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

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Biterary Department.

SAILING OUT.

Have you any message, friend, For your loved ones gone away, To the peaceful shores of Heaven Lying just acress the bay? .I am going out at even. On the waters wild and wide: Yes, my bark sets sail for Heaven At the chbing of the tide.

Am I not afraid, you ask. Of the waters deep and wide? No! God keeps a beacon burning. Over on the other side. Ah! the night fell ne'er so slowly On an earthly day before; Pell me-is the tide-wave breaking Yat, upon the rocky shore?

Am I glad to go! you say. Friend, when sorrow filled your broast. Did your pulses thrill with glada sa. When you thought of coming rest? I am tired of earthly sorrows, -And I think on Heaven's fair shore There will be no sad to-merrows, But one glad day evermore.

Ah! the nightfull gathers round me. Soon will ebb the laggard tide, And my bark go drifting, drifting, Over waters reaching wide. Do not weep that I must leave you : Heaven is not so very far ; Did the angels of the sunset Leave the golden gates ajar?

Ebbs the fide. The breezes blow Seaward, and the sails are set. And my bark is drifting, drifting From the shores of life's regret. Ere the morn breaks on your vision I shall cast an anchor down, In the safe and stormless harbor

Of the great Celestial Town

WILFRED MONTRESSOR:

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE

COQUETTE," ETC.

BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXV.

BILL SMITH'S-THE ASSESSMENT.

As the shadows of twilight gradually deepened into the darkness of night, groups of young men-clerks, apprentices, and others—the idlers and loafers of the neighborhood, assembled at the porter-house of Bill Smith. What with their loud, noisy conversation, their boisterous laughter, the clatter of glasses and decanters, and the shuffling tread of creaking foot-steps, the bar-room presented a scene of disorder and confusion not often realized, even in the precincts of the Bowery.

In the midst of the hubbub, Jack Highflyer entered the porter house. "Here comes Jack !"_ shouted one of the com-

pany, "he'll tell us about it." The noise ceased, instantly, and the eyes of

the various squads composing the assemblage were turned upon their acknowledged leader. Jack Hightlyer looked around the bar-room and muttered to himself, audibly, though as if speaking to himself, "Tom Gaffney, Luke Ford-ham, Peter Fox, Harry Wilson—but where is Tim Hardmann ?"

"Here I am, old fellow," said the butcher, advancing from one corner of the room; "give me your paw, Jack."
"Jack Highflyer extended his hand, and whis-

pered at the same moment, "We have something on hand to night, Tim."

"The boys are ripe for any thing," replied Tim Hardmann. "They were chafing over the Job Dingle's business as you came in. " Job's trial comes off to-morrow, and we must

do all we can to help him. I went to see him this morning, and I have something to propose, on his behalf, to our fellows."

"Tom, Harry, keep still there," said the butcher, "Jack Highflyer has seen Dingle, and will put you all on the right track to do him a ser-

"Hold on, Jack," shouted Tom Gaffney,"there may be a spy among us.' Not a spy," replied Luke Fordham, examining the features of his companions almost at a

glance.
"I have been inside of the four stone walls of the cell," said Jack Highflyer, " where the po-

lice have shut up Job Dingle-a better man than any one of them.'

And no mistake about it." added Tom Gaff-

ney.
"No man ever knew Job Dingle to refuse a fair fight, to desert a friend in a scrape, to abuse an enemy behind his back, or to keep a shot in the locker when he was out with one of the

boys."
"He was a good one, was Job," said Luke Fordham. "H.a heart like h.a h.ox," drawled Peter Fox, with a lugubrious expression of counte-

"And, I say, fellows," continued Jack Highflyer, " that we are bound in honor, to stand by Dingle, to the very last minute. They have got him pretty well cornered, in a damp, gloomy

cell, and there are people enough who would like to hang him, without judge or jury; but if you will stick to him, one and all, as I think you ought to do, and as I intend to do, not a hair of his head shall be injured."

"We will, Jack-we will-we will," exclaimed the boys.

"What harm has he done, boys?" said Tim Hardmann, the butcher; "why he killed a Dutch-man, in a row—a heels over head, rough and tumble fight! Does any one believe that Job was the first to draw a knife? Not lie, He went to Hans Snydecker's house for a bit of fun and they undertook to put him out. He would not go. Would you have? the greatest coward among you, I ask you that."

A tall, gawky chap, with long arms and legs, and a small, slender body, interrupted the speaker by remarking, emphatically, "I'll be darned if I would!"

That young man was rather bewildered at the roar of laughter which ensued from the inmates of the porter-house.

"Let them laugh, Simon," said the butcher, nodding good naturedly. "I have seen you in a tight place, afore now. Though some folks may be a little brighter than you, I'll be sworn that you are not the biggest coward in the company. But not I was supported by Directors." nat you are not the biggest coward in the company. But, as I was saying of Job Dingle, he wouldn't go, and they tried to put him out.—Somebody drew a knife, and then Job drew his; and in the fight, a big Dutchman got killed. There's the whole matter, boys, in a nutshell. Yet a great many people want to see Job Dingle strung up by the neck, as if he had turned pirate, or murdered a man for the sake of plunder."

"I wonder what they they had begin as the should have

"I wonder what they think he should have done?" said Harry Wilson. "Has'nt a man a right to protect himself?"

Yes sir-ee," replied Peter Fox. "I rather guess they can't make a law to punish us for defending ourselves when we are attacked; though no one knows what they will do next. There seems to be a regular conspiracy to put down the native-born spunk of the country. It used to be thought a credit to a person who insulted him; but now they call it by some big name or other."

"Assault and battery?" said Tom Gaffney pompously.

"Yes, and they will jug him for it," suggested

"Jug or no jug," interposed Tim Hardmann, the butcher, showing his brawny arms and doubled fists, "if any man treads on my toes purposely, I'll give him a touca of the blind staggers. For my part, I think we should be a good deal better off if we were entirely rid of the police justices, police officers, and the whole set of blood suckers that hangs around

"True enough, Tim," replied Harry Wilson; "here we pay hundreds and thousands of dollars to support these fellows, and what do they do? They just go swooping around sticking their noses into other people's business and making a fuss about what is no concern of theirs or the public's. Are we free born Americans, or are we not?

"The point will come up fairly some of these days," said Bill Smith, the proprietor of the porter-house, gravely shaking his head. "There is a great deal of stuff in the newspapers about the evils of the license system, and the teetotallers threaten strongly to get up a law to stop the sale of spirituous liquors. That will bring up the question fairly," continued Smith, shaking his head still more gravely and ominously.-"That will bring it up. If the American people stand that, they are ready to submit to any thing.

"We won't stand any such nonsense, Smith," exclaimed Harry Wilson.
"We won't, Smith," echoed fifteen or twenty

voices.

In the meantime Jack Highflyer had been conversing privately with a large proportion of the inmates of the porter-house. As the chorus of voices died away he tapped lightly on the counter, with a whalebone cane, and arrested the attention of his followers.

"The trial of Job Dingle will commence to-morrow," said Jack Highflyer. "The worst trouble in the way, at the present time, is the want of funds. Job is as poor as his namesake was after the devil had been permitted to tempt

"That is high Dutch to me," said the tall gawky youth, in a whisper, to Luke Ford-

"The lawyers won't stir a step in the business without money. They are a set of mean scamps to let a poor fellow suffer because he cannot pay their exhorbitant fees; but their services must be had, or Dingle must be convicted. So boys, we must raise the money as quick-

ly as possible.' "To night, Jack?" inquired Tim.

"Yes, Tim, to-night. "How much is wanted?" demanded several voices

"Two or three hundred dollars, at the lowest." said Jack Highflyer. "Besides, the lawyers employed by Dingle, we must secure the assistance of David Graham, whose ability as an advocate, and fidelity to his clients have been tested successfully in so many instances. As to the mode of raising the wind, I propose that each one of us contribute something to the fund, and that afterwards we proceed to lay and collect an assessment throughout the domain of Bowerydom."

The proposal of Jack Highflyer was received with acclamation by the assemblage. "Tim Hardman, take off your hat and pass it

round.' The butcher performed the bidding of Jack Highflyer with alarcity. None of the company refused or neglected to contribute, save two or

three miserable loafers, who, by a sesture, more expressive than elegant—that of thrusting the hand deeply into the trowsers pocket, seizing the lower end of the pocket between the thumb and foreinger, and drawing the hand in a direction upward and outward, thus turning the pocket inside out—manifested their inability to add even a mite to the offering. Many gave small sums in specie, ranging from a shilling to a dollar, according to their ability. Three or four only, among whom were Bill Smith and Jack Highflyer, threw bank notes into the

While the hat was passing round Jack High-flyer related to a knot of listeners, the details of

his visit to Job in the prison. "The old fellow is in good spirits," continued the leader, after Tim Hardmann had given him the wink that the collection was completed—"count the money, Tim—but it is nt human na ture to lie in a gloomy cell with the blood-hounds of the law howling and barking outside the walls and feel perfectly at ease. At such a time, if ever, a man needs friends, and at such a time will true friends proffer their sympathy and assistance. I told Job to face his accusers without flinching a hair's breadth, and that nothing should be wanting on the day of trial to save him. He was very grateful to me, for, as I said a while ago, he is entirely out of money, though many a man has been driven there by the want of it. I had a proof of it this morning. In the cell next to Dingle's lies a prisoner by the name of Williams, who has always been considered an honest, hard-working man, and who undertook to commit a burglary because his family were in danger of starving, and his heartless landlord threatened to turn him out of doors unless he paid the rent."

"If law and justice went together," exclaimed Harry Wilson, " the landlord would be punished as well as the thief."

"It was that canting hypocrite, Josh Grayson," remarked Jack Highflyer, in a subdued voice. "I have owed him a grudge these three years, and I never forget to pay my debts, sooner or later. Well, Tim," the speaker sided, as he perceived Tim Hardman, approaching him, twisting a dirty silk handkerchief round the money which had been collected.

"Thirty dollars and fifty cents," feplied the butcher.

"That's enough, boys, to show that you are in earnest," said Jack Highflyer, with a smile of satisfaction. "A glass of grog all round, Smith, and then we'll start on a cruise through the

neighborhood." The young men pressed toward the counter, and partook freely of the contents of Bill Smith's tumblers. In a minute or two the con-

fusion partially subsided. "Follow me, boys," said Jack Highflyer, "a dozen of you or so. Tim Hardmann will carry the purse. Come on, Tom, Harry, Pete, not more than a dozen of you, or they will accuse us

of wanting to get up a row." Jack Highflyer and his squad sallied forth from the porter-house, and proceeded up the Bowery until they arrived at the corner of the next street above Smith's. There was a grocery store on the corner, fitted up with a counter, at the farther end of the store, for the sale of

spiritous liquors. Jack Highflyer entered, with two or three of his associates; the remainder stood lounging on the side-walk, outside the "Clisby, how are you?" said Jack Highflyer

in a good natured tone of voice.

"Fat," whispered Pete Fox, to one of his companions, "there's more fat in a soap-ladle

than in his whole body."
"Short stories to-night, Clisby," said Jack Highflyer. "We have turned out to raise the wind for Job Dingle, as good a fellow as ever thrashed a Corlear's Hook bully. The boys have assessed you five dollars."

"There's the cash, Jack," replied Clisby, opening the money-drawer, and taking therefrom a five dollar note, which he laid upon the counter. I would give five times the amount, without grumbling, to be certain of getting Job a verdict of 'Not Guilty.' Won't you drink, Jack, you and your friends."

"No, thank you Clisby. Good night to

Jack Highflyer and his followers traversed the upper portion of the Bowery, and many of the circumjacent streets in that region of the city, as rapidly as possible, visiting, with an exception, the ovster-cellars, bowling alleys, groceries, porter-houses and taverns on their route. The acquaintance of the leader of the squad with the character and circumstances of the proprietors of the various establishments, enabled him to open his business with a show of diplomatic sagacity, and to regulate the assessments fairly and judiciously. In general, his requests, or rather his demands, were complied with promptly and willingly, and in many cases, with a hearty expression of good will toward Job Dingle. Here and there an individual, under the pretence of real poverty or temporary want of means, excused himself from the payment of a portion of the assessment, but, during the first hour of Jack Highflyer's predatory expedition, not a single person had absolutely refused to contribute to the increasing treasury of Tim Hardmann.

"Stimers is a regular skinflint," said Jack Highflyer to his comrades, as the squad with-drew from an eating house in Elizabeth street, near Prince street.

"How much did he give you, Tim?" inquired Luke Fordham. "A Mexican dollar," replied Tim, snapping his fingers contemptuously.

"Only a dollar. I would never have taken "Why, you see, boys," said Jack Highflyer, "Stimers is worth his twenty thousand dollars, and is doing a good business, yet he will sigh

and groan over the paltry dollar he bestowed so grudgingly for eight and forty hours at least.—But for that I would have had it thrown back into his teeth." "You need not wonder at Stimer's meanness.

He swore out a state's warrant, against one of his waiters last winter, for stealing a silver spoon of the value of seventy-five cents, and actually had him sent to Blackwell's island on his testi-

In passing down Mott street, Jack Highflyer and his follower stopped at the tavern of Syl-vanus Westervelt. The tavern was a brick building, two stories in hight, with dirty wmdows and unpainted walls, having a covered arch-way of brick on the south side leading to

to the stables in the rear. The bar room, on the first floor, opened into the street, and was furnished in the ordinary style of a third or fourth rate tavern. There were several tables in the room, covered with penny papers of the last two or three days, a dozen chairs, two filthy spit boxes, and several coarse prints in mahogany frames, suspended from the walls. The bar was fitted up with a heavy oak counter, and shelves behind the counter, on which were ranged a number of decanters filled with brandy, gin, whiskey and other intoxicating liquors. The spaces between the shelves were covered with panes of lookingglass, which, though by no means clearly reflected the various objects in the bar-room with sufficient distinctiveness. Upon the counter were half a dozen decanters, two pitchers partly filled with water, and a number of empty tum-

Behind the bar stood Sylvanus Wester-velt, a tall, portly man, with piercing black eyes and an irascible expression of counte-

"Come up, fellows," said Jack Highflyer, come up and take a drink; we haven't taken a drop since we left Bill Smith's." "It's a melancholy fact," muttered Harry

Wilson, "and I am as dry as one of Pete Fox's

The young men quaffed their liquor, laughing heartily at the sally of Harry Wilson. "Six shillings, Varius," said Jack Highflyer, tossing the change upon the counter, "There's a small instalment towards paying your assessment in the affair of the state versus Job Dingle. We want five dollars from you, Wester-

"Five dollars?"

"Five dollars. More if you please." "For what?"

"To assist in defraying the expenses of Job Dingle, on his trial for the murder of the Dutchman, at Hans Snydecker's,'

"I won't give you a cent," said Sylvanus Westervelt, in a firm and decided tone of

" You won't ?"

"I won't. And more than that, I think Job Dingle ought to be hung for murdering an innocent, unoffending man, and I hope he will

"Do you near that, boys," said Jack Highfly-er, turning to his comrades. "His father was a Dutchman, and so Master Sylvanus is disposed to shirk off his obligations as a citizen and a man. But you will think better of it," he continued addressing the landlord. "You will pay

"Are you in earnest?" inquired Jack High

"I am. "You will gain nothing by the refusal," said Jack Highflyer, coolly. As he spoke, the young man raised the small whalebone cane, which he carried in his hand, to a level with his breast, and by a rapid movement, swept four or five decanters from the counter to the floor. An angry, vindictive glance blazed from the eye of Sylvanus Westervelt, as he-heard the noise of the falling vessels, and the splash of the liquors on the sanded floor. He laid his right hand upon the counter as if to leap it at a single bound.

"Boys show him your knives."
The blades of half a dozen gleamed in the face of the landlord.

"Attack us if you dare," said Jack Highflyer. "We will not be so niggardly with our cold steel as you have been with your money.' "I'll set the police after you," said the land-

lord, foaming with rage.
"You had better not, Varius," replied Jack Highflyer, with a smile of contempt. "If you suffer the thing to drop here, you are punished, and I am satisfied. But I assure you that you will play the game of retaliation at fearful odds.

Jack Highflyer and his squad retired amid the muttered curses and imprecations of the land-

They pursued their route until they arrived in a region where the streets are lined with brothels and houses of assignation. To the inmates of these dens of infamy Job Dingle was not unknown; and even from them was received into the treasury of Tim Hardmann, a portion of the wages of harlotry.

Philadelphia Department BY..... HENRY T CHILD, M. D.

The Gates Ajar.

This book, which at present is creating quite an interest, is calculated to do a vast amount of good in many directions, especially in comforting the mourners, among a class of persons who will only be reached by such means. It is so near the theological world as to be acceptable to many who would be terribly shocked to read

similar ideas from the writings of Spiritualists, yet it embodies many of the fundamental ideas of our religion and philosophy.

