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

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Biterary Department.

SAILING OUT

SALLING OUT.

Have you any message, friend.

For you'r leved ones gone aw
To the peaceful shores of Heav
Lying just acrees the bay;
I am going out at even,
Ou the waters wild and wide;
Yee, my ba k sate sail for Heav
At the abbing of the tide.

At the obbing of the tide.
Am I not afraid, you ask,
Of the water deep and wide.
Not God keeps a beacon burnier.
Over on the other side.
An I the night fift in ver so slowly
On an earthly day before:
Fell me—is the tide-wave breaking
Ye', upon the rocky shore:

Yo, upon the text, and a find to go! you say.

Friend, when sorrow filled ; our br
Die your pulses thrill with glada as,
When you thought of coming rest:

I am tired of earthly corrows,
And I think on Heaven's fair abor-

An: the nightfall gathers round me, Soon will ebb the laggard tide, And mp bark go drifting, drifting, Over water ranching wide. Do not weep that I must leave you. Heaven is not so very far? Dil the angule of the sunset Leave the golden gates ajar?

Leave the golden gates apart.

Ebbs the tide. The breeze above
Seaward, and the sails are set,
And my bark is drifting, drifting
From the shore of life's aggret.

Ere the morn breaks on your visi
I shall cast an anchor down,
Is the safe and stormless harbor
Of the great Celestial Town.

WILFRED MONTRESSOR:

OR

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACT, OR THE COQUETTE," ETC.

BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXV.

As the shadows of twilight gradually deepened into the darkness of night, groups of young men—elerks, 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 bosserous iaughter, the clatter of glasses and decanters, and the shuffling tread of creaking foot-steps, the bar-room presented a seene of disorder and confusion not often realized, even in the precincts of the Bowery.

bar-room presented a scene of disorder and confusion not often realized, even in the precincts of the bar-room presented a scene of disorder and confusion not often realized, even in the precincts of the third that the precinct of the company, the present that the precinct of the company, the present that the present that the present the company, the present the cased in the third that the present that the present the cased in the present that the present the same moment, "We have something on hand to night, Tim."

"The boys are ripe for any thing," replied the same moment, "We have something on hand to night, Tim."

"The boys are ripe for any thing," replied the present the same moment, "We have something on hand to night, Tim."

"Did by a trial comes off to morrow and we must do all we can to help blin. I went to get him this morning, and I have something to propose, on his behall, to our fellows."

"Toon, Harry, keep still there," said the butcher, "Jack Highlyer has seen Dingle, and will pat you all on the right track to do him a service"

"He do on, Jack," shouted Toin Gaffney, there

old on, Jack," shouted Tom Gaffney,"there he a spy among us." ot a spy," replied Luke Fordham, examin-te features of his companions almost at a

"Not a spy, ing the features of his companions armonding the features of his companions armonding the features of the four stone walls of the cell," said Jack Highlyer, "where the police have shut up Job Dingle—a better man than any one of them."

Any one of them."

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

He was a good one, was Job," said Luke Poutham.

H.a heart like h.a h.ox," drawled Peter, with a lugubrious expression of counte-

cell, and there are people enough who would like to hang him, without judge or jury; but it 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."

wagus to uo, and as 1 intend to do, not a hair of his head shall be injured."

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

"Whist harm has he done, boys?" said Tim Hardmann, the butcher; "why he killed a Qutchman, 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 he, He went to Huns Soydecker's house for a bit of funand they undertook to put him out. He would not go. Would you have? the greatest coward smong 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 hauch. Since."

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

"Let them laugh, Simon," said the butcher, nodding good naturedly, "I have seen you in a tight place, afore now. Though some lolks may be a little brighter than you, I'll be sworn that you are not the biggest oward in the company. But, as I was saying of Job Dingle, he would be a little brighter than you, I'll be sworn that you are not the biggest oward in the one of the wood of the trent then Job drew his; and in the fight, a big Dutchman got killed. There's he whole matter boys, in a nutshell. Yet a great many people was been abled to be strong up by the neck, the he ad turned plrate, or surfered many people who he had turned plrate, or surfered many the head the should have done? Said Harry Wilson. "Has'nt a man a right to protect himself?" "Yes siree," replied Peter Fox.

"I rather guess they can't make a law to punsh 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 insuited 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 one.
"Jug or no jug," interposed Tim Hardmann,

one.

"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 bangs around them."

them."

"True enough, Tim," replied Harry Wilson;
"bere 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
furs about what is no concern of theirs or the
public's. Are we free born Americans, or are
we not?"

we not?"

"The point will come up fairly some of these days," said Bill Smith, the proprietor of the porter-house, gravely shaking his bead. "There is a great deal of stull in the newspapers about the evils of the license system, and the tectotalers 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."

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

"We won t, states," 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 twall of the present time, is the want of funds. Job is as poor as his namesake was after the devil had been permitted to tempt him."

ham.

"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 nay their exhorbiant fees-but their services must be had, or Dingle must be convicted. So boys, we must raise the money as quickly as possible."

eerytees named de. So boys, we must raise de. So boys, we must raise de. So boys, we must raise ly as possible, "To night, Jack?" inquired Tim. "Yes, Tim, to night.
"Yes, Tim, to night.
"How much is wanted?" demanded

"How much is wastes, voices
"Two or three hundred dollars, at the lowest," said Jack Highliger. "Besides, the lawyers employed by Dingle, we must secure the
assistance of David Grabam, 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

outcher performed the bidding of Jack er with alarcity. None of the company or neglected to contribute, says two or

contribute to the increasing treasury of Tim Hardmann.
"Stimers is a regular skinflint," said Jack Highflyer to his comrades, as the equad withdrew 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 it."

three miserable loafers, who, by a gesture, 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 foreigner, 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 Highlyer, three bank gotes into the lat:

While the hat-was passing round Jack High-

four only, among whom were Bill Smith and Jack Hightlyer, threw bank gotes into the hat.

While the hat-was passing round Jack Hightlyer related to a knot of listeners, the details of his visit to Joh in the prison.

"The old tellow is in good spirits," contuned the leader, after Tim Hardmann had given him the wink that the collection was completed—"count the money? Tim—but it is nit human nature to lie in a gloomy cell with the blood-hounds of the law howing 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, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man needs friends, and at such a time, if ever, a man need friends, and at such a time, if ever, 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 I wan and justice went together," exclaimed Harry Wilson," the landlord would be punished as well as the thie!"

"It was that canting hypocrite, Josh Grayson, "remarked Jack Highlyer, 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-added, as he perceived I me Hardmann, approaching him, twisting a dirty silk handkerchief round the money which had been collected.

"That's enough, boys, to show that you are in earn

"Thirty dollars and may 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."

and then we'll start on a cruise through the mighborhood."

The young men pressed toward the counter, and partook freely of the contents of Bill. Smith's tumblers. In a minute or two the confusion partially subsided.

"Pollow me, boys," said Jack Highdyer, "a dozen of you or so. "Tim Hardmann will carry the purse. Come on, Tomy Harry, Pete, not more than a dozen of you, or they will accuse us of wanting to get up a row."

