprightly works ever published. The author, Brother Warren S. Barlow, has keen perceptives,-is a natural born rhymster,-fully acquainted with the so-called sacred writings, and is not a whit behind the best in spiritual philosophy,

We speak not only from what we know of the book in question, but from a personal acquaintance with Brother Barlow. The book is bound in a neat style, and with its highly entertaining contents, will be equally an ornament to the library or centre table.

## BLACK CAP THORNLESS RASPBER-

In another column will be found an advertisement of the above named raspberry plant.

John Gage is well known through the West as a man of strict integrity and fine ability; and as an intelligent reformer in every department of life, he is unsurpassed. What he deals in, is the genuine article, and nothing less.

Now is the time to send in your orders for at least enough plants to propagate from.

## CARELESSNESS.

Not a day passes that we do not receive one or more letters, defective in address, post office, town, city, state, or even name, omitted. Frequently, long letters come to hand, of this character. One clerk is employed at this most rexatious work trying to get a cive at the proper entries to be made in such cases.

"Brevity is the soul of wit." Conciseness in particulars is a guarantee of successful results in all business transactions •

CAPITAL PUNISHMENT IN ILLINOIS ... PRIESTS AND POLITIMANS-PHI-LOSOPHY OF SPIRITUALISM, AND THE DUGMAS OF OLD THEOLOGY CON-

TROVERTED. Two years ago, the Legislature of the state of

Illinois, virtually abolished capital punishment by substituting therefor, imprisonment for life. whereupon the devotees of old theology set up a howl. The leading political papers, in connection with the orthodox journals, made a general onslaught upon the new law, and stooped to petty personal abuse of Mr. Bouvee, the philanthropist, who urged the abolition of capital pun-

ishment in this, as he has in many other states. The Chicago Tribune and the Chicago Times, the leading dailies of the Republican and Democratic parties, pitched in, vieing with each other in hypocritical, Bible and sectarian cant, at the commencement of the recent session of the State Legislature, in hopes to get capital punishment reinstated. Thank God, revolutions never go backwards. Politicians, priests, political news camblers and sectarian newspapers, all combined, and made a desperate effort to reinstate the gallows!

Poor priests will no longer be privileged to minister the consolation of a vindictive God and a burning hell to a poor, mal organized victim for the gallows. Instead of such a mission, however, the humanitarian can visit the victims in prison; tender them the consolation of an endless life of eternal progression,-pointing to the great truth that "the way of the transgressor is hard," and day by day have the privilege of sec ing the work of progressive unfoldment of their higher faculties towards true manhood, which will lead to usefulness and ultimate liberty.

Such is the contrast between the philosophy of Spiritualism and the dogmas of Old Theol-

#### SPIRITUALISM IN CHICAGO.

Just before going to press, we were presented with the following proceedings.

At a public meeting, held in Crosby's Music Hall, on Sunday, April 18th, the following resolution was proposed by Milton T. Peters, Esq., President of the Illinois State Spiritual Association, and seconded by William Butler, Esq., and carried unanimously:

Resolved, That we, the Spiritualists and investigators of the science and philosophy of Spiritualism, feel it our duty to express our admiration for the noble and indefatigable labors of Mr. J. S. Spettigue, in the cause of Spiritualism and kindred truths. Through his bold and intelligent presentation of the facts which lay at the foundation of our beautiful philosophy, he has compelled the pulpit and the press to leave the plane of ridicule for that of argument, which augurs well for the final triumph of our cause, We beg also to assure him that, notwithstanding the unparalleled opposition he has received from within and without, he still retains the confidence of every true friend of humanity. We wish to express our conviction that, from his business tact and eminent financial abilities, he is the most proper person to re-organize the noble purpose for which it was originated. We therefore commend him to the high consideration and favorable support of Spiritualists throughout the state, or wherever his business may lead him as one of the most earnest, eloquent, and practical speakers and workers in our ranks, who has dene a noble work in Chicago.

#### CLAIR DE'VERE AT MADISON. In a report of a lecture delivered at Madison

by that gifted lady, Clair A. D'Evere, the fol lowing are the closing remarks of the Democrat of that city:

"Miss D'Evere reviewed at some length the deplorable condition of thousands of young and handsome women in our large cities; and on this point she reasoned well-far ahead of any lady lecturer we have ever heard before. Wo sav if Miss D'Evere would let spirits alone and take a common sense subject, her admirers would be in greater number."

Let spirits alone! Oh, there's the rub! If our talented speakers would give up spirits and Spiritualism, they would double their income, and make themselves immensely popular. But spirits won't be let alone; they are here seeking ev. ery avenue that science has opened up to demonstrate their presence to mortals, and we cannot blame them if we would. The sooner the Democrat learns this great truth, the better.

## NOTE PROM A POSTMASTER.

MR. EDITOR: -You are requested to discontinue the trial club which has been coming to this place for the past three months, as the subscribers are refusing to take their papers from the office. Yours respectfully,

H. C. WOODRUFF, Dep. P. M. Shortsville, Ontario county, New York.

REMARKS:-When the three months are up, w shall discontinue, if not renewed; but we respectfully inquire of the Deputy Postmaster above named, by what authority he presumes to call upon us to discontinue the Journal to some fifty subscribers whose time has not expired? Said Deputy Postmaster, by reference to his instructions in the Postal laws, will find it to be his duty, if papers are not taken from the office, to give notice, and state the names of persons, and reasons.

We think there is a "screw loose" at the Shorts ville post office, and hope to recieve light upon the subject from our subscribers at that place.

## MRS F. A. LOGAN,

A regularly appointed Missionary, is doing a good work in the state of Minnesota, lecturing and holding circles for the development of Media, and will aid in organizing societies, circles and lyceums, anywhere in the state that friends may desire.

The friends are expected to furnish her a home and pay traveling expenses. Address until the first of June,

Owatonna, Minn.

## MISQUOTED.

In a quotation from a letter, sometime ago, written by Brother Samuel Britain, an error was made, and he was represented as making state ments in regard to certain things, which he did not actually make. The compositor left out a page of manuscript, and made a general muddle of the article. We regret the error and promise him that the like shall not occur again.

#### PHILADELPHIA DEPARTMENT.

We take pleasure in refering our readers to the Philadelphia Department of the Jour. NAL, by H. T. Child, M. D.

Dr. Child stands in the front ranks of inspired speakers and writers, and under his supervision, the PHILADELPHIA DEPARTMENT WILL be of continued interest to our readers.

#### MRS. A. H. COLBY.

Has occupied the rostrum at Crosby's Music Hall, the past three Sundays. She is, indeed, an eloquent speaker. Sound logic and simplicity in language, aided by a powerful voice, make her one of the most interesting lecturers that we ever had the pleasure of listening to.

#### Rersonal and Bocal.

Mrs. M. L. Rayne defends the habit of smoking, in the April Western Monthly.

The Duke of Somerset recently declared in debate, that "each missionary sent from England requires a gun-boat."

Suicide, or self-distinction, has become quite common, if not fashionable in this city. On Sunday night, the 11th inst., Eugene L. Oatman, a saloon keeper, passed from this state of mortality, by inhaling gas.

An old woman named Celeste Le Noir has just died in New Orleans, who served in the great Napoleon's army, and was told by Napoleon: "My pretty girl, if you were not a woman. I would make a Colonel of you."

Mr. Catlin, the traveler and artist, asserts that a great river flows under the Rocky mountains. Fauny Fern, who married Parton the biographer. said, "for the most part, the more sensible a man, the bigger tool he marries. This is es-

pecially true of biographers. Grant's family, it is said, are Methodists, and

that is the church he most usually attends. A Velocipede Academy is opened at the Wabash Avenue Rink. Doubtless others will soon follow.

### Amusements.

"Humpty Dumpty" entered upon his last week on Monday, the 19th ult. at Crosby's Opera House, with new attractions. Among them Messrs. Goodrich and Moe in a skating scene, Venturoli in a scarf dance, Tony Denier in a stilt performance, Antonio in a mirror dance, and the secondas of the ballot in a skating polka.