It is written in the pleasant and attractive etyle of the journal of a young lady, an orphan, who has lost an only brother, "Royal," or "Roy," as she terms him who was killed near the close of the rebellion, and only a few weeks before she had fondly looked for his return. The picture is a very sad one. When the news was flashed across the wires,-"shot dead," it stunned her so terribly, that, for a time, she knew nothing, and in a few days, she writes:

"The house feels like a prison. I walk up and down, and wonder that I ever called it home. Something is the matter with the sunsets; they come and go and I do not notice them. Something ails the voices of the children,-snowballing down the street, all the music has gone out of them, and they hurt me like knives."

Speaking of the condolence by friends, which is so little understood, she says:

"A solid blow has in itself the elements of its rebound; it arouses the antagonism of the life on which it latis; its relief is the relief of a combat. But a hundred little needles pricking at us,

-what is to be done with them? The hands hang down, the knees are feeble, we cannot so much as gasp, because they are little needles."

In the sudness of her soul-anguish, most earnestly for a recognition of a loved one gone before; but her religion furnished no ray

A widowed aunt comes to her, and brings in beautiful manner the relief which her soul needed. Speaking to her of the recognition in heaven, she writes, "I drank in the blessed words without doubt or argument. I was too ____ thirsty to doubt or argue. Some other time, I may ask her how she knows this beautiful thing. but not now. All I can do now is to take it into my heart, and hold it there. Roy, my own again,—somehow or other to be as near as,—to be nearer than he-he was here. really mine

again! I shall never let this go." Little consolation did she receive from her minister who told her "that he expected to be so overwhelmed by the glory of the presence of God, that it may be thousands of years before he should think of his wife."

Well does she say, "He gave me glittering generalities, celd common-places, vagueness. unreality, a God and a future at which I shiv-

Gradually the argument in favor of the recognition of our friends is presented, and some of the accounts given in the Bible are cited,-Many shall come from the East and from the West, and sit down in the Kingdom of God with Abraham and Isaac and Jacob," and she asks:

"Will they not be likely to know that they are Abraham, Isaac and Jacob? or, will they think they are Shadrach Meshech and Abedne-

The account of the Transfiguration is also presented as a striking illustration of the recognition of spirits. They speak of the employments in heaven, and the author says:

"God keeps us too briskly at work in this world,-altogether too briskly, considering it is a preparatory world, to intend to put us into an idle one. What more natural, than that we shall spend our best energies there, as we spent them here,-in comforting, teaching, helping and saving people, whose souls we love better than our own? In fact, it would be very unnatural if we did not."

Speaking of her aunt, the author says, "she has done what it takes a life time for some of us to do; what some of us go into eternity, leaving undone; what I am afraid I shall never do,sounded her own nature."

The question which has troubled so many honest, inq uners,--whether if the spirits know of our trials and sufferings, they can be happy? is thus answered:

"Perhaps Roy sees the end from the beginning, and can bear the sight for the peace that will come, and thus he watches my coming and waits to meet me."

"I think," says the aunt, "Roy is here, close beside you all the time, trying to speak to you through the blessed sunshine and the flowers, trying to help you, and sure to love you; I do not believe God means to send him away from you either."

But our space forbids further extracts, nor do we hesitate to recommend the work as interesting and profitable, especially to those who have doubts as to the condition of the after-life. For, although these are mainly made as suggestions we are glad to have them presented. "Milk tor babes, and strong meat for those who can bear

The book is another evidence of the growing demand of the age for spiritual food, and a proof that a cold formal theology cannot, and will not supply the demands of the living soul.

[The above work is for sale at this office, 192 S. Clark St., Chicago, Illinois.1

Pacific Department.

BY.....BENJAMIN TODD

Injustice.

The Oakland News (California), of Februay 18th, has the following:

A correspondent from San Autonio gives us the details of various acts of cruelty committed by a woman of that place toward a little girl in her employ, which, if true, is a disgrace to humanity. The little girl is only eleven years old, but is compelled to earn her living as a domestic. Her present mistress is touched strongly with Spiritualism, and on various occasions has given the little girl severe corporal punishment because the spirits so direct-

With regard to the truth of the above, we would not pretend to decide. But as it regards the general character of the paper, whatever it might say,

It would do no harm where it is well known.

There are some people in the world that are never so happy as when they can find a muddy pool to stick their bills into, and all their cry is quack! quack!! Granting that all alleged in the above quotation is true, does it legitimately prove that Spiritualism must be held responsible for the cruelty? Or shall we not rather conclude that the individual that performed the acts of cruelty was fanatical in her religious ideas, and naturally cruel in her disposition.

If Spiritualism must be held responsible for all the errors and inconsistencies of its advocates, then Christianity and the Bible should be held alike responsible for the acts of christians. The Bible says, "Spare the rod and spoil the child." So when a christian minister whips his tender infant child to death in an inhuman and brutal manner, the Bible and Christianity are responsible. And we are justified by the same parity of reasoning to conclude that such acts of cruelty are the legitimate truits of Christianity and the Bible.

Again, the Bible says, "Thou shalt not permit a witch to live." Hence, christians in former times, in compliance with this command, hung by the neck until they were dead, all that they supposed were bewitched. In the time of the Salem witch-craft, they murdered nineteen innocent persons. Applying their mode of reasoning, we must conclude that hanging is the legitimate fruits of the Bible; and, then, we believe that our conclusions are just, for had the Bible been banished from society altogether (and yet if contains many good things), we have no doubt but that reliet of barbarism, capital punishment, would long since have been struck out of existence, for it would have no base to stand upon.

Again, the Bible says that if a man take a woman for a wife, and after a fime, becomes dissatisfied with her, he has only to give her a few lines of writing on a piece of paper and send her out of his

Hence, we must conclude that the legitimate fruits of the Bible is to destroy the sanctity of the marriage relation. Let us here remark, that we have never found any place in the Bible where it gives a woman, if she is dissatisfied with her husband, the privilege of sending him out of the house, though he may be the most drunken libertine in the world.

Again, in the twenty-first chapter of Numbers, we have an account of certain acts of God wherein he commanded Moses to send out his warriors and slay the Midianites. And the warriors returned from battle bringing the women and children as captives. And Moses was exceeding wroth when he learned that they had saved all the women and said, "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women that have not known a man by lying with him, keep alive for yourselves. And when the spoils were divided, God had thirty-two of these virgins counted out for his share.

From this account, we can but conclude that the christians and their Bible countenance wholesale slaughter of innocent persons, even to that of indiscriminate murder of a nation of mothers, even in child-bearing, and winding up their hellish acts by prostituting a nation of virgins. Christians, according to your own reasoning, you are accountable and responsible for these atrocious crimes, nor have we got through with you yet.

The Bible represents it right to lie when certain ends can be gained by it. Or one occasion God wanted to get Ahab up to Ramath, to have him slain, and could not devise a plan to accomplish his aim. "And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, wherewith? And he said I will go forth and be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade him and prevail also; go forth and do so."—I Kings, 22nd chapter, 21st and 22nd verses.

Hence, according to christian teachings, lying is meritorious and God engages in it himself. But they may say that these things happened in Old Testament times, and has nothing to do with present christianity.

We turn to the New Testament ; how was it with Peter, one of the chosen apostles? He lied three times, and swore to it in one night. Again, how was it with Paul? He says, " For if the truth of God hath more abounded through my lie unto hisglory, why yet am I also judged a sinner?" Quite an excuse for him to plead for his lying, namely: He had added unto God's glory by his lying, hence he ought not to be blamed. And if history is true from Paul's day, it has been a besetting sin of christiens. And we know, for the last forty years such another unmitigated set of liars as the christian clergy when speaking of Infidels, Universalists and Spiritualists, never existed; and according to their own manner of reasoning, these lying slanders, are the legitimate result of their religious principles. And when theystell their God right to his face, as they oftimes have, that they are poor, miserable, evil, dishonest scoundrels, not worthy of his notice, we are more than half inclined to think they tell him the truth.

Grass Valley.

This town is at present our place of residence, and will be our post office address for the year to come. It is situated in Nevada county, and is one of the largest and pleasantest of the mountain towns of California. The cause of Spiritualism and liberal ideas, have a strong hold in the place, as the result of the labors of Mrs. C. M. Stowe, Mrs. Laura Cuppy (now Mrs. Smith), Laura De Force Gordon, and ourself. One year ago last November, we paid our first visit to the place, and delivered twelve lectures. At that time, a much larger interest was awakened than at any previous time, and large audiences greeted us on every occasion. We returned again last Winter and spent the months of January and February, apeaking every Sunday

The interest continued to increase until the large ication between the so called living and dead.

and commodious theatre could hardly furnish standing room.

We returned here again in January, and after a week or two of rest, commenced speaking regularly each Sunday evening, and have been greeted with full houses.

We have already obtained a goodly number of subscribers for the Religio-Philosophical Journal, and shall yet obtain more. There are some good mediums in the place, one of whom is Mrs. William Stevens. She is a writing medium of high order; she also speaks in trance, though only in private circles. She has given many remarkable tests. There is also a boy someten or eleven years of age, the son of J. A. Tyler, who is an intelligent, and highly educated gentleman. The boy bids fair to become a remarkably useful medium.

We have known several instances where Tetters have been written, carefully sealed beyond the power of any person to open without detection and sent to the boy,—and returned again with a perfect transcript of the letter. Any article that you please may be taken and secreted in the most thorough manner possible, then request him to find it, and he will go directly to the spot and obtain it at once.

His mediumship is a source of great pleasure to his father, for it has wiped out the last lingering particle of skepticism that has annoyed his soul for years. The great question, "Shall we live and have a conscious identity beyond this life?" had tropbled his mind sorely for years. Being of a thoughtful turn of mind, and posssing as he does more than a common share of intelligence, it is not at all strange, if he should seek for evidence. Popular religions of various kinds were thoroughly scanned, but in vain. He then began to investigate the phenomena and philosophy of Spiritualism. He soon discovered that the philosophy was sound, and occasionally he witnessed manifestations that shook his skepticism somewhat, and created a kind of belief, and, at last, the angel world has answered the earnest prayer of his heart, and given him undoubtable evidence of a future conscious identity.

All hall! to the angel world for the many souls that they have delivered from the fearful bondage of doubt and error, and placed them in the grand high-way of human progress for eternal life.

Original Essays.

For The Religio-Philosophical Journal. What do Spiritualists Believe!

BY REV. A. J. FISHBACK.

The rapidly increasing numbers of the intelligent, virtuous, and honored of our nation, and also ot other countries, who are openly and boldly embracing Spiritualism, are leading many to inquire, "What do Spiritualists believe?"

And, as touching this question, we remark, first,

that the Spiritual system is not yet fully developed. The new order of things does not yet clearly appear. We see in part, and we know in part. It may have a deeper significance than any of us have conceived or imagined. True, modern Spiritualism is twenty-one years old, nevertheless, I think ten years more are necessary to convince the world of the divinity of its origin; the purity of its works, and the majesty of its claims. Large bodies move slowly, time is eternal, and God works orderly.

Newly discovered truths are never readily received, nor practiced by mankind. Besides, the first manifestation of new principles, through any people, is always irregular, erratic and offensive to the popular sense. No great truth was ever revealed in the past or present, but what was a rock of offense, and a stumbling block to many in the outstart.

So, according to the general opinion of the world, Spiritualism came as unwisely, as it came unexpectedly. But lew were ready to receive it. Although the evidence was clear and demonstrative at the beginning; yet, as to the manner or way that it came, we were abashed and confounded. Rapping on our doors, tables, walls and bedsteads; ringing bells, beating drums, playing on musical instruments, rattling the dishes in our cuoboards and upsetting our furniture; obsessing possessing and controlling certain persons as media; the falling of a strange influence, a great shaking on many; the lear and consternation that were experienced; the strange appearance and action of the media; the epidemical nature of the phenomena; the unexpected and astonishing communications,-atheistical, deistical, pantheistical, religious, irreligious, devotional, irreverent, high, low, refined, vulgar, pure, profane, false and true; the lights and shadows, good and evil connected with it; the invincible character of the power; the straightforwardness with which it moves upon the works of the enemy the triumphant writing and speaking of media their pens move in every hamlet and their voices are heard in every city (even young ladies, not out of their teens, under the centrol and direction of great angel minds, being brought prominently and continually, as impromptu speakers, before large audiences of the most retined and intelligent of our principal cities, and coming out victorious in an unusual and extraordinary manner); their bold enunciation of radical truths on all subjects of reform; their irreverence for time honored customs, fashions and obsolete institutions; their disregard and utter contempt of the forms, ceremonics and dogmas or sectarian man-made creeds; their defiant artitude against opposition from whatever quarter and finally, the coming of spiritualism, in every conceivable way, as a mighty, rushing wind, o rolling sheet of flame, spreading from the East to the West, subduing the most stubborn wills, removing the most deep rooted skepticism, convincing the loftiest intellects; and thus far, divinely master of every situation, and the leader of every reform; I say all this is new and wonderful; and it is not strange that men should run to and fro, enquiring what these things mean. Looking at the universe comprehensively, as

Looking at the universe comprehensively, as to the past, present and future, we know there is nothing new under the sun; that what hath been, is, and what will be, hath already been; but so lar as we are concerned in our individual earth experiences, all the manifestations of modern Spiritualism have been new to us. The twenty different phases of mediumship, and the forty distinct varieties of manifestation therefrom are alike new to all.

True, in our Bible we have a history of Spiritualism as it manifested itself among the followers of Moses and the prophets, Jesus and the apostles. And in the Bibles and sacred writings of other peoples and ages, we have similar histories that have come down to us. And from these sources, we learn that spiritual manifestations have always existed; and hence, that Spiritualism, properly understood, is as old and undefined as the human race.

Nevertheless, so far as we can learn from history, the world has ever been divided more or less distinctly into two classes, to wit, Materialists and Spiritualists. And whereas, whilst Materialists have ever interpreted the universe from the stand-point of the earth and the grave alone, rejecting in toto the gospel of an intelligent God, immortality for man, a rational heaven, and spiritual communion, Spiritualists, in all ages, have positively declared the existence of the great Eternal Spirit, a future life and an inter-communication between the so called living and dead

And, as in the past, so in the present, the one says, "Man hath no pre-eminence over a beast; as the one dieth, so dieth the other; therefore the dead know not anything, and are as though they had not been;" but the other says:

"In death there is life; man is immortal; therefore all the dead are living still."

Thus it will be perceived that, in a general sense, all who believe in a Supreme Being, in the existence of a spirit-world, in the immortality of the human soul as an intelligent individuality, and in an intercourse between mankind on the earth and mankind in heaven, are essentially Spiritualists.

Wherefore the question, what do Spiritualists believe? considered in its broadest meaning, would embrace the religious beliefs of mankind in all ages and countries. For, there never has been but one God, one universe, one law, one intercourse between earth and heaven, and one spiritual religion.

The essential spirit of all religion is the same throughout from age to age. Nor is its manifold expression through different people any more wonderful than the vast varieties of creations, seen in the mineral, vegetable and animal kingoms. Nor can we intelligently and fully embrace the Spiritualism of to day, without heartly extending the right hand of fellowship to Spirit-

ualism in all past ages.

By this shall all men know that you are Spiritualists indeed, if ye have love for one another, embracing the broad present and the long past. And thus Spiritualism is the universal religion.

And in tracing its history from the earliest dates up to the present, we see that its manifestations and form have been as different in different ages and countries, as nations, peoples and tribes, spreading out over the globe, have differed in their physical, phrenological, educational, commercial and circumstantial characters. And however low and crude it may have been, it has always come in as high and perfect a manner as any people were prepared to receive it. And as clearly seen and beautifully represented by Jesus, it is always coming; and that, too, more and more abundantly. As twinkling stars and shimmering moon-light; as lightning flashes from dark clouds in the midnight storm; as the evening and morning twilight; or, as the noonday's blazing sun, -so cometh Spiritualism. Nor has any generation ever passed away until this Son of Man be come.

And though he be hated, stoned and imprisoned, erucified and burnt, still, he comes again, and again, and again, and again.

Spiritualism is life everlasting; and it comes to all people in as great fuliness and glory as each and every one is now prepared to receive

it.

It is the pleasure of heaven to fill our cups full. The needs of every age have been supplied; no more, no less.

Wherefore, American Spiritualism differs as much from its manifestation in past ages, as the American people differ from by-gone generations.

Thus viewing our subject comprehensively, the question is not so much as to what Ancient, as to what Modern Spiritualists believe. And to this, we now direct attention. And first, knowledge and belief are not exactly the same, although sometimes they are nearly allied.—We are so organized that we both know and believe certain things through all, and each of the senses, appetites, passions, faculties and emotions of the mind.