Jack Highdyer 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 Smiths. 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 Highdyer entered, with two or three of his associates; the remainder stood lounging on the side-walk, outside the door.

"Clishy, how are you?" said Jack Highdyer

wo or three of his associates; the remainder stood lounging on the side-walk, outside the door.

"Cilaby, how are you?" said Jack Highflyer in a good natured tone of voice.

"Fat, Jack."

"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 tursed 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 smount, without grumbling, to be certain of getting Job a verdict of Not Guilly," Won't you crink, Jack, you and your friends."

"No, thank you Clisby, Good night to you."

Jack Highflyer and his followers traversed the

and your friends."
"No, thank you Clisby. Good night to you."
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 oyster-cellars, bowling-alleys, groceries, pointer-bouses and taverns on their route. The acquaintance of the leader of the squad with the character and circumstances of the proprietors of the work of the various establishments, mabbles him open his business, with the saccity and with the character and circumstances of the proprietors of the work of the various establishments, mabbles him open his business, with the saccity and with the special proprietors of the protein 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

"Why, you see, boys," said Jack Highflyer,
"Stimers is worth his twenty thousand dollars,

and groan over the pairry dollar he bestowed so gradgingly 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 testimony."

In assistant descriptions of the state of t

of the value of sevenly-five cents, and actually had, him sent to Blackwell's island on his testimony.

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

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 chaird, 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 my which were ranged a number of december, on which were ranged a number of december, and which were ranged a number of december of the walls. The bar was fitted up with a heavy oak counter, and shelves behind the counter filled wither than the counter of the counter

blers.

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

nance.
"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
lokes."

"It's a melancholy fact," muttered Harry Wilson, "and I am as dry as once of Pete Pyx's jokek."
The young men quaffed their liquor, laughing heartily at the sally of Harry Wilson.
"Six shillings, Varius," said Jack Highlyer, 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, Westervelt."

vell."

"Five dollars."
"Five dollars."
"Five dollars."
"For what?"
"To assist in defraying the expenses of Job Dingleon his trial for the murder of the Dutch-man, at Hans Snydecker's."
"I won't give you a cent," said Sylvanus Westervelt, in a firm and decided tone of voice.

or esterveit, in a firm and decided tone of voice.
"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 be."

be."
"Do you hear that, boys," and Jack. Highly, er, turning to his comrades. "His father was a Dutchmen, and se Master yanus 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 it."

"I won't."
"Are you in earliest?" inquired Jack High

"Are you in earsest?" inquired Jack Highflyer.

"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
been from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four or five decantors from the counter to rept four to rept sylvarus Westervell, as he heard the noise of the falling vessels and the sphash of the liquors on the
sanded floor. He laid hig right hand upon the
counter as if to leap high a single hound.

"Boys show him your knives."

The blades of hall adozen gleamed in the face
of the landlord.

"Attack us if you dare," said Jack Highflyer.

"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,
to yourself!

Jack Highflyer and his squad retired amid the
muttered curses and imprecations of the landlord.

They pursued their route until they arrived in

They pursued their route until they arrived in a region where the streets are lined with brothels and houses of assignation. To the ignates 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 harloty.

Zhiladelphia Department

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 mounters, 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 attribut 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 eighe of the journal of a young lady, an orphan, who has lost an only brother, "Roya," or "Roy," as she terms him, who was killed near the close of the rebellion, and only a few weeks before she had foully looked for his return. The ricture is a very and one. When the news was

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 deed," it stunded 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 hime. Something is she matter with the sunsels; they come and go and I do not notice them. Something sils 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 antagonsm of the life on which it falls; 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, becages they are little needles."

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

A widowed annt comes to her, and brings in

gone before; but her religion furnished no ray of hope.

A widowed aunt comes to her, and brings in a beaultul 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 arguer gument. I was too thirsty to doubt or arguer. 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 minster 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, cold common-places, vagueness, unreality, a God and a future at which I shivered."

ered."
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 krow that they are Abraham, Isaac and Jacob? or, will they think they are Shadrach Meshech and Abednego?"

The account of the Transfiguration is also

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

"God keeps us too briskly at work in this world,—altogether foo briskly, considering it is a preparatory world, to intend to put us into an idle one. What more finantial, 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."

ounded her own nature.

The question which has troub

The question which has troubled so many honest, inq unrer,—whether if the spirits know of our trials and sufferings, tiey can be happy? is thus answored:
"Perhaps Itoy 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 saunt, "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

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 torbabes, and strong meat for those who can bear the contract of the cont

It."
The book is another evidence of the grudemand of the age for spiritual food, and a that a cold formal theology cannot, anot, supply the demands of the living soul [The above work is for asle at this offic 8, Clark St., Chicago, Illinois.]

Bacific Department.

BY..... BENJAMIN TODD

The Oakland News (California), of Februay 18th,

The Oakland News (California), of Februay 18th, has the following:
A correspondent from Sur. Automo gives us the details of various active of cruckly committed by a woman of the little girl in her entered to the control of the cont

pellad to carn her living as a domestic. Her present misteres is touched strongly with Solitualism, and on various occasions has given the little gar present misteres in touched strongly with Solitualism, and on various occasions has given the little gar become decorporal punishment because the spirits of direct of the panes with the present of the paper, whatever it misch easy, 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 mindly pool to stick their bills into, and all their cry is quack it quack!! quack!! Granting that all alleged in the above quotation is true, does it legitimately prove that Spiritualism must be held responsible for the crueity? Or shall we not rather conclude that the individual that performed the acts of crueity was fanatheal in her religious ideas, and naturally crued in her disposition.

If Spiritualism must be held responsible for all the errors and inconstances of its advicates, then Christiarity and the Bible should be held allike responsible for the arts oright-shans. 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 firstlined by the same parity of reasoning to conclide that to live." Hence, christians in former times, in compiliance with this command, hang by the need until they were dead, all that they supposed were bewitched. In pite time of the Salem witcheraft, 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 hanished irom society altogether and yet it contains many good things), we have no doubt, but that relied to far bards in a part of the Bible and the first of the sale worms of a skip, and after a time, lectone dissattiséed with her, he has only to give her a few lies

house.

Hence, we must conclude that the legitimate fruits of the Bible it 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 orlyilege of sending him out of the house, may be the most drunken libertine in

though he may be the most caracter frocture in the world.

Again, in the tuenty-first chapter of Numbers, we have an account of certain acts of God wherein he commanded Moses towerd out his warriors and slay the Midhalites. And the warriors returned from battle bringing the women and children as captives. And Moses was exceeding wroth when he tearned 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 Jjing with him. But all the women that have not known a man by Jjing with him, keep alive for yourselyes. And when the spoils were divided, God had thirty-two of these virgins counted out for his share.

have not known a man by bing with him, keep alive for your-edges. And when the spoils were divided, 60d had thirty two of these rigins count ed out for his share.

From this share.

From this account, we can but conclude that the christians and their Bible countenance wholesate slaughter of innocent persons, even to that of indiscriminate murder of a nation of singins. Christians are considered in the provided proposed to the provided proposed to the provided provide

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, bave 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 pald 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 andlences greeted us on every occasion. We returned again last Winter and spent the months of January and February, speaking avery Sunday evenlog.