Mr. Sloan took a benefit on Wednesday night. Leslie on Thursday night, Venturoli on Friday night, and Humpty Dumpty bimself takes a benefit on Saturday night.

On Monday, April 26th, J. Grau opens at the opera-house a season of twelve nights and two matinees of French opera. The season will begin with the dirty "Genevieve de Brabant." which was so well suited to the tastes of the New Yorkers. During its continuance "La Grand Duchesse," "Barbe Bleue" and "Herye's L'Œeil Creve," Lecoeg's "Fleur de The" and Offenbach's "La Vie Parisienne," will be pro-

The Hess burlesque troupe has been so successful in Philadelphia, that it remains there three weeks longer, making eight weeks in all. and then returns to Chicago.

On Monday, April 19th inst., Miss Kate Reignolds, a very versatile and pleasing actress, commenced a brief engagement at McVicker's Theatre, in the new London play, written for her, entitled "Bound," and is drawing good audien-

Miss Reignolds is a lady who attained an excellent position on the American stage before going to Europe, whence she has just returned, and the reports from England were very flattering to her. She has once played at the Broadway theatre. New York, and opened the new operahouse in Detroit. Her brief engagement here will undoubtedly be quite successful.

At Aiken's Dearborn Theatre, "My Lady Clara." is withdrawn to make room for the reproduction of a romantic drama by Planche, entitled "The Knights of the Round-Table," which was put upon the stage, on Monday night, the 19th of April, and repeated on Tuesday evening and at the Wednesday matinee. On Wednesday evening, Mrs. Clara Stoneall, who is justly one of the greatest favorites among our stock actresses, takes a benefit, and will offer an attractive bill, in which Mr. Frank E. Aiken will make his reappearance. On a week from Monday, Mlss Olive Logan's play of "Surf," will be produced.

"Uncle Tom's Cabin," which has been reproduced at Col. Wood's Museum, with so much satisfaction to the public and profit to the com pany, manager Blaisdell has very properly decided to keep it on the stage during the present week.

The "Plantation Scene" has created such enthusiasm that it will be made even more effec

## LIFE'S UNFOLDINGS

OR THE

#### WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-

S. S. JONES,

TION PRINTING

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.,) through whom this work was eiven, has been a careful observer of the phenomcha of "Modern Spiritualism" for over twenty years and during that time he has been the humble Me-dium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal. The Introduction entitled "The Unvailing" treats of man as the grand objective ultimate of Life's Unfoldings .

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four the author treats of "the way mediums paint likenseses, in the true order of

the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we inguence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intstruments around the room explained."

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought uponimportant subjects, a few only of which we have enumerated, than any other work of equal size we The work will be sent by mail from this office to

any one on receipt of fifty cents. Address, S. S. JONES, St Dearborn Street,

Chicago, fil.

#### VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER. BY MRS. H. N. GREEN

THE LITTLE FLOWER GIRL THE ORPHAN'S STRUGGLE,

> By the Same Author. S. S. JONES, Publisher,

RELIGIO-PHILOSOPHICAL JOURNAL OFFICE 84 Dearborn St. Chicago Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Uhildren's Progressive Lyceum Libraries. Mrs. H. N. Greene is one of the most popular

writers of the present age and especially adapted to the writing of popular liberal books for Chil-This series of Books which we have entered upon

publishing are designed for the youth everywhere, out of course their tone and philosophy will comprise their sale principally to the families of Spiritualists. Liberalists and the Children's Progressive

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade. J. C. BUNDY, 84 Dearborn Street Chicago, Ill.

### SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy. Read in another column, "A Panerawa of Wonders by

the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders." For sale at this office.

Address J. C. BUNDY, 84 Dearborn St., Chicago.

## Talyor's Red Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paving ageney will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Dr. Wm. Clark's Vegetable Syrup. EDITOR JOURNAL:- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman. had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since Suffering with pains from internal tumors, I sent him the bettle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in tendays, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "she had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this." His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternily.

. Abby M. Lafflin Ferber. Georgetown, D.C., January 7th, 1868.

A PLEASANT STORY. In the streets of Chicago, I wandered along,

And carelessly sung a familiar old song, While viewing the cars-horses, and such,-The Irish-the Scotch-the French, and the Dutch, And the strange Advertisements of these latter days, On the Builetin Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue : It told of the virtues of something so nest, So handy-so harmless-so perfect, complete, For coloring beard, the mustache or hair, Without any poison, or slopping, or care, And not only so, but the color is "fast," And like a shoemaker, it "sticks to the last." In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it -I bought it, and tried, When all my gray hair, in a "jiff" stepped saide! My age is renewed—I feel twenty years younger-I will marry next week-no use to wait longer, I will have me a wife, and the comforts of home.

For all will be gained by the New Magic Comb. Yes sir, I found that Comb at 84 Dearborn Street, where they have a few more left of the same sort. Don't forget the AGENUX, 84 Dearborn Street, Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

#### THE PATENT MAGIC COMB. Beauty on the Mountain,

Beauty in the vale, Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing foam, And REAUTY in the special work OF PATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if you sestre to change dingy, yellowish, gray, or had looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMB AGENOY, 81 Dearborn Street, Chicago, Illinois, and receive the Magic Comb by mail post paid and if you tollow the directions on the Comb, we guarantee perfect estinfrotion.

To Dealers and Traders. If any of our readers or friends who are Dealers or Tredwas wish for the PATENT MAGIC COMB to put inte market, we will furnish the Wholesale "Price List" upon application. The tradecen find money in it. Address, MAGIC COMB AGENCY.

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Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask of ourselves the object and aim of our existence.

As we behold Thee manifested in the beautiful forms of vegetable life, we feel that to know more of Thy power would be a blessing unto us. We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourselves what there is for us to do? What is the object Thou hadst in giving unto us individualized life, partaking in our natures of everything below us.

To Thee, great and infinite Spirit, we feel that flowers send up blessings. We feel that the birds that warble in the forests give forth their praise; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us, and realize that all is in accordance with Thy will and wisdom.

Give us, oh, infinite Spirit, a more perfect understanding of the life Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to thank Thee, but to deal kindly and nobly with one another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; and that that life is from Thee.

Give them to know that upon this second plane of life there is beauteous existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

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## QUESTIONS AND ANSWERS.

We publish the following questions and answers, as they are of deep interest, and many thousands of our present readers were not subscribers to the Journal when they were first published.

Q. While you are controlling a medium, do you then feel the same as you did while an inhabitant of the earth life?

A. I feel as if I was living on the material plane, yet it is not so sensitive, or in other words, the faculties are more obtuse. Yet, if a finger were to be amputated during my control of the medium, I should feel it; but the medium would know nothing of it until I withdrew my influence, and she returned to consciousness.

Q. When you withdraw your influence from a medium, is it similar to a death scene, or to the spirit's releasing its hold of its earthly or material body?

A. It differs from the death scene in this particular. When the spirit withdraws itself from its earthly body, it does not leave the life of the body; that also departs with it. When I entrance a medium, and then with my influence, the life does not leave the medium's body, as it does at the death of a person; consequently there is no struggle between the spirit controlling, and the organism of the person controlled.

Q. At the death of a person there is often an apparent struggle of the body to hold on to life. Is there a consciousness of suffering by the dying person?

A. No, the person does not realize any suffering. The spirit is so far withdrawn from the external, as to render it unconscious of outward conditions, and takes no cognizance of the struggle that is going on upon the material plane which it has just left; neither has it arrived at a state of consciousness upon the spiritual plane.

In a majority of cases there is no struggle at death. In neither case does the person suffer. Pain is only the result of an effort of nature to restore a perfect balance of the life forces in the system.

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Q. When you commence controlling a medium, the eyes and countenance undergo a change, resembling death—what is the cause of that appearance?

A. It is caused by the closing of the external senses.

nses.