We know some things by intuition, and believe many more. All the instincts of our nature lead us to believe things beyond the grasp of the senses, and the scope of positive science. Sometimes an ardent hope or strong desire, impels us to believe. And though we may not be able to give a reason for our belief, still we believe. And this day, is not the common belief of a future life, more deeply rooted in intuition than mason, judgment or knowledge?

Again, we have a strong belief of ignorance, growing out of what we have been blindly taught, without asking the reason why.

In childheed, we are too apt to believe what our parents and ministers tell us, simply because we love and reverence them. Too frequently, like young birds in the nest, we shut our eyes, open our mouths, and swallow down whatever

Thus we drink in the errors and prejudices of past generations, blindly accepting the absurdates of our mother church, which we find so difficult to rid our minds of in after years.

And herein is the belief of ignorance, an enemy to an intelligent belief; because the former is always hateful, snakishly cunning, creed-bound, and despetic. This kind of belief is the most rotten and cowardly thing that I know of. Nevertheless, the natural belief of the instincts and senses, connected with recon and judgment, and founded upon facts, science and philosophy, is truly grand and beautiful, and is a special avenue of much happiness to all man-

This belief, like the ascending aroma of flowers, comes spontaneously from what we know. Nor can we thus believe or disbelieve at pleasure An intelligent belief, in all cases, is dependent upon well established facts. Nor can the belief of those who think and reason closely extend any farther than the facts warrant. However, our minds are so formed, that, with sufficient evidence, we must believe. For instance, on the 12th of August, 1869, in Victoria, Mo., we saw our beautiful and dearly beloved child.nearly two years old, pass into the silent chamber of death. With our own hands, we tenderly laid his body in his coffin, placing a bouquet of flowers in 1 is hands. We saw his body placed in the grave. We know his photograph was never taken, and that we had no likeness of him, of any kind. And yet a most beautiful and exact likeness (almost perfect in every feature, holding in his band a similar bouquet of flowers), in oil painting, life-size, hangs before me in my room to day. We obtained this likeness through the mediumship of the Spirit-Artist, N. B. Star, of Port Huron, Mich., about the 10th of Jan., '69. And while we hold it as an invaluable treasure, we gaze upon it from day to day, as a direct revelation from heaven, a most glorious manifestation of spirit power, and also as an indescribably grand and masterly triumph of

"We speak that we do know, and testify that we have seen;" therefore, we believe according-

But, in matters of belief, we call no man master; for no one should be authority for an other. Each man should take himself for the better, or the worse, as his portion, and by diligent self-culture should make the most for him-

Man's capacities and freedom to think and reason grow out of the structure of his intellect, and if, by creation, we are free to think for ourselves, are we not also free to believe for ourselves?

serves:

Are not the rights of conscience as sacred as
the rights of intellect?

As our eyes and ears are evidence that we should see and hear, so is every mental and spiritual endowment entitled to the free exercise of its natural function. Hence, our inalienable right to think and reason, and to believe accordingly, can not be doubted or disputed.

The power of thought is the noblest endowment of man. Take this away, and man becomes a machine, a slave, a beast of burden! Civil and religious liberty secures to us freedom of thought. And all the magnanimity of manhood centers in this. Thought is the lever that moves the world.

All progress comes from this. All books of science and works of art, come from this. The railroad, telegraph and printing press, are children of thought. And what good thing have we in all the practical affairs of men, that has not come forth from this source? If it is possible for the Creator to love one of his children better than another, it is the one that thinks the most. It is our right, and it is best for us to think; and therefore it is our right, duty, and merest to believe as we think. We can not think one thing and believe another.

Thinking, knowing and believing are inseparably connected. What we know comes from what we think, and what we believe, from what

we know.

Now, who is a Spiritualist? He is one who interprets the universe from the stand-point that God is an intelligent, infinite spirit; that man is immortal; and that there is an intercourse between heaven and earth. A materialist is one who interprets the universe from the stand-point of matter and the non-intelligent law of nations, so called. Nor do we, in all the world of mankind, recognize but these two classes.

Wherefore, the first principle in the belief of the Spiritualist, is that God is a spirit; intelligent, eternal and unchangable; that He is present in all his works, imminent in all matter, time and space, and especially, is in man as a candle of light, a power of thought, and a cause of inspiration. Thus the God of the Universe is the God of the Spiritualist. The body is nature, and the soul thereof, is God.

Spiritualists do not believe in, or fellowship any other God or Gods, but this. And herein do we find the key to the absolute religion; it is to love God, adore his works, and act honest with

Men.
All nature is the temple of God. He is in the earth, in the sun and stars, in the spirits of heaven, and in us. Of all terrestrial things, the human body is God's best, fairest and most beautiful Temple. "Know ye not that your bodies are the temple of God." And thus the God of nations and humanity is supremely loved, and is infinitely sacred to all genuine Spiritualists.

Second. Spiritualists believe in a future life.

Second. Spiritualists believe in a future life. Man is distinctly a duality. There is the natural and the spiritual man. The first is mortal, but the second, immortal. To the soul, there is no death.

The departed are not dead, but living. Much rather are we dead, and they alive. Nor are they in the grave, but in heaven. They do not sleep, but are awake, have their armor on, and are actively at work in God. This life is not our only life; this world is not our only world; progression is ours; we gaze upward, and we shall ascend upward; our existence is greater than the sun's; our conscious spiritual life is wider than the circuit of star, comet or system. Yea, there is a spirit in man as eternal as the Infinite Spirit; and these are fit companions forever!

Third: Spiritualists believe that departed human spirits, retaining their essential personal characters, can communicate with their kindred yet living on the earth. We believe this from facts-facts that we have seen and heard. We believe this from present facts, coming under our own observation, and also from well authenticated facts, strongly attested by contemporaries living in distant states and countries. And when we add to all this the facts of all past histories that pertain to the subject and the deeper, wider. surer witness within us, we have an array of testimony that puts the question of spiritual intercourse beyond all peradventure, fixing it upon the rock of eternal truth, alike defiant of the rav ages of time or the assaults of enemies!

Humanity is one family, part on earth, and part in heaven. "We hold the faith in God and man, and ministering angels between." Nor do many of us believe only; we know. Yes, we know that our departed friends do live; that they can see us, know us and hold intercourse with us; can realize our presence as we can theirs; and can perceive our thoughts, and know what we do.

Modern Spiritualism centres in the idea of the spiritual intercourse; and we hold that this is by far the grandest and holiest truth that has ever had birth in the soul of man: therefore it is the dearest plank in the platform of Spiritualism.

Fourth: Spiritualisms believe in the right of

every man to think, investigate and believe for himself.

himself.

The human mind and conscience are sacred to God's presence; here is His kingdom; hence, to set up our authority between God and the hu-

man soul is an unjust and unwarrantable usurpation, and a vile and monstrous outrage upon the rights of man. As the American Government is free, so is man free. Would we put the God of freedom in the Constitution? What think ye? He is in it now; He is in the Declaration of Independence like-

wise; and is also more abundantly in the souls

of the free men and women of America. But

of this be assured; the God of slavery can never again breathe in the Constitution!

Fifth: Spiritualists believe that good belief and good works are inseparable; but every man must show the purity of his belief by the right-eousness of his life. Right living is the offspring of right thinking and believing. Pure thoughts

and noble aspirations lead to good deeds.

Sixth: Spiritualists believe that the kingdom of God is within man; that is, that the fountains of all truth and goodness have their seat and centre in the human soul; and therefore, the outworking of these into practical life, is man's redemption. Wherefore not faith, or blood, or bread or wine, but education, physical, mental, moral, and spiritual, is humanity's savior.

Usefulness, greatness, and liberty come from this. By this there shall be in yor a well of living truth, flowing out into practica llife—And thus, if we want power, happiness, beauty, and glory, they are for us. If we attend to the proper means of our enlightenment and elevation, no good thing shall be witheld from us.

Seventh: Spiritualists believe that God inspires man to-day the same as ever; and that the law of inspiration, growing out of Him and inhering in man is an eternal principle, applicable to all times, countries, and people. Hence, our inspirations in this age are but the benefits of an eternal law.

Eighth: Finally, Spiritualists believe in the progressive unfoldment of all men, aided by the Great Spirit and the Angel Ministry, unto a glorious perfection. Every man shall drink more and more from the fountains of Eternal Life. The spirit shall be poured out upon all flesh. The whole world shall be baptized in knowledge and love. Inspiration shall wrap the universe in a blaze of supernal glory, and all souls shall know the joy and liberty of so great salvation And what but Spiritualism is the Savior? Drink ye; for in this ye have

Sturgis, Michigan.

England. on a recent Sunday, there was a regular battle between the trustees and the Sunday school teachers, who had been ordered out of the building by the trustees. One of the teachers bad a large piece bitten off his thumb, and another person was seriously injured by a bucket thrown at his head from the pulpit.—Bibles and hymn books were freely used in the fight

Airing places, instead of watering places—that is, places on mounsains where air baths are taken instead of water baths—have been instituted in Germany, and the Germans get the credit of having discovered the utility of airing as well as washing the surface of one's body.

For the Religio-Philosophical Journal Which Platform?

BY DR. J. R. BAILLY, During the last two years, under the firm conviction of the necessity and certainty of legal organization by the Spiritualists of this country. I have often given expression of my views, upon certain leading principles, which must prevail in any constructive efforts, that can or ought to become stable and enduring. Those published and unpublished views, have ever urged the fullest liberty and equality of right to opinion, voice and vote, upon any and all questions arising before any and all bodies created by the organization, subject to such reasonable rules, applicable to all, as are essential to rational order, system and dispatch of business. Have also urged the necessity of entire freedom from creed, and binding or authoritative declaration of principles, on the ground that I will not consent to be bound by, or committed to any individual or collective doctrine or standard, nor will I ask others to be so committed-from money or titking obligation, except such as arise from moral conviction of duty, according to ability, and from all obnoxious distinction and favor-

I have often urged the necessity of restricting the powers and functions of officers and executive boards, to the least possible limit, compatible with efficiency and success, by explicit and concise detail, of such, in articles of associations, and that frequent reports of doings and questions of proposed action, should be required and made.

The policy and necessity of this, is obvious to any thinking mind. As a class, Spiritualists are intensely individualized, and (perhaps unnecessarily) jealous of encroachment upon what they deem their individual rights.—

The feeling that a voice has been had, the right to it been respected, is a powerful reconciler to any action, even though not in accordance with the judgment and wishes.

And these stipulations, grants of power and restrictions, should be embodied in articles of associations, instead of by-laws. After mature deliberation, concise and explicit terms and detail, should leave no reason for doubt or differences of opinion thereon, in constitution instead of by-laws, because the latter are liable to charge under the influence of every whim or transitory interest of "ruling minds."

My interest in this matter has not been manifested only in theorizing, but my energies and time have been largely devoted to the practical constitutional work.

At the Michigan State Convention, held in October, 1867, I read an address,—published with the proceedings of that body, in the BAN-NER OF LIGHT, in which was sketched the outlines of the plan of organization, afterward substantially carried into operation, with the excep tion of the idea of "County Circles." This portion of our present system in Michigan, was at that Convention, portrayed in a speech by Bro. J. O. Barrett, and adopted by the board of trustees, acting as a Missionary Board, "at their first meeting at Lansing, on the 24th of said month of October. Committees were then constituted, to prepare articles of association for local societies and such alterations of State Association articles, as would enable the legislation of that body. As Chairman of that committee, I prepared and reported, at the Annual Convention in Jan., 1868, the articles for local Societies. now reccommended by our State Association and the American Association of Spiritualists, for general use; also the articles under which the Michigan State Spiritual Association was legalized in Jan., 1868.

Under the articles for local societies, I organized the first legal society of this new work, at Adrian, in the fall of 1867, entitled "The Adrian Society of Spiritualists." I also organized the first County Circle, in December of that year. The articles of association of "The Lanawee County Circle," were published in the Banner of Light, together with the proceedings of county meetings.

I afterward organized other societies in Lanawee County, and in connection with Bro. Barrett, several in Cass county, Mich. Much more of the practical as well as brain work, in the race for the honor of the title of the "Banner State." would have been performed by me, but for personal consideration, not necessary to mention.

These articles, both local and state, pretty thoroughly set forth the duties and powers of the officers of the respective bodies. They were drawn so as to meet the requirements of Mich., as embodied in the general law regulating the organization of religious societies. Then, so far as that is concerned, the ideas herein presented, were vindicated, and thereby noble progress has been attained in the state of Michigan, also in other states. But many noble individuals have done hard work and made heavy sacrifices, in the endeavor not to earn the badge of "Banner State" for our noble Michigan, but to construct a temple of practical, useful work, in the cause of our glorious religion and human elevation from false theological and philosophical education.

With my voice and pen, I have warned and entreated against one man power, and undue influence of any individual or set of individuals; the danger of division and ruin by reason of a blind devotion to any one.

Have ever sounded the "Clarion note of alarm," against pushing forward, those who manifest personal ambition, selfish determination and unscrupulous conniving for place and power Intuitive souls,—sensitive psychometrists,—should be able to discern and distinguish between selfish avarice and a praise worthy ambition, for position and means of unselfish, usefulness in a noble cause. But alas, so few are sufficiently positive to external, while completely sensitive to internal, influences; and so many are completely at the mercy and services of designing, crafty preferse, that the determined, unscrupulous individual, of sleek exterior and slippery intent, wields the power, because

few are willing to stoop to like means of overcoming that influence.

Against favoritism and inviduous distinction, I have, and ever will, raise my humble voice.

One year ago, last January, the Michigan State Spiritual Association was legalized by due process of law. Its Board of Trustees, adopted a plan of "Missionary work;" which authorized the employment of two agents, under the stipulation that they should engage to labor at the rate of \$1000 per year, one half guaranteed by the Association and the balance to be collected from the people, among whom they were to la-

By no vote of the Board, or any fair inference of the duties and powers conferred upon any officer of the Association, was any one authorized to run us in debt.

According to the report of the President, at our late convention, after six months of succesful and efficient labor, we were eminently successful in advancing the work, and avoiding debt, for none had been incurred. At the meeting of the Board in June, in connection with the semi-annual convention, another agent was employed.

Since that meeting of the Board of Trustees, no meeting or action of that body has been had; nor so far as I am informed (and I am a member of the Board), no consultation with its members upon the work or interests of the Association. .

The aforesaid report exhibits an indebtedness. incurred since last June of upward of \$700 .-Not a report has been presented to either the Board of Trustees or Association, in Convention assembled, from either Missionary Agent, Secretary, Treasurer, or any functionary except the President.

No meeting of the Board (as above stated) since June, and no opportunity to either call or make reports to the proper tribunal of examination, adjustment and supervision.

The first six months of our work, exhibits the cheering result of united counsel and action; the last of the domination of the will of one mind. Herein is exemplified the truthfulness and potency of the position, I have ever maintained, that only in observing the rights and opportunites of all, can we steer clear of the quicksands of rainous policy.

Not being satisfied with the personal attainment of the past year; nor with the constitutional obstructions to individual will, the Board of Trustees was entirely ign ored and a plan of revision of the constitution, foisted upon the recent convention. This scheme came under the popular mantle of more power in the convention, and less in the hands of the Board, &c. It succeeded in receiving the "popular" assent, by utterly and entirely ignoring the plain stipulations of the Articles of Association, and the requirements of the law, under which we were claiming protection. But to obviate the trifling difficulties of the law, it is proposed to get a special act of the legislature. Here arises another question. And, perhaps, one of more importance than would seem on the surface.

We are often warned, by both embodied and disembodied minds, that we have before us, a great contest with our religious opponents .--That this issue involves our legal right to recognition as a religious body. If this he true, as I believe, where had we better rest our hope of success? In the truthfulness and justice of our cause, in the ultimate, to be sure.

But, before this shall triumph, we have to meet the "Arch fire," upon this question of legal status. We certainly can most confidently do so, by adhering to the the general law, and asking no special legislation. Suppose such legislation be granted now; a few years intensifies a contest, already raging beneath the surface of human hatred; the question is openly brought to issue in our legislative halls; our friends, not yet being strong enough in external power to prevent it, "Special acts" are repealed and our legal rights swept away. Whereas, if we are anchored in the guarantees of the general law, applicable to all religious societies, an attempt to legislate us out of rights, could be successfully combatted. Indeed, no act of legislation can undermine our impregnable armor of legal protection, if based upon the general laws, while special acts can be repealed, and jeopardize property interests, and give us great inconvenience, for a time at least, while making necessary changes to enable us to regain them, under general laws.

These are important considerations, for the Spiritualists of Michigan and the entire country. Which platform do you take? the one of the rule of one individual (or the few), under loose, indecisive articles of association; or those which protect the right of each and all to a voice and vote, in the management of the entire interests of our work, and explicitly define powers, rights and duties.