The interest continued to increase until the large

and commodious theatre could hardly furnish standing room.

We returned here again in January, and after a

standing room.

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

We have already obtained a goodly number of subscribers for the Rinion-Philiosophical 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 some to the view 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 letters have been written, carefully sealed beyond the powfor fan 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 spof and obtain it at once.

His mediumship is a source of great pleasure to

therough manner possible, then request him to and 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 whied 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 beyon! this life?" had troubted his mind sorrely for years. Being of a thoughtful turn of mind, and possesing as he does more than a commonshare 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 Sphritualism. 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 angle world has answered the carnest prayer of his heart, and given him undoubtable evidence of a fature conscious identity.

All hall: It of 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 lite.

Original Essays.

For The Religio-Philosophical Journal. What do Spiritualisis Helieve! BY REV. A. J. FISHBACK.

The rapidly increasing aumbers of the intelingent, virtuous and honored of our follow and niver of otto leave countries, who are offently and booking the output. What do Spiritualism, are teading many to inquire, "What do Spiritualism he was the contribution of the

Andas 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. Wherefore the question, what do 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 get. Nor as its manifold expression through different people any more wonderful this continuous of the conti

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.

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

Thus viewing our subject comprehensively, the question is not so much as to what Ameient, as to what Modera 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 extrain 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 ardeat hope or strong desire, impels us to believe. And though we may not be able to give a reason for our belief, still we belief of a future life, more deeply rooted in Intuitive than 10,000, judgment or knowledge:

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

In childheed, we are 100 apt to believe what our parents and maisters tell us simply because we love and reverence them. Too frequently, this young birds in the next, we shut our eyes, open our moulds, and swallow down whatever is given to us.

Thus we drink in the errors and prejudices of past generations, blindly accepting the absurdices 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 is because the former is given to us.

This belief, like the ascending aroma of flowers to the most rotten and cowardly thing that I know of, Neverthelest, the natural belief of the instincts, and senkes, connected with re son and judgment, and belief is the cause the former

inent, and showed on the second of the comply, is truly grand and beautiful, and is a special avenue of much bappiness to all mankind.

This belief, like the ascending aroms of flowers, comes spontaneously from what we know. Nor can we thus believe or disbelieve at pleasure An intelligent belief, in all case, is dependent upon well established facts. Nor can he belief of these whether than the facts want of the cover, our minds are so formed, that with a surface of the cover, our minds are so formed, that with a surface of the cover, our minds are so formed, that with a surface of the cover, our minds are so formed, that with a surface of the cover of the cove

ly.

But, in matters of belief, we call no man mas-ter; 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-self.

self

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?

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

Are not the rights of conseners as sarced 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 inhalenable 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 by 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, tisses has not come forth from this source? If it is possible for the Creather to love one of his chill dren 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 interest to believe as we think. We can not think one thing and believe another.

Thinking, knowing and believe another.

Thinking, knowing and believe in the stand-point 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, infaite spirit; that man is immortal; and that there is an intercourse between heaven and catth. A matchialist is one who interprets the universe, from the stand-point of match and, 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, imment 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 of not believe in, or fellowship any other God or God, adore his works, and act honest with men.

All nature is the temple of God. He is in the earth, in the sua, and stars, in the suarch stars.

here Got, adore his works, and act. nonest with men.

All nature is the temple of God. He is in the earth, in the sua, and stars, in the spirits of heaven, and in us. Of all terrestrial things, the human body is God's best, fairest and moet beartiful 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. 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.

al 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 tieing. Much rather are we dead, and they alize. 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. Yes, there is a spirit in mmr 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 facts—facts that we have seen and heard. We believe this is and the sun 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 seitness within us, we have an array of testimony that puts the question of spiritual intercourse beyond all peradventure, fixing it typon the rock of eternal truth, alike defant of the ray-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 ministerine arrivels 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 their; and can perceive our thouguts, and know what we do.

Modern Spiritualism centres in the idea of the spiritual intercourse in the internet of the spiritual intercourse with us, can realize our presence as we can their; and can perceive our thouguts, and know what we do.

Modern Spiritualism centres in the idea of the spiritual intercourse in the bus spiritual intercou

At a Methodist Chapel in Yorkshire, 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 had 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 airings as well as washing the surface of one's body.

For the Religio-Philosophical Jones Which Platform

Which Platform!

Which Platform!

IN DR. J. K. BAILEY.

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 chorts, that can or ought to become stable and endering. Those published and unpublished views, have ever urged the fullest liberty and equality of right to opinion, voice and vote, upon any and all odies 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 on titking obligation, except such as arise from moral conviction of duty, according to ability, and from all obnexious distinction and favoritism.

Thave often urged the necessity of restricting the powers and functions of efficers and execu-tive boards, to the least-possible limit, compati-ble with efficiency and success, by explicit and concise detail, of such, in articles of associations, and that frequent reports of doings, and ques-tions of proposed action, should be required and

thous 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 embedied 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 in

sociations, instead of by laws. After mature deliberation, concise and explicit terms and detail, should leave no reasen for doubt or differences of opinion thereon, in constitution in stead of by laws, because the latter are liable to change under the influence of every whim or transitory interest of "ruling minds."

My interest in this matter hav 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 Bax-New or Laurt, in which was sketched the outlines of the plan of organization, afterward substantially carried into operation, with the exception 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 Lassing, on the 24th of said month of October. Committees were then constituted, to prepare arricles of association for local societies and such afterations of Staid Association articles, as would enable the legislation of that body. As Chairman of that committee, I prepared and reported, at the Annaia Convention in Jan., 1868, the articles for local societies now recommended by rur State Association and the American Association of Spiritual Issociation was legalized in Jan., 1908.

Under the articles for local societies, I organized the first legal society of this new work, at

legalized in Jan., 1898.

Under the articles for local secfetics, I organized the first legal society of this new work, at Adrian, in the fall of 1807, 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 Banners of Lour, 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 henor of the title of the "Banner State," would have been performed by me, but for personal consideration, not necessary to mention.

mention.

These articles, both local and state, pretty These articles, both local and state, pretty thoroughly set forth the duttes 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 sacrifices, in the endeavor not to earn the badge of "Banner State" for our noble Michigan, bu to construct a temple of practical, useful work, in the cause of our glorious religion and human elevation from false theological and phile

in the cause of our giorious reigion and numanclevation 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 tivision and ruin by reason of a
blind devotion to any one.

Have ager sounded the "Clarion note of
alarm, "against pushing forward, those who manifest personal ambition, selfish determination and
unscrupulous countiving for place and power
Intuitive souls,—sensitive psychometrists,—
should be able to discern and distinguish beliween selfish a varice and a praise worthy ambition, for position and means of unselfash,
usefuloess in a noble cause. But alse, 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 pretence, that the determined, unscrupulous individual, of sleek exterior
and slippery intent, wields the power, because

few are willing to stoop to like mean

oming that influence.

Against favoritism and inviduous distincts

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 labor,

bor.

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 successful and efficient labor, we were efficiently 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.

Shoe that meeting of the Board of Trustees.

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 As-

sociation.

The aforesaid report exhibits an indebtedness, incurred since last June of upwarf of \$109.—

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.