Q. How is that accomplished?

A. There is a law by which it is done. When the positive and negative forces of the medium are equally balanced, there is an external consciouances; but when that balance is destroyed throughout the system by reason of the positive influence of the controlling spirit, then the external senses of the medium become scaled,

then it is that the appearance of death ensues, and continues just so long as the positive influence of the spirit is exerted upon the medi um.

We take advantage of a known law by the force of our will.

Q. Are there many spirits who can make use of that law? Have many the power?

A. No, not individually. It requires the combined powers of many spirits to fit a medium for general control. Some spirits control far better than others. Those who possess most of the positive element can best control.

Q. Is it detrimental to the health of a medium to be frequently entranced?

A. That depends wholly upon circumstances, not only of the medium, but of the surround-

It is necessary that the medium should be in usual health—good circulation of the blood, and the stomach should not be filled with food. When a medium is entranced, the system is in a negative condition, and consequently the circulation of the blood is very much diminished. The digestive organs become inactive, and food in the stomach at such times remains almost entirely undigested. Consequently, it is necessary that the system should be adapted to the conditions induced by the trance state, or it does prove injurious to be often entranced.

As to the surroundings, we have already said the system, at such times, is in a negative state, consequently is very susceptible to the surrounding elements. If brought into the sphere of disease, the medium is susceptible to it, and is more or less affected by it; therefore you will readily see the necessity of the medium's own surrounding conditions being adapted to the trance state, or injurious effects are liable to follow to the medium.

Conditions all being favorable, it is not inju-

Q. Do healing mediums ever take disease from sick patients, which proves of permanent injury to such mediums?

A. Yes, they do.

Q. How are such effects to be avoided by mediums?

A. Do as the spirits controlling direct.— When they do that, they will be enabled to throw off the effects.

Q. Do controlling spirits watch with vigilance their mediums, and endeavor to make conditions favorable for their health?

A. They do. All mediums can bear witness to the truth of my statements. But the controlling spirits cannot, at all times, exert sufficient influence over those mediums to induce them to exercise that caution and discretion necessary to the maintenance of health.

Mediums, being naturally of a negative temperament, are subject to various attractions and indiscretions, which are often detrimental to health; but if you at any time feel disposed to censure, let your censure be of the surroundings, and not the mediums. They are not responsible for their own organisms any more than you are for yours, and it is a fact that their organisms are; of a fine, sensitive nature, or they could not be controlled by spirits. Spirits who have passed from the material plane need a refined element to enable them to approach the material plane for controlling and making themselves manifest to the material world. That element is found in the various phases of mediumship.

QUESTIONS BY A GENTLEMAN PRESENT.

Q. What are the principal employments of spirits in the early, as well as the later part of their spiritual existence; and what changes take place, and how and when?

A. When persons enter upon the spiritual plane of existence, they at once gravitate toward that sphere of action which gives them the greatest pleasure—that for which they by nature are best adapted. For instance, yours would be for the elevation of your fellow men intellectually, morally and philosophically, while the lady present on your right hand would be delighted in unfolding and presenting the beautiful for her own gratification and for the gratification and improvement of others. Later in spirit life these traits of character will become stronger and stronger, and the capacity or capability for instructing others in spirit life and impressing thoughts upon the inhabitants of the material plane, will be perfected. To all eternity the field of thought and action will become more and more extended. Everything in the universe is beautiful. The lady on your right has a faculty and taste to transfer what she conceives to be beautiful to canvass, and thus reproduces it for the observation of others. You symbolize your thoughts in sentences upon paper. Both are beautiful—equally beautiful.

Q. Is there any suffering, spiritually, as punishment or otherwise, except as remorse for the errors, misdoings and indiscretions of life, while on earth?

A. When you speak of real suffering, your thoughts are confined to the material plane of existence.

There is no suffering, spiritually, excepting that of the mind—that depends much upon the sensitiveness of the sufferer. Then, again, the question of remorse depends very much upon the motives which actuated the individual; and as every person is to be his own judge, he judges himself from the motives which moved to the commission of the acts judged of.

When he sits in judgment upon himself for indiscretions, he looks to the cause which induced him to be indiscreet—whether it was a hereditary one, or from external surroundings.

There is another kind of suffering: A leving child or friend in spirit life sympathizes with loved ones on earth, whom they desire to see happy. They desire to make them understand the right. They cannot do it. Their deep sympathy for them causes them pain, but this is overcome by kind guardians who show the reason and necessity for all their friends endure or suffer.

The greatest suffering mankind will have to endure in the present or the future state, will be the remorse arising from their reflections upon dew-drops that in the morning precede it.

the errors, misdoings and indiscretions of their past life.

Q. Are the communications between spirits attended with any noise, voice or sound?

A: We converse as you and I are now con-

versing. To all appearance, or to our senses, we hear the sound; but still the thoughts are mirrored upon the countenance.

You, on the material plane, cannot hear us

You,on the material plane, cannot hear us with your material organs of hearing; but to make ourselves heard through them we get control of the organs of speech of a medium, and talk to you. While doing so we are acting on the material plane to meet your material wants. There are persons who do hear spirit voices—such are clairvoyant.

## FROM THE WIFE OF DR. JAMES LARKIN.

MARY E. LARKIN, MEDIUM.

How can I find language to express my joy at being able to return again to earth sphere. I have a husband and four dear children, who mourn for me as one forever gone; but I do not wish them to teel thus, or think of me as dead. I am the same living spirit as when I did inhabit the mortal form. I only shook off the mortal covering, and have taken on a spiritual body.—I was born and brought up in Nantucket. My husband was a physician of the allopathic prac-

I died of congestion of the liver, not even my husband understood my case, nor another leading

About six weeks before I passed away, my husband thought best to consult with another medical man, and one day he came to my bedside looking more thoughtful than usual. I spoke first, asking him what it was that troubled him. He at first made no reply, but when I addressed him the second time, he looked me full in the face, such a look of displeasure and despair, I thought I never saw. I said, "James my dear, what is it, tell me, do, that I may sooth you." At this remark the strong minded man, Doctor Larkin, gave vent to tears. He gently folded me in his fond embrace, and after awhile remarked, "My darling wife, how little you know what it is I am thinking of."

"Yes,I do suspect,dear," I replied, "It is this: You fear I cannot recever; but do not grieve thus; you know I shall be with you in spirit,"

"Yes, yes, Mary my wife, but I cannot see you, hear you, nor can our dear children know that their mother is even near."

"But why my husband, cannot our children realize that their mother's spirit yet lingers at their side. It is because these things have never been taught them from their cradles up.—Parents should instruct their offspring, concerning this same comforting faith. Oh! dear James, had you always believed as I have, what a comfort now could be given you. As I am about to leave my tenement of clay, seek, my dear, to learn more of these truths, for in them, you will find peace, and never allow those dark and gloomy thoughts to take possession of your mind, as usually do at the departure of the spirit from the form of flesh.

Do not think of me as sleeping so cold and silently in the tomb, for the spirit never enters there. Such places are only for the worn out casket; the spirit is free, free to roam where ever it likes, not trammeled with the flesh." Doctor L. was fearful this continued talking would prove of injury to his feeble companion, yet dared not interrupt her when he saw how earnest she became in her advise to him. When she became more calm, he gently remarked, "Mary, my darling wife, I will do in all things as I know you would desire, and ever after shall our dear children be taught that their mother lives and loves, and in spirit is constantly with them guiding them wherever they go."

This was my last conversation with my husband, for I grew weaker, and at midnight, July, the 15th, I passed from earth to spirit life. My husband is happy in the faith of my return, and always appeals to me in spirit when he wishes to pursue any particular course with our children

If you send a copy of this to Doctor James Larkin, Nantucket, he will be very thankful, and write you, a reply, and I will again write more, which will prove of interest to the medium whom I now control.