The result of the action in Michigan, above portrayed, is the lamentable fact of, nominally, two State Associations, the culmination of which "split," depends upon the results of the future. Shall we have two wings in Michigan and "throughout the country.

The solution of this question depends upon how far the high handed course of repudiation of law, individual and collective rights, shall be pushed; for, I opine a goodly number of our carnest faithful workers, will not be ruthlessly set aside or ostracised, and have sufficient "backbone," to vindicate their rights. Lam well aware of how easy it is, to raise the cry of distraction of the peace and harmony of our work. I know how tender nearly all are upon the question of discord, how large, in the minds of many, are the terms, antagonism, factiousness. petty personal pique, &c., &c., also how really sweet and desirable are the conditions of peace, harmony, love and all the better elements of hu man action. I am also aware that all who would be dominant minds, ever proclaim their desire for the latter conditions -- but that it is | ples of moral truths early made known to the peace, harmony and love, on their terms, and I ancient Patriarch, have had their effect, and can

in the grooves of their personal aims. Such harmony and peace, I do not respect, | posterity. The law given to Moses, "written on | quest of Switzerland.

nor will I forget what I believe to be an imper ative duty, for its luring but deceptive smiles. Never peace at the expense of cital principles, nor the harmony of servitude and abject submission to domineering ambit ion. Others may crawl in the dust if they like, I shall obey the injunctions of my consciousness of duty, and the demands of my manhood, regardless of the misconstruction of my motives, by friend or foe.

Angels who are conscious of my interior promptings, know that no motive but the best good of our dearly beloved creed, and of each and every human being, prompts this writing, and my course in the work. This fact, with the approval of my own convictions of right are sufficient substance for present purposes. Time and knowledge of each others pature's, will assuredly drift all to their proper level.

Written for the Religio-Philosophical Journal. God Reveals Himself to us now as ever before-Bible Manifestations may be compared with Modern Revelations.

BY DANIEL GANO. See St. John the Divine's Revelations, 1st,

Chapter, 1st, 2nd, and 3rd verses, A. D., 96. 1st verse: "The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and He sent and signified it by His angel (a spirit of one of the prophets) unto his servant John.".

2nd verse: "Who bear record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."

3rd verse: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Chapter 22nd, ver. 6th : "And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."

Chapter 22nd, verse Sth: "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these

Chapter 26th, ver. 9th: "Then saith he unto me, see than dait not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship

The above revelation was given A. D., 96, according to Bible chronology. Christ died A. D., 33; therefore, it was 63 years after Christ died, and came from God to Carist, from Christ to his Angel (the spirit of a prophet), from the angel or spirit of the prophet to John (the medium living in the flesh, on the Isle of Patmos), and from John to the people and seven

The more we near, read and examine, the more evidence we that that Goa's laws are perlect and unchangable, governed by cause and effect, and that the Bible proves Spiritualism. Modern Revelations throw light on much that is obscure in the Bible. God is now revealed to mankind (as ever he has been) through his works, and by words through ranks of angels, or ministering spirits or angels who are different only in degree of advancement, elevation and intelligence; the higher communicating to the lower, coming to us, through media in this life, who, by peculiar mental and physical condition, or moral status, have the gift of discernment of spirits, and can communicate from them. This power with other spiritual gifts, were protessed by some under the Mosaic or Jewish dispensation or age, and continued with them until by disobedience, and after a breach of the covenant, the kingdom was taken from the Jews and given to the Gentiles, who would bring forth the fruits. The primitive church in days of the Apostles possessed the gifts-during their obedience and unny. Where are those gifts now? The numberless fragmentary, sectarian party organizations, have not the gifts, not one of them have the gifts; they have the form, but deny the power.

The scriptures and history refer to four distinctly marked eras, ages or dispensations,-two have passed,—we are in the third,or we may say, we are in the transition state, -its close; and the fourth, called in the Bible the dispensation of the fullness of time, is dawning; and the glories of the spirit-world are fast opening to a benighted world.

The first may be termed the Adamic or Patri. archal, the second, the Mosaic or Jewish, the third (which we are in the close of) is the christian or gospel; and the fourth, or "bright day, long expected and hoped for by mankind," is now dawning, and is the dispensation of the fullness of time, as termed in the Bible, or called the " new Jerusalem, coming down from God out of heaven"-the millennium. The establishment of that kingdom Christ taught us to pray for; God's reign of righteousness, and the will of God be done on Earth as in Heaven, all of which refer to the same period. In each of these dispensations, -- manifestations, revelations and inspirations were given, suited to the conditions of those in each. Progression is a law of God. In the first dispensation, age or era, they were without the law, and a law unto themselves. The works of creation and providence afford evidence, if justly perceived, of the essential perfections of God, and the fundamental principle of moral obligations, notwithstanding they were idolaters and worshiped idols, many Gods; consulted oracles and temples I doubt not spiritual communications were given them, yet their sources were not understood or appreciated. God has always made known his will in various ways from time to time, through media, previous to the days of the prophets, and no portion of mankind have ever been wholly destitute of a knowledge of divine truths, which were revealed to his creatures. The knowledge of the divine character, and fundamental princinever be obliterated from the minds of their

tablets of stone by the finger of God," came by ministry of angels (or "ranks of angels," as translated by Thompson), and in the same way revelations came to St. John, on the Isle of Patmos, and to the seven churches of Asia. The Jews had inspirations and revelations suited to a progressed condition, and were taught there is one God, to worship Him, not worship idols.-Then they have prophets, prophetesses, seers, discerners of spirits, and were endowed with the gifts of tongues, the interpretation of tongues, of healing the sick, and diversities of manifestations, and ministration of angels and spirits. These gilts continued with the Jews until by reason of disobedience and breach of the covenant, they were taken from them, and given to the Gentiles, who would bring forth the fruits of the kingdom. When Christ came, the Mosaic or Jewish dispensation was abrogated (the veil of "the temple was rent from bottom to top)," the christian or gospel dispensation was substituted and higher inspirations and revelations were given, suited to a still advanced or progressed condition.

Then was taught not only "there is one God. worship Him.;" but that life and immortality were brought to light, and the gifts were restored, and they had again prophets, prophetesses, seers, discerners of spirits, the gifts of healing the sick. speaking and interpreting tongues, and the Apostles, Evangilists, and Elders, were endowed with wisdom and knowledge. With their qualifications, the Gentiles who possessed the kingdom were blessed and invested with spiritual blessings, and "the signs followed those who helieved."

Neither the church(if it can be found), or any of the innumerable sects have a gift; they have lost them long ago. Lo! where are they now? In this dawning dispensation of the fullness of time, outside of the church organizations, " who have the form and deny the power," many imilions of the people have inspirations, revelutions, and spirit manifestations and are taught and assured of higher truths, not only that there is one God, that life and immortality are brought to light, but also that it consists of eternal life, perpetual progress, and we are taught the manner of it; therefore, we have a new and better gospel, and are having a full restoration of the gifts. We have thousands of lecturers, media for spirit communic, floor and manifestations of light and intelligence. Many prophesy, devern spirits, speak in diverse tonghes, heat the sick. Some of the medium lecturers, controlled by spirits, allow a committee chosen by the analence to select a subject to discourse from inmediately, without preconcertion or collusion, and speak without besitation, to the editication and astonishment of the nearers; this is a wonderful test of spirit wisdom, power and control, and is such a test, as none of our preachers or public speakers would submit to.

We are commanded to be of one mind, one judgment, speak the same things, and have no division among us. Let us preserve the unity of the spirit and band of peace, and he passive and harmonious, strive for good words, caltivate the spiritual principle, the inward teacher, seek light, appropriate and live up to the spiritual teachings of the high advanced intelligences of the heavenly spheres, and so increase in wis lon. happiness and spiritual perfection, that we may deserve to have and retain the gitts, and be fitted for fne high courts of heaven. Spirits assure us they are able and delignt to impact to as all useful knowledge, that we desire to have, and are prepared to receive.

Cincinnati, Ohio

The Arts and Sciences.

The Manufacture of Pius.

About the middle of the last century, the Ryland family introduced into Birmingham the two new industries of wife drawing and pinmaking, which at that period were regarded as twin handicrafts. After a steady development of five and twenty years the pin trade was transferred to an ancestor of the present emment firm of Thomas Phipson & Son. A few years since every schoolboy's manuel contained a sketch of the operation of pin making as a remarkable instance of the division of labor. A single pin had to undergo the manipulation of not less than fourteen pairs of hands before it was ready for the cushion in a lady's bondoir. This forcible illustration no longer applies. Pin making like other industries, has been subject to the scientific progress and improvement of the age is now compartivly simple. An American engineer name d Wright patented in 1524 a pin machine which during one revolution of a single where produced

a perfect pin. Thomas Phipson thus discribes Wright's macaine, wnich, having undergone many improvements, is now in operation at the factory of the former, here. The principal shall gives motion in its rotation to several sliders, levers, and wheels, which work the principal parts of the macnine. A slider pushes forward piecers, which draw wire from a reel at every rotation of the shaft, and advance such a length of wire as will produce one pm. A cis cuts off this length of wire by the descent of its upper " chap," and the latter then opens a carrier which takes on the wire to the pointing apparatus. Here it is received by a holder, which turns round while a bevel-edged lile wheel, rapidly revolving, gives to the wire its rough point. It proceeds immediately by a second carrier to a second and finer tile wheel, by which the pointing is limshed. A third carrier transfers the pin to the first heading die, and by the advance of a steel punch one end of the pin wire is forced into a recess, whereby the head is partially produced. A fourth carrier removes the pin to a second die, where the heading is completed. When the neading bar retires a forked lever graws the pin from the die and drops it into a receptacle below. It is then ready to be "whitened " and "stuck. " The whitening is performed in a copper vessel placed on a fire in which the pins are boiled in water along with grains of metallic tin and a little bitartrate of potash. When the boiling has continued for about one hour the pins and tin grains are removed, thoroughly washed, dried, and polished in bran. Various kinds of apparatus are employed for sticking the pins into sheets of fluted paper, and also in folding the paper for the wrappers .-- The Engineer.

12 It is rumored that the Swiss Government has requested Joseph Mazzini to leave the country. Mazzini lives at Lugano, near the Italian border, and his connection with the recent conspiracy at Florence and Milan has probably led the Italian Government to make such re-

Blowing a Wineglass.

I spent hours in the workroom of Murano at Venice, fascinated, despite the blinding heat, by the fairy forms and rainbow hues evolved before my eyes, by the intense grave, silent, enthusiasm of the workmen, which extends itself even to the small children admitted to watch the proceedings; by the impossibility of quitting the scene of labor until the piece in hand could he secured from failure by completion. On my first visit the head workman was requested by Salvalati to make me any article I might fancy; I chose a wine glass with a deep bowl, initial stem, and broad ruby-tinted foot. The man dipped his hollow iron rod into a pot of molten white glass, caught up a lump, rolled it on an iron slab, popped it into the furnace, blew through his rod, tossel it aloft, and a hollow ball appeared. His assistant handed him a rod of metal, in which a green sernent seemed coiled in a white cage; this he caught and quick as lightning, formed two initials, touching the bowl with the tip of the M, to which it adhered. Then his assistant offered more white glass which was joined to the bottom of the M, spun round, opened with nippers, and so the foot was formed. Again into the furnace, and then the shears opened and hollowed the deep and slender bowl. Then the assistant handed a scrap of raby molten glass, of which the master caught a hair as it were, wound it around the rim of the bowl and of the foot. Once more into an upper oven, where it must remain until the morrow to cool, and then I drew a long breath of relief; for knowing that if the metal be too hot or too cold, if too much or too little be taken on the rod, the weight and color will be faulty; that too quick or too slow an action on the part of the assistant, in presenting or withdrawing his rod, may spoil the whole—one cannot watch such processes without intense excitement, the workmen share in their own silent fashion; and when any rare experiment is going on, all gether around the master in breathless anxiety, while no sound comes from the parted lips save in the form of a hint or caution.

Carious Production of; Cold. Dr. Phipson has recently discovered that an intense degree of cold is produced by dissolving sulphocyanate of ammonium, in water. Many salts, especially salts of ammonia, lower the temperature of water while dissolving; but, according to Dr. Phipson, no compound produces this effect in so marvelous a manner as sulphocyanate of ammonium. In one experiment, 25 grammes of this salt, dissolved rapidly in 35 cubic centimeter of water at 22 legrees Centigrade, caused the thermometer to descend in a few seconds to 10 degrees Centigrade. The moisture of the atmosphere instantly condensed itself on the outside of the glass in thin plates of ice.

The celuse of August ith will be the only total eclipse visible in this country during the present century. Our Chast Survey Dep artment will observe it at Springfield, Ill., Des Moines City, Iowa, and at other places. Professor Winlock, of Harvard College, goes with a party to Saelbyville, Ky, and will direct the spectroscop-ic observations. We trust our best photographers will improve the occasion to display their skill

23" A dogma is defined as an opinion laid down with a suarl.

SPEAKERS' REGISTER.

PUBLISHED GRATCITOUSLY EVERY WEEK.

To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended 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 loarned by special correspondence with the individuals. Harrison Augier, Calamus, Clinton, Co., Iowa.

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"The Fen is mightler than the Sword."

THE OUTER AND INNER SENSES-GOD OUR FATEER, NATURE OUR MOTHER, ALL HUMANITY OUR BROTHERS.

In one respect at least, man is a five-fold being, for he has five senses, viz. hearing seeing, smelling, tasting and teeling. These five senses are the superstructure on which man's very existence depends. Should we live throughout all eternity, we will never find that we are favoied with a sense additional to those that we

As man possesses only five senses, we can rightly conclude that there are only five sources of enjoyment in the universe, each of which act upon the physical organization and the mind in a specific manner, producing, many times, the most pleasurable emotions.

Music is one thing, and in its action, it first touches the auditory nerve, and thence tingles in our whole being; a beautiful painting, however, is quite another, and yet it is equal to music is exciting into action the emotional elements of our nature. We live for results. The senses receive the action of the world around them, and transmit their peculiar effects to the mind. In their action, however, they never make a mistake. You never mistook a beautiful landscape painting for music, or music for some production of the mechanic's chisel and

In the examination of the senses, a lesson can be learned, for we thereby gain a correct idea of Deity, which otherwise could not be obtained. Learn your own nature, if you wish to understand God, for you are a part of the Infinite whole, possessing every characteristic of God himself. It is difficult, it is true, to understand our own nature, and comprehend the modus operandi of its action, yet, by proper attention, we can, to a certain extent, at least, work a solution of the wonderful problem.

There is certainly a vast meaning in those attributes of man called his senses. We can hardly appreciate the grandeur connected there with, or the important lesson that can be learned from a proper understanding of their nature. Man's physical nature, however, is not the real man!-but is simply a medium of communication between matter and spirit. We have the outer senses, and the inner senses; consequently hearing, seeing, smelling, tasting and feeling are incorporated in the spiritual nature. and the question naturally arises whether as such, they are dormant or not; if dormant, how can they be rendered active, and if not dormant, what are the laws by which they are governed. Here, some might say, we almost reach a point beyond which, we cannot proceed. Not so, however. The spiritual senses have a mission to perform, even while incorporated in the physical structure, and it is our purpose in future articles, to explain their nature, the phenomena of their action, and the wonderful truths that they reveal when brought into perfect exercise.

The inner senses, the spiritual: the outer senses, the physical; the former standing in the same relation to the body that the aroma does to the flower that it surrounds. The spiritual body is, as it were, an outgrowth of the physical, and possesses all of its distinctive characterist-

In the first place, we fully appreciate the fact that the body is composed of matter, and that at death the constituent parts thereof return to the elements from which they were taken. In this position, we will find no one to dispute us. But when we state that the spirit stands in the same relation to man that the aroma does to the flower, we will, no doubt, excite the opposition of those who think they are learned on this important question. It would be well to ask what is matter, and define its nature, before explaining that which proceeds from it. We are led to look upon the solids of the earth as matter. but when viewed in the right light, there is nothing but matter in all of God's universe. We talk glibly of gases, vapors, forces, etc., yet each one is nothing but different modifications of matter. In the organization, we find a part of each of the elements in the universe blended in harmonious action together; hence man is an epitome of the universe, and is subject to the action of all the laws of the same. In this combination of all the elements, we find the ultima thule, the grand object sought after, a miniature _ God, floating, as it were, in the veins of the universe. Man is simply a blending of all the elements, a concentration of the constituent parts of the universe in such a manner, that a human being is generated therefrom.