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 unifed 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 quicks ands of ruinous policy.

No occurs saussfied with the personal attain-

of ruinous police.

Not being saussfied 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, folsfed upon the recent convention. This scheme came under popular mantle of more power in the consucceeded in receiving the "popular" assent utterly and entirely ignoring the plain stip tions of the Articles of Association, and the ulations 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 anoth-er question. And, perhaps, one of more impor-tance than would seem on the surface.

where the weight of the surface.

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

But, before the chill time.

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 sifies 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 socioties, 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

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 refuse in Michigan above.

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.

nor will I forget what I believe to be an imper ative duty, for its luring but deceptive smiles. Never perce at the expense of cital principle, nor the harmony of servitude and abject submission to domineering ambit ton. 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 interfor promptings, know that no motive but the best good of our dearly beloved creed, and of each and every human being, promits this writing, and my course in the work. This fact, with the approval of my own convictions of rightane sufficient substance for present purposes. Time and knowledge of each others natures, will assuredly drift all totheir proper level.

God Reveals Himself to us now as ever before—Bible Manifestations may be compared with Modern Revelations.

EY DANIEL GANG

Revelations,
BY DAINEL GANO.

See St. John the Divine's Revelations, 1st,
Chapter, 1st, 2nd, and 3rd verses, A. D., 98.

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 prophet's unto his servant John."
2nd verse: "Who hear? record of the Worl of
God, and of the testimenty of Jesus Carist, and
of all things that he saw."
2rd verse: "Blessed is he that realeth, 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 23nd, verse 8th: "And I John saw-

Chapter 2 Ind, verse 8th: "And I John say 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 things."

thing.

Chapter 25th, ver. 9th: "Then sattiche unto me see thost do 10m 5: for I am tuy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship (2.5.1)"

The above revelation was given A. D., 96, The above reveation was given A. D., %, according to Bible chronology. Carist died A. D., 33; therefore, it was 33 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 churches.

churches.

The more we hear, read and examine, the more evidence we find that Goal's laws are perfect and unchangable, governed by cause and effect, and that the libble 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 works through rank of suworks, and by words through ranks of an gels, or ministering spirits or angels who are different only in degree of advancement, eleva-tion and intelligence; the higher communicatdifferent only in degree of advancement, elevation and intelligence; the higher communicating to the lower, coming to us, through media in this lite, who, by peculiar mental and physical condition, or noral status, have the gift of discernment of spirits, and can communicate from them. This power with other spiritual gifts, were professed by some under the Mosale or Jewish dispensation for age, and continued with them until by distribution, and after a breach of the covenant, the kingdom was taken from the Jewis and given to the Gentiles, who would bring forth the fruits. The primitive church in days of the Apostics possessed the gifts—during their bodience and unity. Where are those gifts now? The numberless fragmentary, sectarian party organizations, have not they 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 cras, ages or dispensations,—two have passed,—we are in the third, or we may say, we are in the transition state,—its clong; and the fourth, called in the Bibbe the dispensation of the spirit-world are fast opening to a benighted world.

The first may be termed the Adamic or Patri-

or the spritt or a decision of behing to a benighted world:

The first may be termed the Addante 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 fillness 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 Tor; 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 which refer to the same period. In each of these dispensations,-manifestations, revelations which refer to the same period. In each of these dispensations,—manifestations, revelations and inspirations were given, shitted to the conditions of those in each. Progression is a law of God. In the first dispensation, age or ega, 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, not withstanding 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 medis, previous to the days of the prophets, and no portion of mankind have ever been wholly destitute of a knowledge of divine truits, which were revealed to his creatures. The knowledge 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 earnest faithful workers, will not be puthlessly set naide or ostracised, and have sufficient "backbone," to vindicate their rights. I am 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, antigonism, factionsness, petty personal pique, &c., &c., also how really sweet and desirable are the conditions of peace, harmony, love and all the better elements of human action: I am also aware that all who would be dominant minds, "ver proclaim their desire for the latter conditions—but that it is peace, harmony and love, on their terms, and in the grooves of their personal aims.

Such harmony and Peace, I do not respect,

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 revelation came to St. John, on the Isle of Pattmos, and to the seven churches of Asia. The Jews had inspirations and revelations eitled to a progressed condition, and were taught there is one God, to worship Him, not worship Idols.—Then they has prophets, prophetesses, sees, 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 gifts 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 Mosale or Jewish 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 he and immortality were brought to light, and they flut were restored, and they had again prophets, prophets, see restored, and they had again prophets, prophetssess, seers.

worship Him;" but that life and immortality were brought to light, and the gifts were restored, and they had again prophets, prophetesses, seers, disceners of spirits, the gifts of healing the sick, speaking and interpreting tongues, and the Apostles, Evangists, and Elders, were endowed with wisdom and knowledge. With their qualifications, the Gentlies who possessed the kingdom were blessed and invested with spiritual silessings, and "the signs followed those who believed."

blessings, and "the signs followed those achobelieved."

Neither the church(if it can be found), or any
of the innumerable seets haven gift; they have
foot 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
millions of the people have inspirations; revelations, and spirit manifestations gid are faught
and assured of higher traths, not only that there
is one God, that life and innormality are brought
to high, for also that it consists of eternal life,
perpetual progress, and we are taught the manher of it; therefore, we have a new and before
gospel, and are having a full restoration of the
spite. We have thousands of lecturers, media for
spirit communications and manifestations of lightand intelligence. Many-prophesy, descern spirits, speak in diverse tongues, heat the sick.
Some of the median electurers, controlled by
spirits, allow a coamittee chosen by the auditace to select a subject to discourse from immediately, without hesitation, to the editication
and astonishment of the hearrest 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 bond of peace, and be passive,
and harmonious, strive for good-words, callutate
the spiritual orinciple, the in-ward teachir, seeklight, appropriate and live up to the spiritual
teachings of the high advanced infelligences of
the heavenity sphere, and so increase in wis lom,
lappaness and spiritual perfection, that we may Neither the church(if it can be found), or any the innumerable sects haven gift; they have

teachings of the high advanced interagences of the heavenly sphere, and so increase in wis lom happiness and spiritual perfection, that we may happiness and spiritual perfection, that we man deserve to have and reach the gitts and be fitte for the high courts of heaven. Spirits lessare a they are able and delight to impart to its annuall knowledge, that we desire to have, an are prepared to receive.

Cincinnall, Ohio

The Arts and Sciences.

The Manufacture of Pins.

The Manufacture of Pins.

About the middle of the last century, the Byland family introduced into Birmingman the two flews, industries of wire drawing and pinsaking, which at that period were regarden as twin-handicrafts. After a steady development of five and twenty cars the gan trade was transferred to an ancestor of the present enument firm of Thomas Pinpook Son. A few yearts since, evely schoolboy's instanct contained a sector of the operation of pin making as a remarkable instance of the division of lator. A single pin had to indergo the manupatation of not jees than bott teen pairs of hands before it was ready for the cashion in a hely's budour. This sortistic illustration no longer applies. Pin making like other indistries, has been subject to the securities of the middle of the progress and improvement of the age is how comparityly simple. An American engineer maned Wright patiented in [21] a purmathine which during one revolution of a single where positions a period pin.

partivly simple. An American engineer named Wright platented in 1231 a purfinate him and array one revolution of a single wheea postaces a perfect prin.