## Zhenomenal.

## Voice of Planchette,

You never get reliable answers to the mercenary things of earth, for the Great Origin has imparted to mortals all that is best for them to know. You are in a chrysalis state and if you knew more, you would not progress, which is the destiny of all.

The infant progresses to childhood, to youth,—
to manhood, man to angels, angels to scraphims,
scraphims to cherubims, cherubims to the state of
the Son of God. The Son is merged in God. So
by regular progression, we are at last all merged

in the God-head,—God being all in all.

Swedenborg was right when he taught that we follow the same occupations here that we did on earth. We do spiritually. Its the business on earth for one to teach another, to reflect, to reason, and impart the results for the benefit of others, and so it is with us here. It is my duty to instruct the people of earth, and point out that which will develop them most; but it is not the duty of all, more than it was while living.

During the year there will be more revelations than have been given before. You will be convinced of the trath of Spiritualism, and so will nine-tenths of the people before three years. The time has not come for the great change. Watch for coming events, for the glory of their grandeur shall cause the belief of the skeptic to fall.

I will give you a faint knowledge of things here by comparing them with things you understand. Imagine the brilliant colors of the rainbow to surround your home, and you reclining on a couch of down, of eternal love, fanned by the love of goodness that fulls to repose and husbed by music of

ness that lulis to repose, and hushed by music of sweet affection, and then you will have about as much conception of the beauties of heaven, as you would if the windows of heaven were opened, and pouring down their crystal waters, by the silver

You may mount on the glossy wings of imagination, and ride in the comets fiery chariot, and be hurled through the most distant spheres, or soar with the golden condor to that altitude where the thunder jars its wings, or descend to the lowest caverns of the earth, wander in the dark, eternal space, and whether you meet angel, or fiend, it is the handiwork of that Wisdom who said, "Let there be light, and there was light."

Be not over-anxious to rush into the fountain of wisdom, but be content to come by progression, as wisdom designed you should, for if you could burst suddenly into its presence, your mental faculties could not bear the blaze of glory, more than the timid fawn could the fiery eye of the basilisk.

#### The Dishes are Moved.

While I am writing, I will just mention a singular circumstance that happened at a near neighbor,—one of your trial subscribers, but one who does not belong to the fold however. Mr.— had just arose in the morning, and was putting on his boots-his wife had just returned home from sitting up with a sick sister—when one of the shelves in the pantry, that was supposed to be very safe, moved straight forward, emptying its contents of dishes on the floor, breaking about ten dollars' worth, and all in broad day-light, and in the presence of Mr. who sat facing it, but made no effort to prevent it from falling; they say he would testify that the shelf moved just as if some one had pushed it off. Planchette says the spirits did it to convince them that they can come. Now, we have no objection to spirits manifesting themselves, and would rather wish they would do so more frequently than they do, especially among unbelievers and opposers; but would rather the manifestation would be of a more gentle kind. Respectfully yours.

M. Webster.
Remarks:—The loss of ten dollars' worth of property under such circumstances will make its impression upon the mind. A brother or sister perchance, knows well what is best.

## Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in pureat huce;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

The Singing Mouse.

It was in the summer of 1867, when I was scated near where the casing of the water pipes passed up through the closet, that I heard what I supposed to be the twittering of a brood of chimney birds within the casing. Some days afterward the cook reported that there was a a large nest of mice in a box of fuel near the range in the kitchen. We were at dinner, and I passed out to capture and kill the pests. Listening to the sounds, I again pronounced it a brood of birds that must have fallen down with their nest from an adjoining chimney, as the sounds were not those of mice. Removing everything, I found that the sounds did not il were demind line work of the wall near the floor. Nor did the music, as I may call it, cease when I made several hard raps upon the woodwork. This convinced me that the sounds had their origin at a distance, and were conveyed to that point as through a tube. That evening, when I passed round to see if all the house had been safely closed, the music appeared to be in a different locality, and as all was still, I studied attentively the character of the sounds, and became convinced they were not produced by birds.

On my making a disturbance it ceased. Thus the music continued for two or three days, when one evening I heard it in the china closet of the dining room, apparently behind a tray on the shelf. But in removing some plates to investigate the matter, the shuffling frightened a mouse which made good its escape away from the tray and ran into a hole at the corner of one of the sheltes. The music then ceased. This was not positive proof that the mouse was the performer in the singing. On the next night I heard the music again in the same place, and having previously adjusted the dishes to suit me I supposed I would easily capture the musician: but the cook had re-adjusted the dishes, and in shifting them a mouse had again run away, and the music ceased as before; fortunately, however this time the music was resumed in the place into which it had retreated, affording ample evidence that the mouse was the author of the mu-

The mice being annoying, the cook, next day introduced a cat into the cellar, and, on the following night, the mouse had retreated up the chimney flues to our bed-room, on the second floor above the dining-room.

About two o'clock A. M., on awakening, I heard the music distinctly proceeding from the hearth beneath the grate. It was loud enough to be heard throughout our large bed-room. My wife, who had been ill and unable to go down to the dining-room, had doubted our reports; but when I awakened her, she sat up for more than an hour, completely fascinated by the little songster.

On the next night a suitable trap was set and the mouse was captured without injury, but unfortunately, it escaped while we attempted to remove it to better lodging. One year peculiar trait in its character was, that it continued to sing during the whole time, that it was a prisoner.

On the next night it was again captured and safely disposed of in a secure cage with a wheel.

The cook reported another singing mouse in the kitchen, and a new aud elegant cage was procured for our little captive. Its musical notes were identical, as near as we could judge, with the warbling notes of the canary bird. At times only a single note would be sounded, and after a pause the performer would dash off its warbling notes for hours—even for nearly half, a day.—Then it would cease and rest, sleeping perhaps, as it retired to its bed.

This cereation of singing for hours, proved that its performances were not involuntary, from a diseased condition of the throat, as has been conjectured in other similar cases, because it could sing and come from its music at will.

In the wheel of its cage the singing was somewhat interrupted by itsefforts, and was not so perfect as when the mouse was in the cage itself. When it appeared to become fatigued with the effort of turning the wheel, sympathy was enlisted in its favor and the wheel was tied so as not to revolve. This was a fatal mistake, as the mouse then began to nibble at the wires of the wheel in trying to escape. The wires had been painted with white lead, and the mouse was polsoned, and died to the great grief of the family. It now stands in the parlor, under a glass globe being neatly set up by a taxidermist.—Scientific American.

## Crrespondence in Brief.

S. H. Wortman writing from Buffalo, New York,

"I would inquire why it is, though a large per cent of Spiritualists are Republicans, and that in a large measure, much of the success of the Republican party is due to the efforts of Spiritualists, yet we are almost always treated in scurrilous manner by Republican papers in their reports of our Conventions and gatherings, and in a fair and honorable manner by the Democratic Press?

Mr. J. G. Fish, our present speaker, is doing much toward harmonizing the discordant element in our midst in the two months he has spoken to us. I think, I see the effects of a great deal of permanent good that his engagement has done us, and we are truly glad that he is to stay with us for four months more to carry on the work so auspiciously commenced."

Dr. H. S. Brown writes to us commenting on the Woman's Rights Convention, lately held in Milwaukee. He says:

"Spiritualists and free thinkers were not encouraged to take part in its deliberations. It was the uniting of the church members and goers here with talented women from abroad, to interpret the Bible to mean that women may have her just, legal rights equal with man; and to ask the State Legislature to grant such rights, so far as it has power, and to ask the Republican members of Congress not to pass any more constitutional amendments, depriving women of the right to the elective franchise.

This is a very great advance on their former Bible interpretations, which was to make a God who punished persons eternally in hell, without reason or mercy; and created woman for the use and pleasure of man, regardless of her rights or wishes, and asked the legislatures and other law-making powers, to enact laws to accord with such inhuman opinions."