The universe is composed of positive and negative forces, and which act upon each other in a specific manner. In man we find the constituent elements of all things. The flower with its arema, the diamond glistening in the coronet of a queen, the gold that ornaments your person, the wings of a butterfly, the vilest tadpole in existence, in fact, the constituent parts of all thinge, are incorporated in the physical organization, and there united in harmonious action, they produce an outgrowth that is immortal.

When man was created there was a grand wedding in nature, and a season of rejoicing in

joy; the comets of space shone forth with additional splendor: the heart of the universe beat stronger; the chords of the infinite vibrated in songs of love; the purling streams, the rivers, the lakes, and ocean, reflected the pleasure derived from the grand success, for this day a "son has been born " to Nature. She feels proud of him. Within his veins course the choicest treasures. His eyes glisten like the diamond, his features have the tints of the rarest flower; then how grand his intellect! Part of the infinite whole! on the planet Earth, traversing the veins of the Infinite! He is Nature's child, and constantly revels in the infinite works of his mother. Does he not resemble her? Point to the little flower bowing its head to the gentle touch of the zephyrs, its variegated tints glistening in the sunbeam; point to the golden wheat in the field, to the birds of the air and the fishes of the sea, and then, behold man! You find within his organic structure, the constituent parts of all of them—of the whole universe., Then is not Nature his mother, God his father, all humanity his brothers?

Within man is the action of nature's forces. In nature there are sixty-eight primal elements -thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male, which, after courting for millions of years in the mammoth, in fishes, in reptiles and various other animals, were brought together in harmonjous action, or were wedded together, and the result was, "man." Within him are all the forces of nature, hence he is Nature's child. He breathes the air, it enters the lungs, purifies the blood, gives life and vigor to the vital forces. Did not Nature nurse him, how soon he would die! In her lap, like a young child, he gazes at the ocean of infinity before him, and ever receives nourishment from her bosom. Nature our mother, God our father, all hamanity our

As a part of the infinite whole, he can wander throughout all space, drink from the founts of other worlds, study the mechanism of the universe, and occasionally touch its Central Heart, but he may wing his flight to the remotest regions, and still he will find sages whose wisdom excels his own, and the grandeur of whose souls strikes him with awe—and thus onward, ever onward, he will find himself no nearer the end of God's universe, than at first.

THE HEBREW CHRISTIAN BROTH-ERHOOD.

This is the title assumed by an association of zealous christians of the West, which lately held its annual meeting in this city, whose object is to convert Jews to Christianity. By a report of the officers of the Association, they have expended during the year \$1,457,78; being \$62, 61 more than their receipts; and only four Jews were converted. Besides this pecuniary outlay, it also cost the Association's Missionaries one hundred and fifty visits to the Jews and the delivery of seventy discourses. The nett cost of each convert, therefore, it will be seen, is over thirty-six dollars. This reminds us of a certain agitator of ancient times, who spoke of certain sects in his day who would compass heaven and earth to make a proselyte, and who upon being proselyted become tenfold more the child of the devil than before. Such may not be the case in the present instances, yet we can not avoid looking upon all this missionarying as a useless and misdirected outlay and expenditure of time and money; for the particular reason that we can not see where the superior advantages of what is popularly known as Christianity over Judaism comes in. Christianity in all its practices, indulgences and tendencies, as a moral power, is essentially Jewish. It is but Judaism christened with a new name. This assertion is so palpably true to any candid unbiased mind, who will take the time and pains to compare the moral influence of these two sects, that arguments become unnecessary. By moral influences we wish to be understood as having reference to the practice of overcoming evil with good, exercising charity, &c. &c. In the exercise of these fundamental precepts of the gentle and divine Nazarene, we candidly confess our inability to see any advantage likely to accrue to society, or to the converts themselves, by their conversion from one theory or religion to another, both of whose practices are essentially

A true conversion of a so called Christian, or Jew, to the elevating and god-like precepts of Jesus Christ, would indeed be just cause for even joy in heaven. But verily, as in ancient days we know the tree by the fruit it bears. And when we see a human soul so deeply imbued by spiritual influences as to practically expese the heaven-given precepts of Jesus, we shall accord to him or her the prerogative to talk to others of conversion. But of such are not the churches of to-day. Then why dare they with such brazen-faced assumption talk to other sects of conversion to that which they do not themselves adopt. For them we may put in the plea of ignorance. But ignorance is no iustification before the law. All must reap the fruits of their works, be they sown, either in ignorance or wisdom. From the law of justice and just desert there is no appeal.

SPIRIT PORTRAITS.

In another column, will be found the advertisement of Mr. Milleson, a spirit artist. There seems to be no doubt in the minds of those who have investigated the subject that spirits can influence certain mediums to paint or draw correct likenesses of the loved ones of spirit-life. Mr. Milleson claims to be such a medium, and we have no reason to doubt the truthfulness of his claim. When we see specimens of his work, we will give further particulars.

UNDERHILL ON MESMERISM. The above named book should be in the hands

of every investigator. It will be sent by mail, free of postage, on re-

the vast universe. The planets sang songs of | An enemy is a teacher that costs us nothing.

THE MICROSCOPIC SERPENT-TRICHINE.

Two cases of this startling mulady have lately occurred, one in Montreal, and the other within the interior of this state, which have produced quite a sensation among the medical faculty and scientific gentlemen, who are giving their attention and devoting their investigations to microscopical subjects. The case in this State has already proved futal, and the attending physician suspecting the presence of this terrible worm, instituted a post-mortem examination; and by a report in a late number of the Times of this city, we learn that a portion of the biceps muscle was forwarded to Doctor. Hay of this city; who, upon placing a fragment under the microscope, not traces simply, nor one or two specimens, but a mass of trichinæ was visible, and in less time than it takes to write it, the doctor had counted forty five, not one of which were encysted.

It may reasonably be doubted whether a parallel case is on record. And it is calculated to produce a thrill of horror to contemplate being literally bitten to death by these horrible beasts, though invisible to the naked eye, yet appearing, when subjected to the magnifying power of a powerful magnifying glass, like loathsome and frightful reptiles of five or six inches in length. Well may every feeder upon swine's flesh, while reading this, query within his mind as to whether his system is free from the presence of these microscopic snakes.

From the report before us, we glean some other facts in relation to this horrible animal. It usually exists singly within a cyst, situated between the muscular bundles. At each end of the cyst is a group of fat cells, resembling those of ordinary fatty tissues.

The cysts are about 1.50 of an inch in length, elliptical or oval, usually narrowed and slightly reduced at the obtuse ends.

The worm is cylindrical, narrowed toward the anterior end, the posterior end being obtuse and rounded.

The integument is transversely striated or annular, and exhibits an anterior and a posterior longitudinal muscular band.

The mouth is situated at the auterior extremity, from which a small papilla is sometimes protruded.

CONFUSION OF IDEAS--ELDER GRANT AND DR. ADAM CLARK.

In the 7th of April No. of the Crisis, Elder Grant gives currency to the fact of the activities of Planchette, but ascribes it all to the poor demons, cautioning his followers to shun the devil and stick to Jesus. We can at least give him credit for sticking to the demons. But here is what he says:

The little instrument, known as the Planchette, is very widely introduced. It has become a fashionable parlor companion. Of course there is nothing wrong in the instrument itself; but its use is wholly opposed to Christianity. Says the "Religio-Philosophical Journal," a Spiritualist paper, published in Chicago:—"Planchette is, indeed, revolutionizing the world." The Spiritualists call it a "flank movement," by means of which they have been able to introduce Spiritualism into thousands of families, who would not go near a circle for in-formation. The instrument is a convenient machine for the use of the demons, when they wish to give communications. Every lover of Jesus should shun them as he would deadly poison.

The foregoing is of the tenor of that we shortly published from the Perfectionists of Oneida, New York, and is pretty current among Orthodox, but clashes with the ideas held by many of the D. D's. of other days. Especially with the views of that popular writer, Dr. Adam Clark. He says, in his comments, page 29st, vol. second :

I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have inter-course with this world, and become visible to mortals. I believe Samuel did actually appear to Saul and that he was sent by the especial mercy of God to warn this infatuated king of his approaching

The Elder is a stout believer in the Bible and we should be pleased to know how he would explain away the grounds that Dr. Clark had for believing in this plain, simple Bible statement. If this spirit purporting to be Samuel, was only a trick of the demons, then Bible writers were humbugs and the whole Book, so far as its accounts of the appearance of spirits is included is an unmitigated hum-

A NEW PROPOSITION. To any one who has been a trial subscriber to

this paper, we will send it for three months longer on the receipt of fifly cents. That will barely cover the expense of the blank

paper, and putting the name of the subscriber upon the regular mailing machine lists. Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each .-The Journal is now extensively and favorably known, and it is but justice that our friends should pay

at least two-thirds of what it costs. The labor and perplexity attending our trial list has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and we will take a renewal for the second three months also, for jifty

Will our friends be so kind as to make another effort to circulate the Journal, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy! We return our most heart-felt thanks to those

who have already done much for us.

NOTICE.

Don't send any money for extra, copies of the JOURNAL, before they are printed, for we have no means of keeping such accounts.

When such copies are wanted, send the money for them as soon as the paper is published, giving the number and the volume desired, and they will be promptly forwarded,

Weston, Mo.

Our friends residing at the above named place, desire good lecturers passing that way, to

give them a call. Address T. Grasmirch, Esq.

REV. H. W. BEECHER'S TESTIMONY.

"Oh, tell me not that the fathers of the Republic are dead—that generous host, that airy army of invincible heroes. They hover as a cloud of witnesses above this nation. Are they dead that yet speak louder than we can speak and a more universal language? Are they dead that yet act? Are they dead that yet move upon society, and inspire the people with nobler motives and more heroic patriotism?"

In one of his practical sermons, delivered on the 5th of Jan., 1867, he says:

"Our field of conflict is different from that on which men oppose each other. It comprises the whole unseen realm. All the secret roads, and paths, and avenues, in which spirits dwell, are filled with a great invisible host. These are our adversaries. And they are all the more dangerous because they are invisible. Subtle are they. We are unconscious of their presence. They come, they go; they assail, they retreat; they plan, they attack, they withdraw; they carry on all the processes by which they mean to suborn or destroy us, without the possibility of our seeing them.

"I confess to you, there is something in my mind of sublimity in the idea that the world is full of spirits good, and evil, who are pursuing their various errands, and that the little that we can see with these bats' eyes of ours, the little that we can decipher with these imperfect senses, is not the whole of the reading of those vast pages of that great volume which God has written. There is in the lore of God more than our philosophy has ever dreamed of.

"An evil spirit may be consummately refined, may be inspired. Our first thought in contemplating this subject is that an evil spirit must be a vulgar thing. Doubtless there are vulgar spirits; but it does not follow at all the spirits who are most potential, and most to be feared. are vulgar. On the contrary, where spirits are embodied, it is supposed that those who are the most cultured are the most powerful for

THE RADICAL.

The "Radical," for April, is on our table, and as usual, is replete with articles of great interest to every reflective mind.

Published at Boston, by Morse & Marvin. Terms, \$4 per year.

Bersonal and Zocal.

Goldwin Smith thinks Carlyle is a bore.-Carlyle's opinion of Goldwin Smith is not known

Mrs. Woodward Hotchkiss, of Connecticut, signalized her 99th birthday by writing some

Peter West, the well known test medium, has discontinued his rooms in this city; and after a brief tour through Wisconsin and Michigan, he will leave for Montana and the West.

Gen. Sherman offers for sale the St. Louis residence presented him by his friends in that city, and they are indignant at his disposal of their

The president of the new Cincinnati council, made a speech upon taking the chair, which the Commercial of that city calls "a cowardly attack on the English language."

At the recent Press-Sorosis dinner, Fanny Fern and Phobe Cary met for the first time.-Yet they have lived for many years within two blocks of each other.

Carlyle says of suffrage: "O wondrous sys tem of extricating the wisdom of the people by counting their noses; getting the hidden essence of vox populi from thirty millions of peoplemostly fools."

The Washington agent of Mrs. Stanton's paper, is described as a woman of a stout, square figure, dressed in gray water-proof cloth with a red, round, good-humored face, but as hard-looking through all its good-humor as a nether millstone, with an expression of incorrigible importunity that will never take or own a rebuff, and never allow itself to be snub-

The Empress Eugenie is going to visit Carlotta at Lacken, about the first of May. As both Carlotta and the queen of Belgium are known to dislike the Empress intensely, the gossips in Paris are at a loss to know what may have induced the Empress to resolve upon visiting them. The prince imperial will accompany his

Robert R. Randolph, cousin to John, died in Washington, on the 20th of April last. He was a very loval man, nevertheless suffered fifty years of persecution by the officers of his own government, the immediate cause for which was, that he once pulled President Jackson's nose.

General Grant has invited Mr. R. E. Lee, late General-in-chief of the rebel armies to visit him at the executive mansion.

Robert Dale Owen is at work on a book to be called "The Debatable Land between this World and the Next."

A young man by the name of Goodwille, died a horrible death from hydrophobia last week in this city.

The legal name of Blind Tom, the pianist, is Thomas Greene Bethune, so named after General Béthune, of Georgia, who was his former

Motto for a fashionable lady—never too late to

The Princess Salm-Salm has sued a Stuttgard author for charging her with being the mistress of Maximilian.

Gen. Schenck sails from New York for Europe, about the middle of this month.

The laying of the last tie and rail, and the driving of the last spike, on the Union Pacific Railroad, was largely and enthusiastically celebrated in this city on Monday, the 10th inst.

George Francis Train delivered an address at Farwell Hall, in this city, on the evening of the 10th inst., in which he claimed that Ireland would be free in 1872.

James Fisk, Jr., has employed Dodworth's band to play on board of his steamboats. It is rumored that he is the owner of the "Imperi-

Tom Thumb has had a velocinede made at Elpria, Ohio. One of the wheels is twelve and the other fifteen inches in diameter, and the portions usually made of iron are of burnished

Amusements.

At McVicker's Theatre Mr. Chanfrau is the Star this week. He attracts full houses, in his inimitable character as "Sam."

The great event of the week at Crosby's Opera House, has been the return from the Quaker City, after a most renowed triumph there, of the popular Opera House burlesque company, and their reappearance on the Opera House stage, in the great extravaganza, entitled, "The Field of the Cloth of Gold." Their reception has been enthusiastic.

On Monday, the 17th inst., will be presented the last most pleasing burlesque, "Ixion" or the Man at the Wheel." It is said to be a most magnificent production, and calls forth the full strength of the company.

At Wood's National Museum, Manager Blaisdell has had the good judgment to put upon the boards of this theatre, that most fascinating play, entitled the "Octoroon or Life in Louisiana," which has drawn full houses. John Dillon appears to great advantage in his part as Salem Scudder. It is given with new scenery and new appointments.

"Surf," at Aiken's Dearborn Theatre, has proved to be one of the greatest successes in the field of drama of the season. It is to be continued during the week, and will be hailed by a full and delighted auditory, until it is removed to give place to another great novelty, which is announced to be in active preparation, for this theatre, and entitled "Wolves at Bay."

DR. GREER.

Dr. Robert Greer has vacated his office in this city for the purpose of visiting in the country, and making a general tour through the state of Illinois, where he is so widely and favorably

His first place of visit will be Galesburg, on the 13 inst., where he will remain at the Henshaw house thirty days.

Talyor's Red Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency 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.

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. S. S. JONES, Publisher.

RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-

TION PRINTERS. 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 given, has been a careful observer of the phenom-ena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophicaliand scientific lectures have been given to attentive lis-teners. Of himself, he can only say he is amuned-

ucated 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 Cufoldings .

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 likenssses, 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 influence 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 seven-ty-three closely printed pages and we hesitate not o say that it contains more original thought upon important 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, 192 South Clark, Street, Chicago, Ill.

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, 192 South Clark Street.

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 Children'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, but of course their tone and philosophy will confine their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive

They are aptly embellished and avery way attractive and will be sent by mail on receipt of twenty

five cents per copy.

A reasonable discount to the trade.

Address S. S. JONES.

192 South ClarkStreet Chicago, Ill. Anniversary Meeting at Sturgls, Michigan. The Spiritualists, Friends of Progress, of Free Thought

and Free Speech, will hold their Annual meeting at Sturgie, Mich., on Friday Saturday and Sunday, the 18th, 19th, and

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommedate strangers from abroad.

By order of the Committee. Sturgie, Mich., May 11th, 1869.

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Opatoua, Minnesota, on Saturday and Sunday the 5th and 6th days of June, 1860; Mr. J. L. Potter, and Mrs. Lois Waisbroker are expected to attend; a full delogation from all parts of the State is carnestly solicited. to make arrangements for the Annual State Convention to he held at Rochester, Minn., on the 1st of Oct., immediately after the State fair. Arrangements are being made for a reduction of fare on the Railroads. By order of the State Roard.