Thomas Pinpson into discribes Wright's magnine, which having undergone many improvements, is how in operation at the leasery of the former, nere. The principal sain gives motion in its rotation to several sliders, levers, and wheels, which work the principal parts of the machine. A slider, pushes forward piecers, which work the principal parts of the shaft, and advance such a length of wire sy which does not seen a length of wire by the descent of its tipper "chap," and the latter then open 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 life wheel, rapidly revolving, gives to the wire to rough point. It proceeds immediately by a second carrier to a second and finer life wheel, by which turns steel plane to the first heading die, and by theadvance of a steel pinculone end of the pin wire is forced into a recess, whereby the head is partially produced. A fourth carrier transfers the pin to the first heading die, and by theadvance of a steel pinculone 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 draws the pin from the die and drops it into a receptacle below. It is then reading with grains of metallic tha and a lutic bid artistate of potash. When the boiling has continued for about one bout the pour the pins and an grains are removed, thoroughly washed, dried, and polished in bran. Various kinds of apparatus are employed for sticking the pins injo sheets, of fluted paper, and also in folding the paper for the wrappers.—The Engineer.

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 comp racy at Florence and Milan has probably led the Italian Government to make such re-

Hlowing a Wineglass.

I spent hours in the workroom of Murano at Venice, fascinated, despite the bilinding heat, by the fatry-forms and rainhow hose evolved before my eyes, by the intense gave, silent, enthusiasm of the workmen, which extends lisely 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 give scene of labor until the piece in hand could be extend from failure by completion. On my fast the control from failure by completion. On my fast the scene and the proceedings, by the impossibility of quitting the scene as wined one any article I might fancy: I chose a wined one any article it on molten white glass, caught up a lump, relied it on molten white glass, caught up a lump, relied it on molten white possed it into the furnace, blew through this shadpopped it into the furnace, blew through this labor, and a halw bell appeared. His assistant handed him a rod of metal, in which a green septent scened coiled in a white cage; this he caught and quick as lightning, formed two initials, touching the bowls 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 deep and slender bowl. Then the furnace, and then the shears opened and hollowed the deep and slender bowl. Then the furnace, and then the shears opened and hollowed the deep and slender bowl. Then the assistant, handed a scrap of relay molten glass, of which the deep and stender bowl. Then the assistant handed a scrap of relay molten glass, of which the deep and stender bowl. Then the foot, Once more into an upper over, where it must remain until the morrow to cool, and then force, one cannot an upper over, where it must remain until the morrow to cool, and then for the b

Curious Production of; Cold.

Dr. Phipson has recently discovered that an intense degree of cold is produced by dissoving sulphocyanate of annionium, in water. Many saits, especially saits 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, 35 frammers of this sait, dissolved rapidly in 35 bubb 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 fee.

The colpse of August (the will be the only total eclipse visible in the sountry during the present ceatury, Our Core Survey Department will observe it at Springled, III, Des Moines City, lowa, and at other places. Professor Windowk, of Harvald College, goes with a party to Saelbyville, Ky, and will direct the spectroscopic observations. We trust our best photographers will improve the occasion to display their skill

23" A dogma is defined as an opinion laid

SPEAKERS' REGISTER.

PULINARD ORASTITUTES THAT WEEK.

[To be useful, this list should be reliable. It therefore behaviors becturers to primptly notify us of changeswhenever they occur. This column is introded for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

Harrison Augier, Calamus, Clinton, Co., Iowa. C., Fannie Allyn, Stoncham, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Amberson, trance speaker, Taunton, Ma

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Dr. Barrant, Landing, Mich., Lectures upon Spiritualism and scientific indjects.

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Beligio-Philosophical Journal

CHICAGO, MAY 22, 1869.

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84, Dearborn Street, Chicago, Ill.

Tue Pen is mightier than the Sword."

THE OUTER AND INNER SENSES-GOB OUR PATHER. NATURE OUR MOTHER, ALL HUMANITY OUR BROTHERS.

OUR BROTHERS.

In one respect at least, man is a five-told 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 favored with a sense additional to those that we now possess.

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

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 in 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 saw.

saw.

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 commorbend the modus our own nature, and commorbend the modus our our own nature, and comprehend the modus op-erandi of its action, yet, by proper attention, we can, to a certain extent, at least, work a solution

There is certainly a vast meaning in those attributes of man called his senses. We can hardly appreciate the grandeur connected therewith, or the important lesson that can be learned from a sense of the can be connected.

hardly appreciate the grandeur connected therewith, 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 goversed.
Here, some might say, we almost reach a point
beyond which, we cannot proceed. Not so, however. The spiritual senses have a mission to
perfora, 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 wooderful truths that they
reveal when brought into perfect cereize.

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 characteristics.

In the first place, we fully appreciate the fact

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. It 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 ing that which proceeds from it. We are led to look upon the solids of the earli's matter, but when viewed in the right light, there is nothing but matter in all of God's universe. We 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 utilization of all the elements, we find the universe. Man is simply a blending of all the elements, a concentration of the constituent parts of 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 aroma, the-diamond glistening in the coronet of a queen, the gold that ornaments your person, the wings of a butterfly, the vilest tablople in existence in fact, the constituent parts of all things, are incorporated in the provision expension.

the wings of a butterfly, the vilest tadpole in ex-istence, in fact, the constituent parts of all things, 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 sesson of rejoicing in the vast universe. The planets sang songs of

joy; the comets of space shone forth with addi-tional splendor; the heart of the universe beat stronger; the chords of the infinite vibrated in tional 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 intedect! 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 glodlen wheat in the field, to the birds of the air and the fishes of the eea, 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—bhirty-four positive, and thirty-four negative.

In nature there are sixty-eight primal elements—thirty-four positive, and thirty-four negative; or thirty-four female, and thirty-four male —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 harmonious action, or were wedded together, and the result was, "man." Within him are all the forces of ndure, 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 humanity our brothers!

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.

of God's universe, than at first,

THE HEBREW CHRISTIAN BROTHS

THE HEBEREW CHRISTIAN BROTIS 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 \$92,61 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 seeh, 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 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 missifirected 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 reference to the practice of overcoming evil with good, exercising charity, &c. &c. In the exercise of these fundamental precipts of the gentle and divine Nazarene, we candidly confess our inability to see any advantage likely to accure to society, or to the converts themselves, by their conversion from one theory or religion to another, both of whose practices are essentially the same.

A true conversion of a so called Christian, or Jew, to the clevating 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 expesse 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 this 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 justification 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. A true conversion of a so called Christian

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 sections of this column. 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 receipt of \$1,50.

An enemy is a teacher that costs us nothing.

THE MICROSCOPIC SERPENT

TRICHINE.

Two cases of this startling maley 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 fetal, and the attending physician suspecting the presence of this terrible worm, instituted a postmortom 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 city; who, upon placing a fragment under the microscope, not traces simply, nor one or two specimens, but a mess of trichina was visible, and in less time than it takes to write it, the doctor had counted ferty fire, not one of which

doctor had counted first fire, 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 maked 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 reasting 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

other facts in relation to this horrible animal.