Alexander King, of Georgia, writes:

"This is indeed a remarkable age in which we live. Light is breaking in all directions, the people are becoming free from the shackels of priest-craft, superstition and ignorance, and everything is tending "Onward and upward." Liberality and toleration are on the increase, and one cause of this as the circulation of such papers as the Religio-Peilosophical Journal, Banner of Light and others of the same kind. These papers are doing a glorious work, in emancipating the minds of the people from mental slavery. Such papers deserve to be sustained, and will be."

E. H. Gregg, of Cedar Falls, lowa, writes to us that Mrs. Fannie T. Young has been lecturing to the good people in that town and vicinity, with marked success.

Her discourses are plain, convincing in their character, and are calculated to supply the needs of the public mind.

S. Armstrong, of Sacramento, writes to us encouragingly in regard to Spiritualism. The Progressive Lyceum has about one hundred and thirty scholars.

Miss Eliza Howe Fuller has been favoring the Spiritualists there with a course of lectures.

Charles L. Marsh writing from Wonewoc, Wis., says:

"Determined to put forth our best efforts for the promulgation of our glorious philosophy, we have selected Minnesota in which to commence our operations; and now we desire a response from each society, neighborhood and family, whether you are or are not along the line of railroad, and have or have not any money to pay a speaker, in the hamlet or cottage, in the school house or public hall, amid the densely populated or the back settlements, in the village or in the country, whereever a hearing can be obtained and a home found while we are with you. Give us rown records.

while we are with you. Give us your names and address,—not that we may write to you, but that we may arrange our route of travel as much as possible to save expense, and you, kind friends, living beyond the limits of the State who have riends within it who do not take the papers, please write to them immediately telling them our purpose, that they may write to us. Of course, we expect assistance from kind hands and noble hearts. who feel that they have been or are to be benefitted by our coming among them, as well as those who love the spirit better than the casket, that the unfolding the human mind into harmony with the angelic spheres, destroys selfishness, crime and falsehood; hence is money in the pocket, health to the body, and happiness, peace and prosperity to

Any contributions from those who wish us well will be thankfully received. My post office address is Wonewoc, Wisconsin.

A. K. Humphry writing from Menomonic, says: "Spiritualism is moving forward with a firm and steady pace in this part of the North-West. Althought it has been but a short time since the first Spiritual trumpet was sounded here, and being of spontaneous growth and consequently acclimated, will be likely to stand all the storms of opposition that can be hurled against it. It is beginning to be felt as a power that makes orthodoxy tremble for its safety. For the advocates of Old Theology are unwilling to meet the Spiritualists in defence of their cause, for the new and glorious light reveals the hideous deformities of the old, and they very wisely remain ellent for this is the only means of holding them together so as to make a respectable show in the eyes of the community."

R. Bolten writes to us giving an account of the assistance he has received in his investigations of phrenology from spirits. He is a phrenologist and lecturer.

M. J. King writing from Joliet, says:

"Mrs. Claire De Evere has been here and given seven lectures to the acceptance of all investigating minds.

No speaker has created so great an interest in Joliet for the last eighteen years in which I have lived here, no matter what subject they may have lectured upon.

A. Newton writes from Daysville, Illinois, detailing his experience in Spiritualism, and in the development of Joseph H. Prest, who is in Berlin, Wisconsin.

Wisconsin.

While setting in a circle for development, the miles of the circle for development, the miles of the circle for development, the miles of the circle of the ci

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Examining CLARYOTANTLY the system, we know the effect upon the organs and functions of the body. Spiratrualities should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for in union there is strength. Then let us all work together in the spirit of Love and Wisdom.

Aprits can look into the system and see clairvoyan thy the workings of the whole physical battery, as plainly as the mirror reflects your form, aught to be trusted by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting decased forms and poring over medical works. Progression in all things.

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gar-coated Vegetable Pills Invaluable to rouse the liver from torpid conditions, relieve obstructions of bile in the gall-bladder or its ducts; cures jaundice and inflammation of the stom ach, which require the most speedy assistance. Where persons have been billous for a long time they will have to continue these Pills until the membrane system is cleaned, by taking three or four Pills each night, as directed in label accompanying each package.

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### **NEGATIVE POWDERS.**

Mrs. Judy A. Harrison of Hartford, Obio County, Ky, writes as follows:

PROP. PAYTON SPINOR-Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Non. raigia, Sick Headache, Toothache Deafnessin one ear, Weakness of the eyes, so that! could not see to sew or read at night. I was also, afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now extirely relived of all those diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for

My husband, J. J. HARRISON, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders and about alx double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which other wise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthuma, and considers your Powders

the best medicine in the world. An old Lady of this county, Mrs. STUART, now mear 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day, Without sleep and could scarcely breaths. Two or three doses of the Posttive Powders relieved her immediately, and the sleeps soundly every night. She says it is the very

The Positive and Negative Ponders have also cared several cases of Chills and Fever. EDWIN JAMES, of Frankford, Pike County, Missouri, re-

medicine we have always needed in this country.

"One case of Lung Fever, two cases of sovere Cold with Typhoid Symptoms, and several cases of Infantile Diarrhea, one of some months standing-all cured by the Positive and Negative Pow-

The following is from J. T. Lozo, No. 257 Grand Street,

Dr. Spince-Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever used. . They have accomplished more for my wife than the most sanguine could have anticipated.

PEOF. PAYTON SPENCE—Dear Sir: My little daughter, sev-a years old, was taken with Typhold Fever last Wedday ovening and continued all night without abating.-The next morning I commented giving her the Negative Powders, and toward night the fever abated and she passed a largestomach Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive Yours truly, Powders.

Salem, Ill., March 2nd., 1863.

W. BANKS, of Marmiton, Bourbon Co., Kansas, under date of Jan. 19th, 1868, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her in less than six hours."

SARAH E. BOND.

IRA D.SMITH Of New Haven, New York, writes as fol-

Paor. Sprace-Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever, which increased daily. She commenced taking the Posttive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But she had been troubled with the Neuralgia for years. But when the box of Powders came, she commenced using them, and before that was gone her disease had fied and has not returned. But that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one half a box of Negative Powders did the work, and she is now well and can both hear and smell as well as she ever could, thank God. They ought to be kept in every fam.

lly. This for truth. The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond

THE POSITIVE POWDERS CURE Neuralvia. Headache, Earache, Toothache, Rheumatism Gout, Colic, pains of all kinds; Cholera, Disrrhea, Bowel Complaint, Dysentery, Nansea and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms, Suppressed Menstruction, Painful Menstration, Falling of the Menstruation, Paniul Menstration, Failing of the Womb, all Female Weaknesses and Derangement, Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus Bance; Intermittent Fever, Billous fever, Yellow Fever, the Feyer of Small Pox, Mensles, Scarlatinn, Erysipelas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostrategland; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrotula, Nervousness, Sieeplessness, ck.

Siceplessness, etc.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amaurosis, and deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres, Double Visions; Catalepsy; all Low Fevers such as the Typhoid, and the Typhus; extreme nervous or Buscular Prostration or Relaxation.

Both the POSITIVE and NEGATIVE are needed in Chills and Fever.

The Positive and Negative Powders de no vio-lence to the system; they came no purging, no mauses or vomitting, no marcotizing, yet in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful Medicine; so Silent and yet so efwonderful Medicine; so shent and yet so officacious. The POSITIVE AND NEGATIVE POWThe POSITIVE AND NEGATIVE POWDERS are adapted to all ages and both sexes, and to
every variety of sickness likely to occur in a family of
squitts and children. In most cases, the Fowders, if given in
time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as
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# Erontier Department.

Pastoral Letter by Blehop Coxe.

To the Rev. Clergy and Laity of the Dioceses o Western New York:

REFEREN BELOVED IN THE LORD:

The solemnities of Lent, now about to begin, justify me in calling on you, as myself also, to re-pentance, meditation and sincere confession with prayer. The late Pastoral Letter of the House of hishops suggests these practical matters to which attention should be particularly directed, and I need add little to my request that you heed those admonitions and study the Holy Scriptures, "whether these things are so."