D. BERDSALL, Sec., State Association

Faribault, April 26th, 1869.

SPECIAL NOTICES.

To Dealers and Traders. If any of our readers or friends who are Dealers or Trad-

erswish for the PATENT MAGIC COMB to put intomarket, we will furnish the Wholesale "Price List" upon application. The trade can find money in it. Address, MAGIC COMB AGENCY,

192 South Clark Street, Chicago, Ill.

Overwhelming Success Of the Great Spiritu-

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders." For sale at this office.

Address S. S. JONES, 192 South Clark St., Chicago.

Portraits and Scenes from the Inner Life.

It has often been suggested to me to make the following proposition to the Presidents an Directors having charge of Societies, whereby they can enable the Immortal Artists, to place upon the walls of the many Lecture Halls, such scenes as will enable the congregations to comprehend more thoroughly the beauties of that better Land, of which we have heard so much—yet seen so little.

For any number more than five, I will permit myself to be used by my Artist Spirit Guides, to execute life-sized likenesses of whomsoever they may be pleased to produceor scenes in the Inner Life-on paper, 21 by 33 inches, for the low price of five dollars each. Their merits shall be decided upon by such renowned Test media, as Jas. V. Mansfield or Charles H. Foster, of N. Y. They alone shall say whom the drawings are likenesses of-or what portions of the Summer Land, the scenes may represent, and never shall their genuineness be left to the testimony of witnesses in a court of law, as in the case of Wm. H. Mumler and his Spirit Photographs.

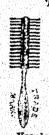
This offer is made on behalf of Benjamin West, Sir Anthony Vandyck, Sir Joshua Reynolds and a Host of Immortal Artists now controlling media throughout the Lund; they are auxious to give their works in this way that the cause of Spiritualism may be benefitted by giving the greatest number of people an opportunity of seeing the grand beauties of spirit life. They know that in the past, their works were sought by the Catholic Church for the purpose of elevating and harmonizing the minds of the people-and they hat their power is now far greater, to acc the same end, if they will only be permitted to place their works where they desire them-as of old, in houses of worship. These Artists are desirous of knowing whether it is a want of faste, or money, or both, that explains why they have not been called upon long ago, to ornament the public halls, knowing, as they do, that they have hundreds of splendid portraits and scenes already executed by different media, without any inclination on the part of societies to appropriate the same to their proper place, in the halls of worship.

For the benefit of those who are not acquainted with me, I would refer them to A. J. Davis or Hon. Warren Chase. Address M. Milleson, Chicago, Ill.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "For Ladies ONLY," and "WANTED-LANY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents-as money can be made by those who take the Agency. no8voi6.

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 BEAUTY in the special work OF PATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a BEAUTIFUL idark Brown, or Glossy Black, you will enclose \$1,25 to The BLAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid, and if you follow the directions on the Comb, we guarantee perfect satinfaction.

Dr. Clarke's Remedies.

B. S.S. JONES :- I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine, J. M PEEBLES.

St. Louis, Mo., Nov., 1869.

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 Bulletin 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 neat, 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 bair, in a "jiff" stepped saide!

For all will be gained by the New Magie Comb. Yessir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place. Enclose \$1,25 and address MAGIO COMM AGENOY, 192 South Clark St., Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

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,

A NEW OPENING FOR HOMES.

Our readers, who are interested to own their own homes, instead of paying rent all their lives. will not overlook the advertisement of the enterprising firm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached in thirty minutes from the court-house, for a few pence, with all the comfort and convenience afforded by steam cars, instead of wasting an hour or two a day amid the annoyance of crowded horse care, in good weather, and instead of being compelled to trudge through the mud when they most need to ride.

Our friend and brother, J. W. Free, Esq., formerly of Richmond, Indiana, is a member of this firm. Many of our readers will recollect him for his munificent donation of \$2500 towards the fercetion of the magnificent Spiritual Hall, which is to cost \$25,000, now approaching completion in Richmond. Mr. Free is of those successful business men whose open and liberal hands do so much to redeem business from being the paltry art of sheer money getting. He has recently came to Chicago as his chosen home, and our friends will doubtless find him among the first of those who devise large and liberal things for our cause.

We show our faith in-the property to which we refer by investments of our own.

Give our friend a call at No. 8, Major Block, corner of La Salle and Madison streets, before making your investments.

ADVERTISEMENTS.

SECOND EDITION.

THE SPIRITUAL HARP.

The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BAR. RETT. E. H. Bailey, Musical Editor.

THIS Work has been prepared for the press at great ex-pense and much mental labor, in order to meet the wants of Spiritualist Societies in every portion of the coun-try. It need only be examined to merit commencation. The growing interests of Spiritualism demanded an origin-

The growing interests of Spiritualism demanded an original singing book. Everywher- the call was loud and carnest. The authors have endeavored to meet this demand in the beautiful gift of the Spiritual Harp.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind over unblished.

The Harp contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, ducts and quartets, with piano, organ or melodeon accompanyment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Spakling Waters," "Dreaming To-Night," "Nothing but Waterto Drink," "Heart Song." The Heart and the Hearth," "Make, Home Pleasant," "Sail On," "Angel Waterier's Serenade," "The Song that I Love," "Maternity," "Translation," "Build Him a Monument," "Where the Roses no'er shall Wither." "Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The Harp, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compilation of original and electic songs for the social circle.

association, as a choice compilation of original and electic songs for the social circle.

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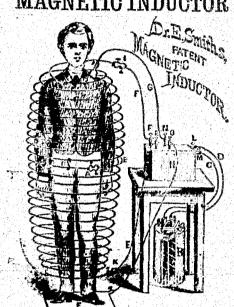
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Our Father, our life, and our God, unnumbered are Thy blessings unto us Thy children.

Unnumbered would be our thoughts of gratitude unto Thee, our Father. Many of Thy richest blessings come to us in seeming disguise, but when disrohed of that mantle or covering, we see them in their full light and glory, and realize that they are indeed rich blessings given to us for a good and wise purpose by a loving Father.

Unnumbered to us are the drops that compose the great ocean, but not unnumbered to Thee So alike to us are the deep sorrows of Thy children, and yet like unto the drops of the ocean, they are numbered by Thee and have a wise mission to perform.

We realize, our Father, that all is in accord ance with Thy will—all of the drops in the sea of time—and that with Thy power, every drop will be revealed to us in crystallized form and beauty; for, governed by infinite wisdom, watched with loving eyes, nurtured by a strong hand, all, yea all, are blessings from Thee—unnumbered to us, yet to Thee, the all-wise Father, we feel a perfect trust—a perfect confidence—a perfect hope, and forever we would continue to do Thy will, and offer to one another words of light, love and truth—and unto Thee, the Father of all, we would ever give praise.

Linus to his Mother.

REPORTED BY LAVINA L. INGALLS.

My Brother:—In the communication from our infant child which was published in the paper that has just been received, he spoke of not being often with Henry. We wondered at this, and often spoke of it, but never expected any solution to the mystery. Weeks later, the following was received:

FROM YOUR BOY.

I am here, mother! You wonder I am not so much with you as Henry. My attractions to earth are not like his. I have more interest in spiritual things, because it is more like home to me. But I have always been drawn to you, my mother.

Several weeks later, I received the following from the same:

MY FRIENDS:—I feel a pleasure in giving to you these communications, because there are so many mothers throughout the length and breadth of our land, that have had these little sun-lights extinguished in their dwellings. These mother's hearts may be cheered (as mine has been) in learning that their infant darlings, whom they last saw draped in garments for the grave, are not dead, but can, indeed, return, and testify that still they live and love.

I look back along the vista of thirty-five years (when my home was in Illinois), to a certain dark and mournful day, when there laid upon my bosom, a darling infant son, four brief months old, Linus by name.

For two or three weeks, he had been slightly indisposed; not so as to excite suspicion of approaching change.

While cradled in my arms, hushing him to repose, he imperceptibly passed away. Oh, the agony of that moment, when I found my child was gone. He was my first born, and then my all; and had left only the chrysalis form behind. To me, the child was dead; and to me, was lost for thirty-five long years, when lo! a voice from beyond the river, through the spirit raps, brought me tidings of the dear immortal, and since Henry entered spirit life, he has communicated with his mother. But to return to the communication.

FROM YOUR BOY WHO HAS GROWN UP IN SPIRIT LIFE,

TO MY MOTHER:—Leaving your care too young to comprehend what was before me, I had little thought of the future, in fact, not any. I entered spirit life with but little knowledge of anything; but as I grew in experience, I learned to love all by whom I was surrounded.

I, with a number of others, was cared for by those who had charge of little children. I was taught to love the beautiful and good, the pure and refined; to shun everything of a debasing tendency.

As time passed on, I was shown how it might be possible for us to communicate with those on earth. I tried, but there was so much difficulty in the way, that I relinquished all idea of it, and returned to my own enjoyment and pleasures.

All heaven was a scene of unsurpassed beauty, not one discordant note, no jarring element-Here I found all my spiritual nature demanded. There was nothing left me to wish for, except an occasional desire to communicate with you; and even this grew into a secondary consideration. All discord was so uncongenial to me that I visited earth less and less frequently, till Brother. Henry came home. That enlarged my views, brought me nearer to my living kindred. I discovered a new-born love for you all.

Spiritual Excitement in Cincinnati.

Miss Lizzie Kaiser, a German servant girl, who has lately become mediumistic, is giving public seances in Cincinati, which are causing no little excitement among the people of that city.

She takes her position on the stage or stand—usually moving to and fro—from which she oversees her audience, and points out and describes spirits in the hall. They commonly up.

pear by the sides of their friends. These spirits she describes by their size, complexion, features, hair, eyes, &c., with such accuracy as to make them instantly recognizable to their friends, and then to the description, adds the spirit's name.

Persons who never saw her before, and whom it is evident she personally knows nothing about, go to her seances,—have their deceased friends satisfactorily described, and from them, receive communications which remove all doubt of their identities.

The number and character of the people who assemble to see and hear her, gives some idea of the effects which her seances are producing. The halls are filled to overflowing with people second to none in the city for intelligence and respectability, and recently many have been turned off for want of room.

The girl has not been favored with an education, and in her normal condition, presents no marks of character above those of her ordinary calling; but when entranced, uses good language, and appears like a dignified and commanding woman.

Test of Spirit Power.

The following case, reported by Leonard Howard, Esq., of St. Charles, may be relied upon as strictly true. We know Mr. Howard and his wife, the medium referred to, well.

Mrs. Howard has for many years, been one of the best test mediums in the country. The Indian spirit who has long controlled her, has the most remarkable powers to foretell coming events, of any spirit we have ever conversed with. We hope to be furnished with reports of his powers, for publication, frequently.

FRIEND JONES:—Having been strongly solic. ited, I make the following statement of facts in regard to the power of clairvoyance, as well as the power of spirits to tell what will take place in the future. On Thursday morning, about eight or nine o'clock, Mr. Charles Gibb was drowned in Fox river at this place. Search was made for the body all day, without success.

Mrs. Howard,my wife, is a medium,often controlled by an Indian spirit. She was solicited by some of her friends to see what her controling spirit could do by the aid of clairvoyance, or his powers, to assist in the search for the body; but she was not controlled, or made clairvoyant at the time; but about four o'clock, P. M., on Friday evening,-she being then under control, told me the body was on the east side of the river, and would be found the next day, between the residence of Mr. Sill and a place called Cedar Bluff—a distance less than half a mile—the body being found at the time and place indicated. He further said that if his medium was a man, he would control him and take a boat and go directly to the body.

While I am writing, I will give you in brief, another incident:

Last fall, Mrs. Nagg (an entire stranger) called with an orthodox friend (a resident of this place) on Mrs. Howard, who told her among other things, that she would lose her little boy soon; but she said she could not think so, as the child was in good health. Four weeks ago, we received a letter from Mrs. Nagg, dated Lawrence, Kansas, saying:

"Alas! Mrs. Howard, your predictions about the death of my little boy were too true. My little Willie is dead. He was thrown from a wagon and instantly killed."

I could give you many more of the same kind of tests, but this will do for the present.

LEONARD HOWARD.

St. Charles, April 25th, 1869.

From the Salem (Mass.) Gazette.

Last Tuesday evening we attended and witnessed some striking "manifestations" by a spiritual medium. They occurred at the house of Mr. William Tabour, in Lynn street. We were invited, not because of any supposed leening toward spiritualistic theories, but because there were good reasons to believe that something wonderful might be expected such as might be profitable for skeptical or uncommitted minds to witness, and for the public to know. The medium was Charles H. Read, whose performances have excited some attention, and who has given some manifestations that excited the wonder of even the Harvard Professors and other professional men.

Arriving at the house at a few moments past eight o'clock, we found the parlor well filled with the guests who had been invited. The room was perhaps three quarters filled. The company were seated in chairs closely placed, and a corner of the room, including a little less, perhaps, than one-quarter part of its area, was kept clear for the op-erations of the medium. The audience contained some confirmed spiritual believers, with several unprofessional mediums; a considerable number of those who are inclined to think that spirits may do these things, without being quite positive in the conviction; a good representation of those who are willing to admit that unaccountable phenomena do occur, but have no belief in supernatural agency; and, finally, at least one (if no more) confirmed and apparently invincible skeptic, of what may be termed the "hard shell" order. The audience were of course seated so as to face that quarter of the room where the medium sat. . The medium was a short and thick-set man, rather nervous in his ways and movements. He was seated in a chair, facing the audience. At his left was a vacant chair. At his right was a parlor teapoy, or small light table, on which were a guitar, tambourine, two iron or composition rings, one wooden ring, and perhaps other articles. In front of him, upon the carpet, were strong ropes, one a cofton rope, and three rope links joined together. These ropes and rings were brought by the medium, but he said he would just as willingly use such other ropes as might be brought to him, or any other rings. The articles bore the test of examination, and we could see no reason to suppose them other-

wise than genuine.

When all was ready, the medium said that darkness was essential to the manifestations, and that it was necessary that there should be harmony among the audience. "You may laugh and talk," said he, "as much as you like, but do not get into any arguments or disputes." Any gentleman was then invited to step forward and assist in tying him to the chair. The writer of this account was invited, among others, to do the tying; but not being skilled in mysterious and difficult knots, we expressed our content with closely watching the tying by others, the medium's attendant doing a considerable part of it. At the outset, it may as well here be said, the notorious skeptic before alluded to (Mr. James Gass, a stone cutter, who was invited by Mr. Tabour chiefly on account of his disbelief in these things), stepped forward, and, on being invited to assist in the tying of the medium, said, "Well, in order to make the thing sure, why not put a pair of handcuffs on his wrists." It seems he had previously provided himself with a pair of these implements, unknown to the rest of the company. The medium objected, Mr. Gass insisted, and a warm dispute commenced considerably to the annoyance of those who considered his

seat, with a dissatisfied air, declining any further part than that of a quiet spectator, and the medium, Mr. Reed, promising, before the evening closed, to settle his doubts by other evidences. It may as well here, as anywhere, perhaps, be said that at the close of the sitting, we asked Mr. Read if the things that had been done could have occurred with the handcuffs in place of the ropes, and his answer was substantially this: "Yes; but to night something told me I must use the ropes. At other times, I might be impelled to accept the handcuffs, in which case, the manifestations would occur just the same.

After the medium had been fully pinioned, in full view of the company, the audience were invited to appoint some one as a committee to make an examination at the close of each manifestation, and to stand near all the while. It is perhaps no violation of the rules of propriety to say, here, that among the company, were quite a number of gentlemen well known in the community, as impelled by no other possible motive or predilection than to witness and investigate the strange things of which they had heard. Among these were the Rev. Willard Spaulding, pastor of the Universalist church, of this city, and Rev. J. C. Kimball, pastor of the Unitarian church in Beverly. There were many others present whose word would be considered equally above suspicion, but we name these as being better known from the public position they occupy. Mr. Spaulding was chosen as the committee, and he took his place near the medium. The attendant of the medium stood four or five feet away at the mantle-piece, attending the lowering and raising of the kerosene light, and covering and uncovering it with a cone, used to intensity the darkness. The windows were rendered more secure against the admission of light by having dark table-clothes pinned up to them.

When all was ready, the medium, sitting all the while pinioned to the chair, with his hands bound together, gave the order to darken the room. The attendant turned down the light and covered it with the hollow cone, and darkness was conspicuously visible. The medium then made some vague remark about the necessity of having the lights put out, and we could hear a sort of suppressed jerky movement, as if something, no one could tell what, was being done. In half a minute, perhaps, from the darkening of the room, the medium said, "light," and the light was turned up. It revealed the medium sitting in exactly the same posture as before, tightly bound, with the empty chair that had been standing at his side locked into his left arm, by the legs, and with the seat downwards. Mr. Spaulding examined the medium, the chair, and the knots, and said, publicly, that he really could not discover that the tying had been disturbed.