It usually exist 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 obture ends.

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

rounded.

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

The mouth is situated at the anterior extrem-

ity, from which a small papilla is sometime

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

CONFUSION OF IDEAS-ELDER GHANT AND DR. ADDITCLAREK.

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 show the devil and stick to deue. We can at least give him credit for atleking 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 it is 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 are included in Chicago:—" Planchette is, indeed, revolutionizing the world." The Spiritualists call it of the form of families, who would not go near a circle for information. 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 deally poison.

The foregoing is of the tenor of that we shortly.

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 250, vol. second:

comments, page 229, 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 intercourse with this world, and become visible to mortals. I believe Samuel did actually appear to Saul,
state of the place of the special mercy of God
to warn this infatuated king of his approaching
death.

death.

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 humbur.

A NEW PROPOSITION.

A NEW PHOPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty 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.

the regular mailing machine inste.

Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk soveral thousand dollars during the last five months, that we have sent out our papers to trial subscribers in tentry five cents each.—

The Journal is now extensitely 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 ell 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 signist 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 fifty cents.

cents.

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 thenks to those who have already done much for us.

NOTIOR.

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.

"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 he 8th of Jan., 1867, he says:

In one of his practical sermons, delivered on the 8th of Jan., 1887, 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 danger-ous-because they are invisible. Subtle are they. We are unconscious of their presence. They come, they go; they assall, 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,"

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, alm and most to be fleared, are vulgar. On the contrary, where spirits are embodied, it is supposed that those who are the most cultured are the most powerful for evil."

THE RADICAL.

The "Radical," for April, is on our table, and as avail, is replete with articles of great interest to every reflective mind. Published at Boston, by Morse & Marvin. Terms,

Bersonal and Bocal.

Goldwin Smith thinks Carlyle is a be Carlyle's opinion of Goldwin Smith is not kn

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 tem of extricating the wisdom of the people by counting their noses; getting the hidden essence of cox populi from thirty millions of people-mostly 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 haal-looking through all its good-humor as a nether millstone, with a nexpression of insertigible importunity that will never take or own a rebuff, and never allow itself to be snub-

cd.

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 mother.

mother.

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

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

as an 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 hydrophobus last week in

horrible de this city.

The legal name of Blind Tom, the pianist, is Greene Bethune, so named after Ge thune, of Georgia, who was his form ral Bethu

Motto for a fashionable lady-never too late to

The Princess Salm-Salm has sued a Stuttgard author for charging her with being the matress of Maximilian. Gen. Schenck salls from New York for Eu-

rope, about the middle of this n

The laying of the last tie and rail, and the driving of the last spike, on the Union Pacific Railroad, was largely and enthusiastically cele-brated 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. At is rumored that he is the owner of the "Imperialist."

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

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 he last most pleasing burlesque, "Ixion" or 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.

strength of the company.

At Wood's National Museulu, 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 and how seenery 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 halled by a full and delighted auditory, until it is removed to give place to another great novelty, which is announced 40 be in active preparation, for this theatre, and entitled "Wolves at Bay."

DR. ROBERE.

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

His first place of visit will be Galesbur the 13 inst., where he will remain at the shaw house thirty days.

Talyor's Bed Springs.

Don't fail to read the savertisement 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

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, Publish

By the Guardian Spirit of David Corless.

S. JONES.

Publisher.

Religio Philosophical Publisher.

Religio Philosophical Publisher.

The Medium, his address to the public says:

The Medium (David Corless, of Huntley's GroveMcHenry Co., Ill.,) through whom this work was
given, has been a careful observer of the phenomens of "Modern Spiritualism" for over twenty years
and the same of the same been the humble Medium of the same described where he has been the humble descientific lectures have been given to attentive listteners. Of himself, he can only say he is arounducated farmer, far advanced in years. He asks for
this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvailing, "treats
of man as the grand objective ultimate of Life's
Unfoldings.

Ile also stands at the planacle of all organized
Life in the native parity of all things.

It is also stands at the planacle of all organized
Life in the native parity of all things.

In part second, under the general fixed of mysterica Revealed, the author treats or "How Mankind
Manifest their presence through Physical Bodies of
Mediums. How the writing is done. How we insuence Mediums to speak. The Inless of all
kinds of language investigated. The ring feat and
the carrying of Musical Instruments around the
room capitained.

The work with the sent by mail from this office to
any one on receipt of afty cents.

Laddress, 8.8 JONES, 192 South-Clark, Street,

Liddress, 8.8 JONES, 192 South-Clark, Street,

receipt of fifty cents. 8. 8. JONES, 192 South Clark, Street, Chicago, 111.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER

THE LITTLE FLOWER GIRL. THE ORPHAN'S STRUGGLE

By the Same Author. S. S. JONES, Publish

Religio Philosophical Journal Office, 192 South Clark Street.

The above named little works of about thirty pager cach, are fresh from the press and belong to a ceries designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greefis is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children. This series of Pagers at Pagers and Pagers at Pagers at

This series of Books which we have entered upop publishing are designed for the youth everywhere but of course their tone and philosophy will confee their sale principally to the families of Spirit unlists, Liberalists and the Children's Progressiv Lecennes.

one their sate principals unalists, Liberalists and the Children's rrog.
Lyceums.
Ly

192 South ClarkStreet Chicago, Ill.

Anniversary Meeting at Sturgis, Michigan

Anniversary Meeting at Sturgls, Michigan.

The Spiritualists, Friends of Progress, of Free Thought, and Free Speech, will hold their Annual meeting at Surgle, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

Able and distinguished speakers from spread 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 mude to accommendate strangers from abroad.

Hy arder of the Constitution

By order of the Co Sturgis, Mich., May 11th, 1863.

Quarterly Convention of Minnesota.

Quarterly Convention of the Minnesota, unlate with the held in Oyaton, Minnesota, on Saturday and Sunday the fith and 6th days of June, 189: Mr. J. b. Potter, and Mrs. Lot Washersker are expected to attend a fall delegation from all parts of the State la sarrestly solicited, to make arrangements for the Annual State Convention to be held at Rochester, Minn., on the lat of Oct. immediately after the State fair. Arrangements are being made for a reduction of fare on the Railmond.

By order of the State Board.

D. Bganatt.

SPECIAL NOTICES.

y of our readers or friends who are Dealers or Trad-for the PATENT BA GRC COME to put in-tar, we will farish the Wholesside Price Lis." upon tion. The trade can find money in it. Address, MAGIC COME AGENCY, 122 South Clark Street, Chicago, Ill.

Overwhelming Success Of the Great Spiritu-Remedy.

Remedy.

Read in another column, "A Panorama of Wonders by he great Spiritual Remedy, Mrs. Spence's Positive and Negtitre Powders."

For sale at this office.

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

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

Portraits and Scenes from the Inner Life.