The enormities of theatrical exhibitions, and the lesciviousness of dances too commonly tolorated in our times, are there so specially pointed out as disgraceful to the age, and irreconcillable with the Gospel of Christ, that I feel it my duty to the souls of my flock to warn those who run with the world to "the same excess of riot" in these things, that they presume not to come to the Holy Table. Classes preparing for confirmation are informed that I will not lay hands, knowingly, on any one who is not prepared to renounce such things, with other abominations of "the world, the firsh and the devil." Let all such choose deliberately whom they serve; and if salvation be worth striving for, let them be persuaded to a sober life, to self-denials and to the pure and innocent enjoyments which the Gospel not only permits but which it only can create. It is high time that the lines should be drawn between worldly and godly living; and I see no use in a Lent that is not sanctified to such ends.

I have heretofore warned my flock, against the blood-guiltiness of ante-natal Infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifice to Melech which defile our kind. Again I warn-you that they who do such things cannot inherit eternal life. If there be a special damnation for those who "shed innocent blood," what must be the portion of those who have no mercy on their

Dearly beloved, "save yourselves from this untoward generation." Your affectionate Bishop,

A. CLEVELAND COXE. Bishop of Western New York, and in charge of the Diocese of Central New York. Hartford, January 59, 1869.

I ask attention to an article on "Population," which appears in the periodical called HARPER's Magazine, for February, 1869.

## Read it Everybody

We present our readers to day, the pastoral letter from Bishop Coxe. Read it everybody; and ask yourselves "whether these things are so" in the church Episcopal Bishop Coxe tells his flock that theatrical exhibitions are enormities not to be tolerated by him; that balls and dances are lascivious and demoralizing and "irreconcllable with the gospel of Christ,"and his flock runs with the world in the excess of riot, to such an extent that they are not qualified to "Come to the Holy Table," and promises that he "will not lay hands knowingly, on any one who is not prepared to renounce such things, with other abominations of "the world the flesh and the devil."

The Bishop assures, or rather confesses, that his people are guilty of ante-natal infanticide, saving "that the world itself is beginning to be horrified by the practical results of the sacrifice to Moloch which defiles our land." . The Bishop then calls the attention of his people to the article which apneared on "Population." in the periodical called "Harper's Magazine," or February 1869.

O. Bishop Coxe! What a naughty set of people you preside over. How wicked they must be; only think, that by your own confession, the sisters of your own church are full of blood-thirstiness, ante-natal (murder) infanticide, and those girls and boys who ask to be confirmed by you, are so full of abominations of the world, the flesh and the devil, that you will not lay hands on them; and then your Pastoral letter makes a sweeping charge that everything is abominable that is not Episcopal, and that Episcopaey contains within its bosom, all manner of abominations. For shame, our Episcopal brethren, that you should be so naughty.

Honest Bishop, what would the world say if these things existed among the Spiritualists? And yet your church has charged the Spiritualists with these things, forgetting that you were living in a glass house.

Chickens will come home to roost.

## The Boy of the period.

While the girl of the period has been subjected to the sarcasm and anathemas of the SATURDAY REVIEW and its imitators for the last twelve months. ingularly enough the boy of the period has escaped incensured. His exemption from criticism is certainly unaccountable, for he is vastly more obnox ious then the most obnoxious type of the much abused girl. The latter is rarely unpleasant to an unendurable extent, except during the brief period of her transition from childhood to girthood, when the is yet uncertain whether in ocence requires an unrestrained display of her ankles, or modesty demand that they should be exhibited only through the aid of carefully arranged accidents. At this tage of her existence the girl is usually disagrea-bly perfors tupicity bathful, and in either case is almost invariably an undesirable acquaintance. But this period is, at any care, a brief one while the boy from his tenth to his afternth year is a skill al combination of whatever is grievously unpleasant in human pature.

As a rule, he is totally indifferent to the distinttion between truth and falsehood. This prises partly from the undeveloped state of his moral fac alties, and partly from his ignorance of what is meant by honor. He invariably extricates himself from difficulties by lying, and is uniformly ready to accuse enother of his own misdeeds. He is cruel both to his fellow-boys and to the defenceless higher animals that fail within his power. Ordinarily he is dirty, and almost invertably he is rude. Apparently he is totally devoid of conscience, and were it not for occasional instances which prove the contrary, we might be justified in concluding that the boy never became possessed of a personal oul until he reaches the age of fifteen or there-

abouts. Those moral defects inherent in the boy of the period are, however, of little con-equence in comparison with the more benious qualities which distinguish bim. Gifted with a sharp and strident voice, closely approaching in quality to the cry of a saw suffering the agonics of the file, he basely delights to torture the cars of humanity with his ecoseless outcries, and when in the service of the proprietor of a fruit or fish wagon makes the music of the fish horn seem melodious by contrast. At the opera or theater he is seen in his wickedest glory. Armed with " books for the opera," and 'fans," which he attempts to yell the public into purchasing, be drowns the music of the overture, and make the null nee look forward to the entiactes, when he shall be again let loose upon them, with dismay and horror.

Provided, by shameless men, with handbills, he infects the sidewalk and thrusts binself perpetually botween the feet of unfortunate pedestrians, and incorates the feelings of cleanly men by touching them with his nuclearly hand. Nothing is sacred to him, and the personal features of men and wo men, which excite his attention are made the subject of Lis derl-ive yells. Wrapped in his aubiline self-conceit, he thrusts himself into every place where he is especially undesirable. He sits next to us in the street car, and eats apples and pennata in a way that ought to be made a statutory offense. At church he arouses our siniul passions by his ten-dency to persistent sniffling, and at the theater be

disturbs our equalimity by talking during the im-

portant moments of the play, and choice as with a sect, be built up and obtain power. The entight dust by applauding at unseasonable times with his aned view of Spiritnellam is that it is not a sect. dust by applauding at unse

In whatever place he may be found, he is never otherwise than a persistent, intrusive, and mandurable unisance of paculiar atrocity, and his prominent suppression is imperiously demanded by every instinct of humanity. What means should be employed to bring about this necessary end, it may not be easy to suggest, but that so useless a scourge ought to be deprived of the opportunity to prey longer upon society is a proposition so self-evident that few will dispute it. At all events we can make a beginning of the good work at the theatres, and compel the managers to expel the abom-inable boys who shout their books of the opera? into our suffering cars. [Chicago Times.

Dear readers, to the above, add the fact that the sons of ministers, doctors and class-leaders are the worst of the noisy crew, and the article is complete for of all the impertment imps that ever tortured the sensitive nature of a nervous man, the sons of such men as we have referred to, take procedence. Hit them again, Mr. Chicago Times, for you are

Celebration of the 21st Anniversary at Concert Hall, Philadelphia,

doing a good work.

AFTERNOON SESSION.

SONG DY THE CONGREGATION. Welcome, angels, pure and bright, Children of the living light. Welcome to our home on earth, Children of the glorious birth.

Welcome, messengers of God. Teaching not of anger's rod : Love for all earth's weary throngs Is the burden of your songs.

Where the day knows not the night, Where the gems of love alone Are around your spirits thrown. Oh, the joy to feel you near,

Spirits of the loved and dear:

We are passing o'er the river

Come ye from the realms of light

Chains of love around us twine, Gems of beauty all divine. SILVER CHAIN RECITATION-N. B. DYOTT. We are journeying on together, We are joined both heart and hand,

To our much-loved Summer-Land. Where, with hearts attuned to pleasure, We shall join the concert band Of our Father's own dear children. In our birth-right Summer-Land.

There shall sorrow cease forever. Pleasure never go astrand: But in peans to the Savior Swells throughout the Summer-Land.

For the Savior of Progression Shall illuminate the Soul. Filling it with choicest treasure. From the Soul of beauty's goal

Hath heart or wisdom taught it. 'Mid ages gone before? Ah, no! 'twas left to be imparted By echoes from the shore.

Of that river, pure as crystal, Snog by John in days of yore, Called the Summer-Land of beauty, Or Eternity's bright shore.