Without undertaking to give the details of all that was done in this way, we would simply mention two or three other things. Once the rings were found encircling the arms of the medium, they having previously laid upon the table. Once a tumbler of water was found resting upon the head of the medium. Perhaps the strangest and most unaccountable things, however, were those relating to the coats both of the medium and Mr. S. Mr. S. after making a careful examination of the chair that had before become locked in the medium's arm, found, after considerable pulling, that one of the legs and a rung of the chair were a little loose. Mr. Tabour declared that he had furnished the chair and that he knew nothing about it. "Well, it is a little loose," said Mr. Spaulding, "let us have another chair." But the medium said, "Take off your coat, sir, and put it into the chair." Mr. S. did so, the room was darkened, and in about haif a minute, the light was again let on, when one sleeve of the coat was found to be drawn upon the left arm of the medium, with no visible indication that the tying had been disturbed. At another time, the coat was found removed from the arm of the medium and was infront of him, upon the floor, with the rope extending from his hands to the chair rung, running through one of the sleeves, and yet securely tied, apparently as before. But more marvelous than this, even, was that where, after half a minute's darkening of the room, the coat of the medium himself, was removed and placed on the floor a foot or two in front of and praced on the moor a root or two in front of and away from him—the mediam still being bound to the chair as before, by the shoulder as well as otherwise, and Mr. Spaniding acknowledged that as far as he could observe, the ropes had not been disturbed, as even a knot or that he had secret-

ly made still remained as before.

These feats, or "manifestations," constituted the first half of the performance. In every instance, the room was darkened for not more than half a minute, we should judge, a kerosene light not being so quickly adjusted as gas would have been, perhaps. During the darkness, we could generally hear the jerky movement before alluded to, which had the sound of a quick, nervous physical exertion. This slight noise was somewhat obscured by the medium, who generally relieved the silence by making some extremely commonplace and even vague remarks. We contess the impression got fixed upon our mind, from the "wool-gathering" character of some of his expressions, that they proceeded from a man who desired to divert attention to the sound of his voice, while his thoughts and faculties were so en-grossed with something else that the voice was not much under the control of his mind. This peculiarity,-coupled with the fact that professional magicians and sleight of hand performers almost invariably find it necessary to divert the attention of their audiences by their talk, in order to intensify their illusions,—left an instinctive impression upon our skeptical mind that an extremely clever jugglery must be at the bottom of these mysterious doings, not with standing it was quite unaccountable how. A spiritual believer, on the other hand, would just as naturally, and no doubt just as honestly, look upon this vagueness of utterance as a proof that the medium's body was taken full possession of by unseen spirits whose power performed these queer things. Once the medium requested the audience to join in singing "There is rest for the weary," and they did so, he leading off.

Before proceeding to the socond part of the performances, which, we confess, seemed to us more unaccountable than the first, if anything, the medium, unpinioned and free, stood up and gave an account of himself, narrating some extremely marvelous experiences, which, as he himself admitted, seemed to tough to believe, but which he nevertheless asserted, with every appearance of sincerity. We have no room here to devote to this narrative, further than to say that the medium declared that the power by which these things were done was as mysterious and inexplicable to him as to any-

body:

When he had finished, he said, "Now I want to satisfy my friend who wished to put on the hand-cuffs;" but first, he desired some hady to step forward. One did so. The medium shanding up, advanced his right foot one pace forward and stood in that position. The lady was requested to face him in the same attitude, so placing her right foot that it rested against his foot and felt its constant pressure. After doing this she was required to extend her left hand and place her fingers in the medium's hair, and to place her right hand at the same time firmly upon the medium's left shoulder. When this was done the medium rested both of his hands upon the projected left arm of the lady in such a way that the pressure of both could be constantly felt by her. With a little thought the reader will readily appreciate the nature of this position, and the chances there might be for undetected movements or operations upon his part.

"Now," said he to the lady, when all was ready, "when the room is darkened, I want you to keep the audience constantly apprised of what transpires—tell them if I move and of any sensation you may experience." The room was darkened, and in a second or two the woman said, "I feel fingers upon my forchead" " upon my left arm." upon my back," "he does'nt move" (referring to the medium), etc. This experience was repeat ed with ladies and gentlemen alternately, all testifying to the feeling of the light, velvety fingers or ouch. The musical instruments would leave the table apparently, and sail around over the quarter of the room where the medium was, the strings be-ing fingered all the while, and finally settle down between the medium and the one standing with im, and upon their arms, and be found there, when the room was lighted; these proceedings in every instance occupying less than a minute, during the brief darkening of the room. Rev. Mr. Spaulding and Rev. Mr. Kimball, of Beverly, were among those who had the opportunity of standing up to experience this test, and they both described the sensations, and testified that the medium had not stirred from the position in which he was originally placed. Once, all the musical instruments, as well as the table itself, were found piled up to

gether across the extended arms of the two. At another time the tamborine would beat upon the head of the person standing up, making the usual noise of that inclument.

when the turn of Mr. Gass came, the medium seemed to be particular about making the preliminary adjustment satisfactory. Mr. G., it should be said, had been sitting a quiet, but apparently dissatisfied looker on from the moment his proposition to put on the handcuffs had been rejected. When all was fixed and the room had been darkened, the medium asked Mr. Gass to state whether there had been any change or movement, as between them, since the light was turned down. Mr. Gass said he was satisfied that the medium had not moved. In a moment more, the medium gave the order to light up, and the fact was revealed that his own coat had actually been removed and lay upon the floor, behind him, while the two persons remained in precisely the same position they were in when the light was turned down less than a minute before, the medium being, however, this time in his shirt sleeves?

"My friend," said the medium, at the close of the performance, and putting his face near the ear of Mr. Gass, "how about those handcuffs now?" Mr. Gass Iooked astonished, but said, "I did not notice whether you had a coat on in the first place; I was not thinking about the coat at all, and really can not say that you were not in your shirt sleeves when I took hold."

In this reply, Mr. Gass was undoubtedly correct. He had not probably thought particularly about the coat, and as the change had taken place unconsciously to himself, he was naturally led to doubt whether the coat was really on in the first place. The audience, however, vouched for the fact that the medium had a coat on,—Rev. Mr. Kimball, as well as the writer of this, remembering the fact, and Mr. Gass, we believe, being fully convinced upon the point, by the testimony of others. Some five or six persons in all, went through this experience. Just as the last one was about to go up, one person present said he would like to stand there and have hold of the medium's hands. The medium said he was losing his power, which would not hold out over a minute longer; and within about this time the performance closed.

We have thus, without prejudice or bias, endeavored to give a true and faithful account of what actually occurred under our own observation. The first question one will naturally ask is, did not the attendant of the medium act the part of a confederate in these performances? We think not; for during the latter part, he was held, once by Rev. Mr. Spaulding, who vouched for the fact that "this man had not moved." The exhibition was certainly of a marvelous character. We could not account for much that transpired, upon any principle of delusion involving a process of legerdemain; but this does not prove that it might not have been jugglery of the very cleverest order, for all that, for we have seen queer feats of acknowledged deception performed that were quite as incomprehensible to us, and read of feats of oriental jugglers, even more marvelous than any we had ever seen

previous to this scance. The medium himself declares that he knows nothing of the agency by which these things are done. They are all "manifested" to him. His belief is in Spiritualism, and that spirits do all this, he says. We asked him why spirits should manifest themselves in this way, and if this peculiar class of performances was not, in itself, of a character not altogether in keeping with that loftier state in which a soul is naturally supposed to enter when this mortal body is put away. His reply was a simple reiteration of his belief; but he expressed assent to the prompting of another Spiritualist, who on hearing the question, replied that the spirits did these things in order that we might know that this spiritual power did actually exist. The evidence seemed to be of that negative sort which rests a belief in Spiritual agency chiefly upon the absence of any other satisfactory explanation: Upon this principle a skeptic or doubter may, of course, take equally quiet refuge behind the theory of some process of jugglery to him and other spectators unknown. Barring the imputation which this latter there were made and the spectators are the controlled. ter theory would east upon the veracity of the op-erator or "medium," we think it would in other re-spects be considered the most reasonable explanation, from the fact that, to most minds, it would be considered easier for a bodily hand to do these things, than for a spirit or a soul, without a body, to do them.

But it was only our purpose to narrate what we saw, without obtruding opinions of our own or prejudicing the honest convictions of courteous riends. The manifestations were certainly quite wonderful. We can not explain how they were done, even though we do not believe in the spiritual agency. They are certainly worthy of attention, whatever a man's belief or disbelief; for even if it is all jugglery, every witness must admit that it is of the higest and eleverest order.

In giving the above account, we have made a free use of the names of certain gentlemen in the hope and belief that in so doing, we have not transcended the bounds of propriety or done anything repugnant to their wishes. Mr. Read had sittings in Hubon Hall on Wednesday and Thursday evenings, where these things were repeated with some wonderful additions.

"Killed by the Methodist Church,"

DEAR JOURNAL:—Recently, while in the city of Chicago, I met a gentleman from Salem, Illinois, who gave me the particulars of a sad case in that town, which had excited the popular mind in the highest degree.

It appears that a gentleman of that place had burst the shackles of Old Theology, and sailing out upon the sea of his liberated thought, freely gave expression to the truths of Spiritualism, upon all proper occasions; and with the warm emotional element, so powerful in the early days of Methodism, he was fast becoming "dangerous" to the priestly office. So the Moses of that benighted order set about arresting the sedition. and the forces of that "peculiar people" were marshalled in deadly array against him, till all the hostile powers of the place were steadily leveled in psychological aim upon his noble and heroic spirit. Seeing the guns of the enemy upon him,filled with the iron of hardness, he stood indomitable in his loyalty, till the red stream of slander and proscription had swept away from him all his business and torn from his affections the public trust and confidence of all but the faithful few. Sinking, as did the noble Parker under this poisonous breath of hatred, the spirit relaxed its hold upon its crumbling tenement, and aware of approaching dissolution, he seemed to the crowd of listeners as a recording angel, with one foot upon the green earth, the other upon the light skiff, just launching the victor to the courts of Paradise,

"Write it, and pin it to the sleeves of my pall bearers," said he, thus, "Killed by the Methodist church!"

This dying command was not, however, carried out. Yesterday, my amiable hostess put in my hands a photograph of a fine spiritual face, saying at the time, "That woman was killed by the Methodist Church, and her own husband, a Methodist himself, vows it to this day."

I was then informed of the matter which had resulted so painfully to a now bereaved family, and filled with righteous indignation all truly sympathizing friends.

Mrs. J. was one of those practical Christians, who was given to good works; and in the course of her benevolent offices, opened her doors frequently to the entertainment of strangers, believing, with some of the okien time, that thus she might welcome "angels unawares." At last, a minister of her own church, with his wife, became the recipients of her hospitality and attention as freely accorded by her own husband as her-

self. Madame Grundy took a fit of slighted envy, and to revenge herself, set a story going upon, the street, which soon grew to formidable dimensions. As this same old Lady Grundy suppered and slept in the Church, both her noonday and midnight vigils were assumed to be completely

Then came a mock tribunal, in which nething but Christian virtue and unflinching integrity could be proved of this estimable lady. But the arrow had entered her soul! With her fine, sensitive nature, the cruel notoriety of which she had heen made the object, soon smole with its deadly upas her fair and spotless life, and she faded calmly and touchingly away, into the arms of the Death-Angel.

What a comment upon the spirit of the times! What a picture to hang in the gallery of memory! Will not some artist immortalize these acts upon the canvas, and hang the cruel record where those guilty souls may read, till the uplifted sword of the spirit shall strike repentance to their trembling hearts? But as a truthful journalist, let us not forget that ee, as reformers and Spiritualists, are not, with all our boasting and self-conceit, exempt from the same damnable sin! We know of more than one, rarely gifted with this modern Pentecost of saving grace and power, whose heart strings have been broken, whose morning star of hallowed trust has faded. or whose meridian glory has been clouded and eclipsed by the envious hatred and unholy rivalry of jealous Grundics.

These unprincipled persons have gone up and down the land, pouring their poisonous slander and filthy slime into the public ear, until the torrent of accumulated hate has been turned into the fairest gardens of the soul. We have seen this bloody spirit stand with uplifted blade even over the cold and passive form of youthful womanhood, where one guileless as the angels, had stood beside the cause and her persecuted husband, till her sweet glad life faded away beneath the cruel stroke of the tempest

We have seen one of the finest clairvoyants and mediums in the East, a mark for these insatiate executioners; and when suffering from a fatal disease, hunted by the psychological bloodhounds let loose upon his path, till at last, nature gave way, and the world was robbed of a gloriously gifted life, that might, with love, care and sympathy, or even cold justice, and the common protection of ordinary friendship, have blessed the age with its superior revelations. If there is one sin greater than all the rest, it is that which gives loose reign to this demon of ungodly jealousy and hate—and while we can see it in all its hideous deformity in the cases herein first mentioned, it becomes ten fold more diabolical when tolerated by Spiritualists who are professing the religion of angelic love and eternal compassion. Few in our ranks, unfortunately conditioned in life, but have been forced to run the gauntlet between the Church on the one hand, and the Grundies of Spiritualistic notoriety upon the other; and scarcely one, prominent in the field of labor, as medium, speaker or editor, who has not been "Cast into the lion's den," where some Judas held the key, and sought the thirty pieces for his treachery.

But the final result of all this will be a separation of the wheat from the chaff; and while the mark of the murderer will be burned into the life of the offender as a legitimate brand, we may well rejoice that our heaven-born philosophy will ever awaken within us emotions of genuine pity, instead of revenge for these wandering souls.

We know that "What a man soweth that must he also reap," and the law carries with it its own vengeance. But is it not time for reformers, and especially Spiritualists, accepting the philosophy of mediumship in its multiplied phases, to ring their protest against this dire crucifixion of mediums and workers, by those who still hold high official positions in our ranks.

We may as well be true to our principles, and when we assail with righteous indignation, the savage spirit of Old Church despotism, see to it that this anti-Christ, this spirit of murderous strife does not desecrate our altar with his venomous slime and ruinous example. Shall we cry out in holy horror of those crimes committed by Churchmen, and permit or excuse this terrible evil in our own ranks?

How many more of our "chosen," selected by the angel world, are to be impaled upon this forked, fiery tongue of slander? How long shall these lonely apostles, many of them frail, delicate women, go up and down the land, with the blood hounds of slander yelping at their heels, to sink at last, to swell the funeral pyre of this ungodly sacrifice? How long shall the hearts of strong men quail before this impious Juggernaut of cruelty and death?—yea, men that never quailed before the cannon's mouth, never shrank till this piercing steel was driven home to their noble hearts, by the very hands, perchance, which had been warmed by the true and fervent clasp of confiding trust?

'Shame on us! till we tread this serpent into dust, and tear its coiling form from our tree of heavenly promise.

VERITAS,

Independence, March 4th, 1869.

The New Orleans Times says that Capt. Pitfield, of the steamer Mexico, when off Tortugas, on his last trip, steamed for two hours and a half through a tangled mass of snakes of all'sizes and colors. Where these myriads of snakes came from, and whither they are bound, are questions for the scientific to answer. But Capt. Pitfield is not the first man who has seen

When the Pacific Railway is completed, the grand tour of the world will be 32,000 miles in length, will cost \$1,500, and may be accomplished in eight days.

Ben Franklin observed, the eyes of others are the eyes that ruin us. If all but myself were blind, I should neither want fine clothes nor fine

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At Home.

Home again, readers, in the midst of the dear ones who love us, romping and playing with the bables; loving and kissing our mate, and being loved and kissed by them all. Five months away from our home to day! All the long winter far from those we love, and yet, each week, have we read each other's thoughts, calling on the Lord daily to send his angels to our help, and he has heard us, and we have been plessed by his minister-

ing spirits. One of our house hold has gone over the River; went away with the angels on the 22nd day of Janusry; left us in the midst of joy and song on earth to enter the peace and good will of the Spirit World, and we have the evidence that she remembers us in the Summer Land, and every day we think of her in her spirit home, and she responds in her joyous nature, full of love.

Her chair is now vacant, and we miss her, but do not mourn for she was full of years, and is happy in her Spirit Home.