It has often been suggested to me to make the follow ing
reposition to the Presidents an Directors having charge of
ocieties, whereby they can enable the momental Artista, to
have upen the walls of the many beture Islain, such access
a will enable the congregations to comprehend more
a will enable the congregations to comprehend more
are heard so much—yet seen so little.
For any number more than five, I will permit myself to
see by my Artist Spirit Guides, to execute life-sized
kenesses of whomosover they may be pleased by produce—
secses in the finner Life-on paper, 21 by 50 inches, for
how price of the dollars each. Their merits shall be,
ecided upon by such renowned Test medits, as Jas. V. Manyshown the drawings are likeosess of—or what portions of
8 summer Landi, he scenes my represent, and never
half their genuineness be left to the testimony of witness—
in a court of faw, as in the case of Wm. Il. Humber and
is Spirit Photographs.

hall their genuloneses to see to two two was a line account of law, as in the case of Was. II. Mumber and is Spirit Photographs.

This offer is made on behalf of Benjamin West, Sir-Anbony Vandyck, Sir-Johns Reynolds she allost of Imagortal trittes now controlling media throughout the Lant; they are anxious 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 greatest number of people an opportunity of seeing the greatest number of people and opportunity of seeing the greatest seen sought by the Catholic Church for the purpose of elevating and harmonizing the minois of the people—and they know that their power is now far greater, to accomplish 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 taste, or money, or both, that explains why they have not been called upon long ago, to ornament the public halfs, knowing, as they do, that they have hundreds ofspleudia, without any inclination on the part of societies to appropriate the same to their proper place, in the balls of worship.

orship.
For the benefit of those who are not acquainted with me would refer them to A. J. Davis or Hon. Warren Chave. Address M. Milleson, Chicago, 111.

Important to Ladles.

We call the special attention of our lady-resolers to the sidvertisements in another column, bunded "Fox Labins ONLIN", and "WAITH—LADY ACENTE." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Spend for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

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

os air, this is really, and emphatically true, and if you re to change dings, yellowish, gray, or had looking ir or Beard, to a BEAUTIFUL (Lark Brown or Black, you will enclose \$1,25 to The MIACEO MES AGENOW, 12 South Clark Street, Chicago, Ill., receive the Magic Comb by mail post paid, and if you for the directions on the Comb, we guarantee perfect sat-

Dr. Clarke's Remedies.

Dr. Clarke's Remedies.

B. S. S. JUERE: —I see you are advertising the medicines of Dr. Clarke, a pirit, 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 Syrujes, Nervince and Powders with the highest statisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit.

Most truly thing.

J. M. PERRIES.

St. Louis, Mo., Nov., 1868.

St. Louis, Mo., Nov., 1865.

A PLEASANT STORY.

In the streets of Olicings, I wandered along, And careleasity sung a familiar old song. While viewing the care-horse, and such.—
The Irish—the Scotch—the French, and the Dut And the strange Advertisements of these latter de On the Bulletin Boazds, for concerts, sud plays. When all on a sudden I saw something new. When all on a sudden I saw something pew. On nice printed paper in Red. White and Blug's II told of the virtues of something so nest, Sch handy—so plone, or slopping, or care, And not only so, but the color is "fast," And like a showmaker, is "elakte to dish_sat" In reading I pondered, and thought of my hair. I haved, and found it—I bought if, and tried, then the state of the last? I have an "grip as I rat," once so giotory, and fair. I hunted, and found it—I bought if, and tried, When all if gray hair, in a "lift" stepped sade by age is renewed—I feel it wenty years younger. I will have me a wife, and the comforts of home,

will many next week—no use to wait longer, with have me with, and the conforts of home, or all will be gained by the Now Magic Com sty, I found that Comb at 192 Boath Clark St., w ave a few more left of the same sort. Don't force —Enclose \$1.55 and address MAGIG CO. NGW, 192 Boath Clark St., Chiesgo Illinais, and could be all the conformation of the control of the second to MAGIC COME by mail post-patie.

A NEW OPENING FOR HOMES.

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 enterpoising firm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached: in thirty influtes from the court-house, for a few pence, with all the confort and convenience afforded by steam cars, instead of wasting an hour or? wo a day unied the annoyance of crowded horse cars, 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 mus. filteent donation of \$55.0 towards the erection of the magnificent Societical Hall, which is to cost \$25,000 now approaching completion in Richmond. Mr. Free is of those successful fusiness near whose open and liberal hands do so inach to redeem business from being the pattry art of sheer money getting. He has receptly 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.

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

ADVERTISEMENTS.

SECONDEDITION.

THE SPIRITUAL HARP.

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

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

FIIIS Work has been pregared for the press at great exprises and much mental-laker, in order to meet the
wants of spittunist Resisted in every particular of the comman of the spittunist Resisted in every particular of the coming and the spittunist of the spittunist of the comtinging book. Kerywher the califors lead and carrier.
The authors have endeavored to meet this demand in the
builder have endeavored to meet this demand in the
called one wide said of liferature with the most critical
cars, free from all theological taint, throbbing with the soil
of inspiration, embodying the principles and virtues of the
Spiritual Philosophy, set to the most cheerful and popular
ever published eiters the nova attentive work of the him

mude, it is doubtless the most attractive work of the kind very published:

every published:

the second relations must for all occasions, particularly for the second relations of life, both religious and descentle. Its heautiful songs, duets and quarties, with pians, organ or melodeon accompanyment, if purchased in sheet form, would not many times the price of the solost. These are very choice, cut many times the price of the solost. These are very choice, with the solost solost solost solost solost solost solost solost "Spaking Waters," "Breaming 1508(14); "Asyed Watelers", "Make Home Piessent," "Bail On, "Anyel Watelers", "Make Home Piessent," "Bail On, "Anyel Watelers", "Make Home Piessent," "Bail On, "Anyel Watelers", "Make Home Piessent," "Sail On, "Anyel Watelers", "Sail Wither," "Gentle Spirits," "I Stand on, Menopry's shall Wither," "Gentle Spirits," "I Stand on, Menopry's colders Batters, & The Harr, her fore, will be sought by doubted there," & Charles Spirits, "I Stand on Menopry's association, and cold sictor.

r and congregation. one third of its poetry and three quarters of its music rinal. Some of America's most gifted and popular

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50 4		72.

required on each copy.

When it is also into considerating that the Spierrest
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3pirit Home all who knew him.

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male by S. W. FOR.

authors have popularised the Planch
inspirational rong, that voices the love these
sering spirit.
S. Occusion we come additional for polarge
beforeing in the beautiful closure;
Wirlis, write, camp 'Planchettel'
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Write, write, camp. ords by J. O. BARRETT, music by S. W. FOSTER. new song—the first and only one of the kind ever "pub-ed., The authors have popularized the Planchette, by a st, inspirational song, that voices the love thoughts of a

Sommunications from the Juner Zife.

He shall give His angels charge concer

and the under this head are given the MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly re ad upon as coming from the source they purport to—the

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43 Questions, to be answered at our luner Life scances, should be lacoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

Our Father, our life, and our God, unnumbered

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

Unnumbered would be our thoughts of gratitude unto Thee, our Father. Many of Thy richarb blessings come to us in seeming disguise, but when disrobed of that mantle or covering, we,

when disrobed 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 yer 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 accordance 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 crystalized form and beauty; for, governed by infinite wisdom, witched 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 trath—and unto Thee, the Father of all, we would ever give praise.