S. Belson, President, offered the following re-

LADIES AND GENTLEMEN:-You are aware that we have assembled to commemorate the twenty first anniversary of the advent of Modern Spiritualism. Twenty-one years ago it was an infant in swaddling clothes; wise men and wise women came from the East and the West to see and hear

Many have been the Herods that sought its destruction; but it has lived, -has matured, -and today, arriving at its majority, moves forward unscathed-the wonder and delight of the thinking portion of the civilized world!

Vain, all attempts by higotry, prejudice, and Mrs. Grundy to crush it. Like an inspired one spoke of the soul-scure in its existence it smiles at their drawn daggers and defies their points. "The stars may fade away, the sun himself grow dim with age, and nature sink with years; but thou shalt live in immortal youth unburt amid the war of elements, the wreck of matter, and the crash of

We expected one to be present with us, who stood sponser to the infant, and who has lovingly and steadfastly guarded it to this day. One eminent in learning,-distinguished as a jurist,-loved and respected for his noble independence! The Hon. J. W. Edmonds, of New York, -- who, I am sorry to inform you, is too unwell to speak in public. He has sent to us a short address. With your permission I will read it; also one from R. D.Owen.

[We regret we have not room for Judge Edmond's letter.l

LETTER FROM R. D. OWEN.

H. T. Cump:

MY DEAR FRIEND :- I regret my inability, in consequence of previous engagements, to necept your kind invitation to take part in the Twenty-first Celebration, at Philadelphia, of the advent of Modern Spirituali-m.

On such an occasion, the friends of spiritual progress, in the largest sense of the word, may well congratulate themselves.

Twenty-one years ago, one who confessed belief in the doctrine that agencies from another phase of existence intervene here, and operate for good or evil on mankind, was commonly deemed grossly superstitions, if not a fit immate for a lunatic asylum. Now that doctrine openly professed by hundreds and thousands of the educated and cultivated of our country, is acknowledged by persons of common intelligence and liberality, to be one which enlightened men may accept or reject, as they do the foundation-tenet of the Unitarian creeds or the belief in the universal salvation of man-

More than this may be said. From the best evidence on the subject it seems probable that at this moment, the belief in spiritual agencies numbers among its votaries a larger proportion of our population than does any one sect, Methodist, Presbyterian, Baptist, Episcopalian or any other. This wonderful change has been made in the short period which elapses from the time of birth until the young man attains the age of majority. Such rapidity is unexampled in the history of religion.

Nor should it diminish our congratulations that many of the believers in Splritualism, are found among those who are still connected with the various churches; and that some of the pastors of these very churches still occupy their pulpits while sharing that belief. No harm, and much good in that. A little leaven leaveneth the whole lump. The essential is, that the substance of the spiritual creed should be accepted, not that Spiritualism, as

ened view of Spiritualism is that it is not a sect ; but an all-pervading, all-important principle which every sect should adopt; and which will soften the asperities and vitalize the creeds o all sects that do adopt it.

Another most encouraging sign is, that one article in the Spiritual creed which is scarcely second in importance to another, is gradually gaining popplarity among all creeds. I mean the belief, that in the next world the occupations and the duties and the enjoyments are as numerous and as varied as they are in this. The moral influence of such a doctrine is powerful and most beneficial. The heart of the millions is not reached by the prospect commonly presented to them of eternal life.

Drawbacks, no doubt, there are to our advancement, but only such as are incident to all new and unexplored lines of progress,-the errors of inexperience. Of these the chief is that tame error which shows itself throughout the whole history of religion. I mean the belief in infallibility; the weak or lazy willingness to take doctrines on trust with implicit faith, on the strength of authority sione. In the earlier days of Spiritualism, many of its disciples as soon as they became satisfied that a communication came from a spiritual source, rushed to the conclusion that it must, on that account, be infalliably true. This is not a whit more rational than the similar doctrines denied by Protestants but set up by the Roman Catholic church. God never intended to dethrone the reason he has given to man. The next world is doubtless a better and a wiser and a happier world than this; but it is not a world that is free either from suffering or from

Out of this arises one of the most moralizing in fluences of Spiritualism. It we would enter the next world comparatively free from false opinions, from bigoted prejudices and vicious propensities, we must disencumber ourselves of these, here, before we go. No faith in a name or in the dead words of a creed, no righteousness miraculously bestowed or mysteriously imparted, will avail us. We are, and over must be, the architects of our own destiny. What we sow here we shall reap hereafter; but the sowing much be in deeds and habits, not in idle phrases strung together in a creed. We shall pass into the next world essentially as we shall be at the time of leaving this; acquiring, Indeed, as incident to our new life, spiritual perceptions and a wider periscope; relieved too, from the clog of the body, yet in soul and in spirit the same beings we were here. For evil habits and victous lives we may escape punisument here; but never, hereafter. Future punishment, however, will not be arbitrarily inflicted by an angry God; it will be the natural and the inevitable result of our own misconduct.

Let the detractors of Spiritualism allege what they will, there is not a sect in the world that has a doctrine more wholesome than this; more tending to encourage good conduct; more conducive to morality. It is the most fitting answer to the inquiry: "Of what benefit is Spiritualism?"

I doubt not that the next generation will witness and rejoice in the spread of the main doctrines of the spiritual faith over the civilized world. Sufficient for us that we have witnessed the inception of these and the promise of better days to

Falthfully yours, ROBERT DALE OWEN.

# NOTICE OF MEETINGS.

ATREXS, Mich.-Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers travelling their way to give them a cell. They will be kind-Buston .- Mencantile Hall .- The First Spiritualist Association meets in this hall, 32, Swinner street. M. T. Dole President; Samuel N. Jones, Vice President; Wm. Dunckles,

Treasurer. The Childrens' Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor: Miss Mary A. Samborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street. Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagement have been made with able normal trance and inspirational speakers.

Springfield Hall.—The South End Lycener Association have entertainments every Thursday evening during the winter at the Hall No. So, Springfield street. Children's Progressive Lycene meets every Sunday at 10½ a. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase. 1671 Weshington street.

J. Chase, 1671 Washington street. UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 114 o'clock. Mr. Keene, President; B. H. Gould, Secretary; Mary L. French,

TEMPERANCE HALL .- The first Society of Spiritualists hold TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance that, No. 6 Maverick square, East Boston, every Sunday, at 3 and 7 p. M. Benjamine Odlorno, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrd. Fannie B. Feiton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

Webster Hall.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans fast Buston, at 3 and 7½ o'clock P M President,——; Vice President, N. A. Simmons; Treasurer, O. C. Riney; Corresponding Secretary, L. P. Freeman; Recording Secretary, L. M. Witey, Lyceum meets at 10½ a. M. John T. Freeman, Conductor; Mrs. Marthn S. Jennins Gnardam.

Baltimore, M.o. The "The Spritualist Congregation of Baltimore" held meetings on Sunday and Wednesday evenings at Saratoga 11 all, south-east corner Saivert and Saratoga ctreets. Ure F. O. Hyzer speaks till further notice. Chil dren's Progressive Lyceum meets every Sunday at 10 A. M Broadway Institute. The Society of "Progressive Spiritualists of Battimore" Services every Sunday morning and evening at the usual hours.

Battle Creek, Mich.—The Spiritualists of the Pirst Free. Church, haid mostings every Sunday at 11 A. M. at Walke-lee's Hall. Lyceum session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups. Belvidero, Ill .- The Spiritual Society hold meetings in

Green's Hall two Sundays in each month forence and even-ing, 10½ and 7½ o'clock. Children's Progressive Lycenm meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Haram Bidwell, Guar-

Chicago, Iti.—Library Hall.—First Society of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April

CARTHAGE, Mo.. The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk. Du Quein, I.t.—The First Senery of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first sanday in each month. Ghidrens Progresses Lycoum at the same clace at 3 o'clock each Sunday evening. J. H. Mang ad, Conductor; Mrs Sarah Pier Guardian of Groups Sucial Lewes for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa .- The First Spiritualist Association mont regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lycanm meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary,

Georgetown, Colorado. The Spiritualisis meet there three evenings each work at the residence of H. Toft. Mrs. Toft,

Milak O.—Children's Progressive Lyceum meets ever-Sinday, at 10½ o'clock a. M. Lonductor, Hudson Tuttle; Ggardiau, Emma Tuttle. Monmours, i.i.,—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

Varies Cirr, Ill.—The First Seciety of Spiritualists and Friends of Progress meet every Sunday for conterence, at Long's Hall, at 214 p. m.