On the 3d of December, 1868, we left our farm house on a tour, lecturing in Buffalo, New York, for two months, and to-day, May 4th, 1869, looking over our diary, we find that we have visited Mich., Indiana, Ohio, Pennsylvania, New York and Illinois. We have rode many miles by railroad-and by stage and hack, over two hundred miles. We have lectured one hundred and eight times, held fiftythree public seances, ten private seances, given twenty one private readings of character, held two debates of four days duration each. We have attended the Children's Lyceum thirteen times, taking an active part in the workings of the same. We have written three hundred and seventy-five letters, and an average of two columns for the Frontier Department of the Remoto-Philosophi-

CAL JOURNAL, each week. In our public and private scances, we have given five hundred readings of character, seen and described fifteen hundred men, women and children who have been fully identified by the relatives and friends who knew them, and visited twenty sick persons, and attended one funeral. We have also been to three lectures, two concerts, and the theater three times. We have been out to dinner and tea sixteen times. We have lectured in Utica, Syracuse, Skancateles. Geneva, Dansville, Rochester, Buffalo, Farmsville, and Eddlesville, New York; in Corry and Titusville, Pennsylvania; in Cleveland, Ravena, Youngstown, Farmington, Painsville, Geneva, Kingsville, Thompson and West Richfield, Ohio; also, in Aurora. Illinois.

Our course has been a revival course, and has added to our number in every place we have visited. We have been blamed, blessed, blowed, abused, cursed and damned, both by believers and unbe-Hevers. Some call us blessed, some curse us : some say we are modest (?); some say that we are full of bombast and egotism. We have been called a myth. A minister of the gospel has called us a liar to our face. Others have told us that we were greater than Jesus Christ (?) (vide Prof. Craft and Elder Graham, of Farmington, Ohio). Nine men and four women have given us the lie. We have made some mad. and some glad; many have left us full of joy; some full of sorrow; many have laughed; some have cried and others frowned. We have been imposed, exposed, deposed, and in repose, called a devil, a saint, the Christ greater than Jesus, a Daniel, a Shister, and the Prince of Humburs.

One brother Spiritualist, an inspirational lecturer wants to be settled; has repudiated us, and we are excommunicated from his(?)"feelinks." He labored very hard for two months, thought he was going to bring forth a mountain, but gave birth to a mouse, and has gone into ordinary, and is now in the hands of a zurse for safe keeping.

We have been threatened with tar and feathers as well as a ride on the rail, without a fee. We have been ordered to leave instanter, or take the consequences,-signed, Bowie-knife; had one stone thrown at us, one snow-ball and " many prayers." We have made many warm friends as well as bitter enemies. We have received and read, seven hundred and nineteen letters, and worked late and early. We skinned Van Vleck publicly, and are after the skins of two others who are doing the dirty work of the churches, and their skins will be for sale to any church that has a job of dirty work to do, or any society who may want an anti-sensational speaker. We have been well paid, most princely paid; well cared for; had enough to eat; good beds to sleep on, and more than we could do. We are engaged up to the first of August next, every day and night we wish to speak.

And now, dear friends, let us thank you, one and all, for your loving kindness toward us. Bless you, and may angels watch over you,-have you in their keeping.

To our enemies, let us say,—rail on; curse us; expose us; abuse us all you can, and when you want a file to gnaw, gnaw us. We wish you well; we love your immortal souls, but not your deeds. May your God bless you, for ours pays no attention to you, and we can say with our Brother Jesus:

" Father, forgive them, for they know not what

Lombard, Illinois, May 4th, 1869.

The Effect of Freedom on the Freedmen. We copy from Editor's Drawer of Harper's Monthly Magazine, the following. It is rich.

"A southern friend, who is curious in his observations as to the effect of freedom on the ordinary field-hand-freedmen, says that in no way does Sambo ' feel the oats' of liberty more than in his devotions; and in support of his assertions sends the following, which he says is in many quarters a tavorite hymn in public religious services:

> We's nearer de Lord Dan de white folks, and dey knows it: See de glory gate unbarred ; Walk up, darkies, past de guard ; Bet a dollar he don't close it. Walk up darkies, froo de gate; Hark! de colored angels holler, Go away white folks! you'er too late;

Till the trumpet sounds to foller. Hallelujah! tanks an' praise: Long enuss we've borne our crosses : Now we's de sooperior race; We's gwine to hebben afore de bosses!"

The above is good, in fact, everything in the Drawer is spicy, and reminds us of what we heard among the darkies at Memphis, Tenn., some years ago. It is as follows:

We's the winnin' color; wait

Dev say dat hell is berry hot; dcy stew de sinners in a pot.

If dat be true, may we be drot, if eber we go dar, If eher we go dar. O! no, my sisters, we'll not go dar.

O! no brodders, we'll nebber go dar, by de light ob de moon.

Who am I? What am I? Where am I? Where do I Live? and Where am I going

Questions enough for one article, is it not, dear readers? Who am I? Well then, we are not a myth, but a fact,-real and tangible, fifty-one years old last March, three and a quarter o'clock, A. M. 16th day, according to the best of my memory; and weigh two hundred and fifty pounds.

A Pennimite writes to us asking, "If we are a myth?" By no means, "If the court knows herself, and she thinks she does," we are not a myth, but a solid fact, and think we demonstrated that to the full satisfaction of the aforesaid Pennimite at Farmington, Ohio.

What am I? The church says that we are the Devil. Ministers teach it, and thousands believe it, and we have been told to our face that we had a devil. Well, one day when we were alone, we felt a little queerish like, having been told a little while before that we were possessed of the evil one; so we thought we would look into the matter a little, and put our senses into use. First, we smelt of ourself, and were actually alarmed, for we smelt sulphur; but when we began to reflect, we remembered that the day before in riding from Buffalo to Rochester, we sat in the same seat with a minister, thus accounting for the smell. We felt relieved.

Second. We carefully felt of every part of our body, found no extraordinary heat, and we were pleased; and then we listened and became alarmed, for we fancied we heard gnashing of gums, with unearthly sounds, and remembering the smell of sulphur, we may say that we were "skeered," but always reasoning from effect back to cause, we remembered that we had dined on beans and sour apples the day before, and the spirit came to our

Third. We pulled off our boots and examined our feet carefully, and after using our senses according to the best of our ability, we come to the conclusion that we were not a devil.

A friend or foe writes us: \Long may you live, brother, for you are the Jesus of this age." This we emphatically deny. We are simply what we are, and no more. We claim no leadership; make no promises, and never fail.

An esteemed brother writes us (by the way this s one of our settled speakers), "You'are egotistic, bombastic, furious, and having watched your course over eight years, and learn ed this fact, you are repudiated and a liar."

Well, all I can say to this brother is, "Go and do likewise," and you won't go about begging for calls at starvation prices.

A Western brother says of us: "I wish I had included him in my report to the Fourth National

Convention, with the rest of the vagabonds."
We ought be thankful for our escape, but flatter ourself that we made work for the committee. forcing them to change base, and they now find themselves lower than the vagabond mediums.

A friend writes us: "You have been my helper, and I am a Spiritualist through your mediumship."

We are in receipt of hundreds of letters expressing every variety of opinion of and about us: therefore, from all these opinions, we think we are "some punkins," and that our readers can determine for themselves, who, and what I am.

Where am 1? This is readily answered. We are here to-day, was there yesterday, and will be youder to-morrow. We are lecturing teaching and writing all the time. No idle moments for us, and we do not beg for places, and if certain speakers will do as we do they will be well paid, well treated, and have no occasion to abuse or misrepresent committees, societies, or speakers.

Where are we going? This is the question of all questions, and who can answer it? Not the Theologians, for they frankly say they do not know; only believe. Not the Materialist for they deny a future existence. "You are going to the devil," is dinned into our ears continually, and is devoutly prayed for.

We are anything but an angel in the minds and thoughts of some; and by others, we are damned hence, taking it altogether, it is a little mixed. One thing, however, is clear to us; we prefer to go with the multitude, whether they go to hell or heaven, for from the Theologian's stand-point, the devil gets the wholesale trade, and God gets the retail custom of this world, and as we have always taken first-class seats and paid full fare, we expect to go with the multitude. But candidly, in the hearts of the people, we have an abiding place, and that place is sacred to us. We know our friends and love them, and hate not our enemies. We love those that dispitefully use us and we can say with Jesus:

"Father, forgive them, for they know not what they do." We are opposed to settled speakers and all other

fossil conditions, and mean to do the right. We live at home a portion of the year with Mary and her pets, and the balance of the time, we are

on the wing

Thus we answer a few of the many questions asked us. In a future article, we shall answer other questions, not quite so personal.

Infatuation of Age.

We clip the following article from the Cleveland HERALD, of the 27th of March ult. It speaks for itself. But what a mean and untruthful criticism! Where in the history of the world, has there a principle sprang into being and became so great and grand a fact as Modern Spiritualism? Twenty-one years old and full of wisdom, truth and gladness, embracing amongst its deluded followers the noblest men and women of the age. In Spiritualism, the Infidel finds life everlasting; the Scientist, truths new and noble, and the ignorant are educa-

All hall! to the twenty-first birthday of Modern Spiritualism. On the thirty-first day of March, 1869. Spiritualism reached its majority, and is a child no longer. So stand from under, Old Theology.

We had a grand good time, and all were edified. The speaking was good, the singing good, and all went away pleased. The society of Spiritualists in Cleveland, are a live society, meet in a beautiful Hall, and are as true as steel. Long may they flourish, and by and by put off this mortality and put on a glorious immortality.

"By a notice in an advertising column of the proposed celebration of the Elst anniversary of the Rochester Spirit Rappings, it appears that this 'infatuation' is of age. We wish we could add that it has come to 'years of discretion,' but must confess we see nothing more sensible in the 'manifestations' of to-day than when they were confined to knocks and raps under the table in a dark room. This singular delusion, of course, finds many honest believers, and that honesty is to be respected. We only regret that these misguided people had not such respect for their departed friends, as to pre-clude the supposition that disembodied spirits would assume such questionable shapes as they appear in through mediums and other Spiritualists, who claim the power to call up the dead."

Love your enemies.

Rossini's "Guillaume Tell" has been excluded from the list of operas to be given in Rome this spring, as the theatrical consor has decided that the entire work is of too revolutionary a character.

The through fare by rail from New York to Sacramento, California, will not be over \$100 in gold, and the emigrant will be able to get through for less than \$100 in currency.

During the recent visit of the Princess of Wales to Constantinople, she obtained a place for herself and three other ladies at the table of the Sultan

Corcoran, the banker, who is building a large hotel at Washington, in front of the White House and on Lafayette Square, will name it "Arlington House," out of compliment to Gen. Lee, whose Arlington is now the National Cem-

NOTICE OF MEETINGS.

ATHENS, Mich.—Lycoum meets each Sabbath at 1 o'clock p. M. Conductor, B. 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 traveling their way to give them a call. They will be kind-

BOSTON. MERCANTILE HALL. The First Spiritualist Assochation meets in this hall, 32, Sumer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckies, Prosasurer. The Childrens' Progressive Lyceum meets at 1. A. M. D. N. Ford, Conductor; Miss Mary A. Sanbors, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

Music Hall.—Lecture every Sunday afternoon at 21/2 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers. SPRINGPIELD HALL.—The South End Lyceum Association

have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuiro, Assistant Conductor; Mrs. M. J. Stowert Charles. 1. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street. UNION HALL.—The South Boston Spiritual Association

hold meetings every Sunday at 19, 3 and 712 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Mayerick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamino Odiorno, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannic B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnos during May.

M. Peobles during May. WEBSTER HALL.—The First Progressive Lyceum Society

Baltimore, Mr.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday oven-ings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. 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 Spiritu-alists of Baltimore." Services every Sunday morning and

rening at the usual hours. Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lycenm session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.-The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamisson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hixam Bidwell, Guardian Chicago, Ill .- 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

Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary: A. W. Pickering, Clerk. De Quoin, I.L.—The First Society of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first Sunday in each month. Childrens Progressive Ly-

ceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of ups. Social Levee for the benefit of the Lyceum, every Wednesday evening. Des Moines, Iowa.—The First Spiritualist Association meet

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 Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary. Georgetown, Colorado. The Spiritualists meet there three

evenings each week at the residence of H. Toft. Mrs. Toft, clairyoyant speaking medium. MILAN, O.—Children's Progressive Lyceum meets ever-Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

Monmouth, ILL.-Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Bockwood, guardian. HAVANA, III.-Lyceum meets every Sunday evening at two ck, at Halygroff's Hall.

H. H. Philbreck, Conductor; Miss R. Rogers, Guardian. The Annover, Ohio.-Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11½ A. M. J. S. Moriey, Conductor; Mrs. T. A. Vnspp, Guardian; Mrs. E. P. Coleman, Aest. Guardian.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, at 10 A. M., Mr. Langnam, Conductor, and Mary Stretch, Guardian. The First Association of Spiritualists has its lec-tures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.— "The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

Bangon, Me.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lycoun meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Hourron, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

New York Carr.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lycoum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The Tirst Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian. MORRISSANIA, N. Y .- First Society of Progressive Spiritual-

ists—Assembly Rooms, corner Washington avenus and Fifth street. Services at 3 p. m. Manchester, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 2 P. M, in the Police Court Boom. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

PROVIDENCE, R. I.—Moetings are held in Pratt's Hall, Wes beset street, Sundays, afternoons at 8 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Gonductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter, Harrond, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. s. J. S. Dow, Con-

CHELSEA.—The Associated Spiritualists hold meetings at GELERA.—The Associated Spiritualist floid meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 conts; gentlemen, 10 cents. Children's Progressive Lyccum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelses, at 3 and 7 p. w Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Bicker, Sup't. WORCESTER MASS,-Meetings are held in Horticultural Hall

every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. B. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Portriger Mr. -- Meetings are held every Sunday in Temperance 'unv, at 10% and 3 e'clook.

Tolede, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit attest, at 7½ P. M. All are invited free. Children's Progressive Lycoum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

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

New York. The Melock of Humanity meet every Sunday

Sunday afternoon and evening, at Cadet Hall.

New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast 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 phenomens. Seats free, and contribution taken up.

Dawsge N. V. She Scienting Liest hold meetings are as a special contribution.

Oswago, N. V.—The Spiritualists hold meetings every Sun day 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, Guardian.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenne and West 29th street. Lectures at 10½ o'clock a.m. and 7 p.m. Conference at 3 p.m.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland 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 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 Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO. The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 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.

Burralo, N. Y.—Meetings are held in Lycoum Hall, corner of Court and Pearl streets, every Sunday at 10/2 a. m. and 71/2 p. m. Children's Lycoum meets at 21/2 p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York 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. Leach Conductor; Mrs. Harriot Parsons, Guardian of Groups. SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 r. m. Conductor, H. S. Williams; Guar-

dian, Mrs. Mary A. Lyman. Lectures at 7 P. M. onan, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Vineland, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; 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 12% p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians. and Mrs. Tanner, Assistant Guardians.

Beloit, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Sr. 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 Chestnut streets. Lectures at 10 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 Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

Springfield, I.L.—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. Lanphear Secretary. Children's Progressive Lycoum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian. RICHMOND, IND.—The Friends of Progress hold meetings

every Sunday morning in Henry Hall, at 161/2 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 71/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

Sycamore, Ill.—The Children's Porgressive Lyceum of Bycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvoy A. Jones, Conductor; Mrs. Horatio James, Guardiau.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essay and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President ciety; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary. ADRIAN, MICH.—Regular Sunday meetings at 101/2 a.m. and

Aprilan, Mich.—Reginar 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 hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

BRIDGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayotte Hall. H. H. Grandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Omono, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a.m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

Lovus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. 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. dent; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnsthan Swain, Collector.

MAZO MANIE, Wis .- Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists 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 Topeks, 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.

F. L. CRANE, Pres't.
WILLIAMSBURG.—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 Graugda Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Aid da Half (upper room) No. 112 Myrtic avenue, Brooklyh. Also-Bunday and Friday ovenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Cor'puding Secre-tary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Solitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

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

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

QUINGY, Mass.—Meetings at 23/2 and 7 o'clock P. M. Propressive Lycoum meets at 1% P. M. FOXBORO'; MASS .- Meetings in Town Hall. Progressive

Lyceum meets every Sunday at 11 a. M. CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings ory Sunday in Williams Hall, at 3 and 7 p. m. Speaker ngaged.
PUTNAM, CONN.—Meetings are held at Central Hall every nday afternoon at 11/2 o'clock. Progressive Lyceum at 101/4

Dover and Foxesort, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

TROY, N. Y .- Progressive Spiritualists hold meetings In Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louiss Keith Guardian.

Keith, Conductor; Mrs. Louiss Keith Guardian.

Washington, D. C.—First Society of Progressive Spiritualists, meet every Suniday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Notite M. Pesse. Dec. Corn L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peeblos. May, Alcinda Wilhelm. Lectures at 11 s. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Gimedian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

Mitwalings. Wife.—The First Society of Spiritualists meats

MILWAUREE, WIS.—The First Society of Spiritualists means at Bowman's Hall. Sociel Conference at 10½ a. M. Addres and Conference at 7½ P. M. Geo. Godfray, President.
The Progressive Lyceum meets in the same hall at 2 P. M.
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