ROOKPORD, ILL.—The First Society of Spiritualists meet and tayo speaking every Sunday evening at 7 o'clock, at Brown's Hall Lycoum meets at 10 o'clock, a. m., in the same hall, Dr. E. C. Dunn, conductor; Mrs. M. Bockwood, guardian. Tolada, O. Mactian are hold and regular speaking in Old Masonic Hall, Summit street, at 75 P. M. All are invited for. Children's Presented Lycome in the same place overy Sunday at 10 a. m. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

ASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

The Conductor of t

Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets avery Sunday at Orosby's Music Hall, at 10;45 and 7:30. Conference at 12 m. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sparrious, Press. Naw Yors.—The Friends of Humanity meet every Sunday et 3 and 7:4 P. M., in the convenient and comfortable hall; 270 Grand street, nertheast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

Oswago, N. Y.—The Solvituslists hold meetings every Sun-

Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 20th street. Lectures at 10% o'clock a. m. and 7 p. m. Conference at 3 p. m. BROOKLYN, N. Y .- The Spiritualists hold meetings at Cum-

berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (Uppersoom) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Centinental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Com tribution 10 cents.

CLEVILARD, ORIO.—The First Society of Spiritualists and Laberalists hold regular meetings at Lyceum Hall 290 Super-for St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor.

tribution 10 cents.

BUFFALO, N. Y.—Meetings are held in Lycoum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lycoum meets at 2½ p. m. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Hammonron, N. J.—Meetings held every Sunday at 10) cat Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lycoum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERRY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 Vork street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leuch Conductor; Mrs. Harriet Parions, Guardian of Groups. Springfield, Mass .- The Fraternal Society of Spiritualisal

by the district of the state of VINELAND, N. J .- Friends of Progress meetings are held in

Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Camphell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen. Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Beloir, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10% A. M., and 7% P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestaut streets. Lectures at 16 a.m. and 8 p.m.; Lyceum 3 p.m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Seeday in Willis Hall. Childrens Pregressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

Mrs. F. A. Perin, Cor. Sect.

Spainterials, Ill.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock; at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lauphear Secretary. Children's Progressivo Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizze Porter, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th. between 4th and 5th.

Sycamore, Ill.—The Children's Porgressive Lyceum of Sycamore, Ill., mests every Sunday at 2 o'clock, p. m., in Wilkins' New Hal. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Channey Eliwood, Esq., Fresident of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

cretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

Lowell, Mass.—The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a.m. R. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary. Bringsport, Conn.—Children's Progressive Lyceum meets every Sunday at 10½ a.m., at Lafayette Hall. H. H. Oran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

ONDEO, Wis,—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrr Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson, Center. The officers are M. Helbert.

meetings at Thompson Center. The officers are E Hulbert E. Stockwell. M. Hall jr, Trustees; and A. Tillotson See retary and fressurer.
Lorus, Ind.—The "Friends of Progress" organized per

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Socretary; D. A. Gardner, Treasurer; Johnsthan Swam, Collector,

Mazo Manie, Wis.—Progressive Lycenm meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Gurdlen. The First Society of Spiritualists meet at the same place every Sunday at 3 p. m. for Conference of the Conference of t

meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-

Topeka, Kansas. - The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

Williamsburg.—Spiritual meetings for Inspirational Area Trauce Speaking and Spiritual meetings for Inspirational and Trauce Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Gransda Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, coincr Fourth and South Minth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Tempe ance Hall, Frankan street, opposite Post Office, Green Point. Contribution 10 cents.

SAGRAMENTO, Cat.—Meetings of held in 16.

SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p.m. Mrs. Laura Cappy, regular, speaker. E.f. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Rowman, Conductor; Miss G. A. Brewster, Guardian Henry Bowman, Condictor; Misser, A. Brewster, Guardian Rochester, N. Y.—Religious Society of Progressive Spirit-ualists meet in Schitzer's Hall Sunday and Thursday eve-nings. W. W. Parael's President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sanday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Reebe, Assistant Conductor.

PLYMOUTE, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Hail two Sundays in each month. Children's Progressive Lycomm meets at 11 o'clock A. H. Speakers engaged:—Mrs S A Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8

Firehburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall Speaker engaged:—Mrs. C. F. Taber during January. Quincy Mass.—Meetings at 2% and 7 o'clock P. M. Progressive Lycoum meets at 12% p. M. Foxnoro', Macs - Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 a. s.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings ery Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every

Bunday afternoon at 1½ o'clock. Progressive Lyconm at 10½

DOVER AND 'FOXCEOFT, Mr. -The Children's Progressive Lyceum holds its Sunday session in Servick Hall, in Dover, at 101% a.m. E. B. Averill, Conductor, Mrs. A. E. P. Gray, Gnardian, A conference is held at 1% p. m.

Troy. N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10% a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Moj Keith, Conductor; Mrs. Louise Keith Guardian.

Washington, D. C.—First Society of Progressive Spiritual Washington, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall Pennsylvania avenue hear corner of 11th street Speakers engaged for Oct. Anna M. Middlebrook Nov. Nette all Pennsylvania Let V. Daniels Jan N. Franke White Keb. and March. Nellie J. T. Brigham April James M. Peobles. May, Alcinda Wilhelm. Lectures at I. a. a. and 7 50 p.m. Childrens Progressive Lycenm Geo. B. Davis conductor. Mrs. Horner, Guardian of Groups Miss Maggie Sloan Assissant Guardian of Groups Commences 12.30 p.m. Conterence Free Platform every Tuesday evening at 7.30 p.m. Sociables Thursday evening one in two weeks. Milwaukee Wisconsin.—The first Spiritualist Lyceum meets at Stryer's Hall every Sunday at 2 p. m. J. L. Poster is engaged to speak at TV P. M.

PROSPECTUS

## RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the LAETS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Mos and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal will be published by the

### RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Bearborn Street, Chicago, III.

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the peaces the most popular among the liberal writers in both hemis-

the most popular among the lineral writers in both hemispheres.

All systems, creeds and antifutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and so more consideration, from their antiquity and general acceptance, than a fallacy of modern data. Believing that the Divine is unfolding the Human Mind to day, through Spiritual intercesses and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analysing crucible of science and reason.

A watchful eye will be kept upon affairs governmental while we stand aloof from all partizanism, we shall not best-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority.

A large space will be devoted to Epiritual Philosophy and communications from the inhabitants of the Summer Land.

ann. Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge what will or will not interest or instruct the public.

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In order to greatly increase the subscription list of the Religio-Philosophical Journal, we offer magnificent indu ments for procuring subscribers. Men and women, lecturers especially, will find it profitable to canvass for the paper. Any one sending \$100 shall receive thirty-three copies of the Journal for one year, or sixty-ix copies for six months, directed to such new subscribers and at such places as rerequired, or such a proportion for six months and one year as shall suit, so as to be equivalent to 33 copies for one year, and a premium to be sent where directed, by express, one of those beautiful Florence Sewing Machines, which sell everywhere for sixty-five dollars, and if a higher priced Florence machine is desired, it will be turnished in the same propertion as above. (See descriptive advertisement. Any solicitor who shall make an effort and fail to raise \$100 for enbecriptions to the Journal as above, will be allowed transfer five per cent of whatever money they may remit, not less than ten dollars, payable in any books or engravings mentioned in our advertised lists, or in any of the following articles, viz:

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