Linus to his Mother.

Linus to his Mother.

REPORTED BY LAVINA L. INGALLS.

MY BROTHER:—In the communication from our infant child which was published in the pa-per that has just been received, be spoke of not being often with Henry. We wondered at this, and often spoke of it, but never expected any so-lution to the mystery. Weeks later, the follow-ing was received:

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-theme to me. But I have always been drawn to you, my

Several weeks later, I received the following

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

MY FRIEXDE:—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, inlead, 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

those ones along the visa or chirty-we 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 ap

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 *pirit 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.

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: 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 Cincianati.

Miss Lizzie Kalser, a German servant girl, who has lately become mediumistic, is giving public scances 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 cut and describes spirits in the hall. They commonly up.

pear by the sides of their friends. These spir pear by the sides of their friends. These spir-its she describes by their size, complexion, fea-tures, 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.

spirit's name.

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

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 scances 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.

ond to none to a specialistic special special

Test of Spirit Power.

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 In. dian 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.

Frinxp 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 Pox 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 soliched by some of her friends to see what her controling spirit could do by the haid 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 at the time; but about four octocs, P. M., on Priday 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. Sil and a place called Ce-dar Bluff—a distance less than half a mile—the ody being found at the time and place indicat-d. He further said that if his medium was a can, he would control aim and take a boat and go directly to the body.

While I am writing, I will give you in brief,

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

rence, 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."

wagon and instantly killed."

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

LEGNARD HOWARD.

St. Charles, April 25th, 1869.

From the Satem (Mass.) Gazette

From the sates (Mass.) Gazette.

Spiritual Manifestation.

Spiritual Manifestation.

Spiritual Manifestation.

Spiritual Manifestation with the sates of the consentation of the spiritual medium. They occurred at the house of Mr. William Tabour, in Lynn street. We were invited, not because of any supposed levining toward spiritual-sate theories, but because there were good reasons posted sates as might be profitable for skeptical or uncommitted minds to witness, and for the public to know. The medium was Charlet H. Ran, 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 neous at a few moments past care the control of the professional men.

Arriving at the neous at a few moments past the cases who had been invited. The room was perhaps there 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 operations of the medium. The andience contained-some confirmed spiritual believers, with several unprofessional mediums: a condiderable number of the endium. The audience contained-some confirmed and apparently invincible skeptic, of what may be termed the "hard shell" order. The audience were of course seated to as to face that of the profit of the state of the profit o

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 otherwise than genuine.

We have been genuine to the medium said that darkness was essential to the manitestations, and that it was necessary that there should be harmony among the audience. "You may laugh and talk," said the. "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 input still a state of the second was then invited in mysterious and dispute, but not be reasoned in the second was input still and in mysterious as and divine; but not be reasoned as the second was reasoned by the second wa

seat, with a distallested 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 otnegweidences. 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 hid been done could have occurred with the handcutts in place of the ropes, and his answer was substantially this. "Yes, but to night something told mis I must use the ropes, the times, I might be implied to accept a madeuts, in which case, the manifestations would occur just the same." ining any further, and the most

something told me I must use the ropes. At other-times, I might be implied to accept the haudcufts, in which case, the manifestations would occur just the same.

After the medium had been fully pinloned, in full xiew 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 present that among 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 present that among the company in the community, as impelled by no other possible motive or prediction than to winess 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 Universalist church, of this city, and Rev. J. C. Kimball, pastor of the Universalist church, of the company of the company of the representation of the considered of the company of the company

chair fast had occess shaunand with the seat downlisted, arm sy the key cannined the medium, the
chair, and the knots, and said, publicly, that he
really could not discover that the tyling 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 time. Once
et umbler of water was found restlingly mentioned the medium of the medium and Mr.
Shaunand the medium that he was the said of the medium of the
medium of the medium that he was the said of the medium of the
medium of the coals both of the medium and Mr.
S. Mr. S. after making a careful excuination of
the chair that had before become locked in the medium's arm, found, after considerable pulling, thatone of the fews and a rung of the chair were a litmished the chair and that the coals and the coals and the
coals are the said that the coals and the coals are
the loose. Mr. Talsour declared that nothing about
the loose. Mr. Talsour declared that nothing about
the loose. Mr. Talsour declared that the time
that the type of the coal was found to be drawn
upon the feet arm of the medium, with into the
chair. Mr. S. did vo, the room was darkened, and
in about half a minute, the light was again let on,
when one sleeve of the coal was found to be drawn
upon the feet arm of the medium, with the chair, which were
declared 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 conthat where, after half a minute's darkening conthat when the said of the preformance. In every inshault an initial was a said and the sound
to the chair as before, by the shoulder as well as
otherwise, and Mr. Spaidhler acknowledged that
as far as he could observe, the ropes had not been
that when the slight of hand performers than
half a minute, we should judge, a kre

ed 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 of.

Before proceeding to the second part of the performances, which, we confess, seemed to us more unaccountable than the first, if anything, the modium, unpinioned and free stood uncounted insulation of the performances, which, we confess, seemed to under the confess, the seemed to the confess, and the confess asserted, with every appearance of steering. We have no room here to davote to this narrative, further than to say that the medium declared that the power by which these things were done was any systerious and inexplacable to him as to anybour the confess of the confess

tier of this position, and the canades there might be for undetected movements or operations upon his part.

"Now the room is darkneed, I wan to you to keep the andience constantly apprised of what tenspires—tell them If I move and of any sensation you may experience." The room was darkneed, and in a second or two the woman slad, "I feel fingers upon my forehead"." upon my left arm." upon my hack, "the does at move (referring to the medium), etc. This control the woman slad, "I feel fingers upon my forehead"." upon my left arm." upon my hack, "the does at move (referring to the medium), etc. This control the medium, in the string of the light, every fingers or touch. The musical infirmments would leave the table appraently, and sail around over the quarter of the room where the medium was, the strings belief the string of the room, and the string the him, and apon their arise, and belound there, when him, and apon their arise, and belound they when the medium and the one standing with him, and apon their arise, and belound they when the string 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 string from the position in which he was originative from the position in which he was originative medium and the string of the s

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

neother time the tamborine would beat upon the head of the person standing up, making the usual noise of that instrument.

When the turn of Mr. Gass. came, the medium seemed to be particular about making the spreliminary adjustment attalactory. Mr. G. It should be the standing and the standing and the standing and been after and the standing and the standing and been all was fixed and the room had been rejected. When all was fixed and the room had been rejected. When all was fixed and the room had been care, the medium asked Mr. Gass to attack 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 order. In a moment more, the medium gave the bis 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 shir elevers!

Mr. Gass fooked 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. 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 was losing his power, which would not the work of the writer of this, remembering the fact and Mr. Gas was losing his power, which would have been juggery of the writer of this, remembering the fact and Mr. He will be the share of the medium and act of the medium and act of the fact that the medium had a coat on,—Rev. Mr. Kimball, as was losing his power, which would not the very six power of the fact that the medium had a coat on,—Rev. Mr. Kimball, as was losing his power, wh

wonderful additions.

"Killed by the Methodist Church."

Dear Journal.—Recently, while in the city of Chreago, I meta gentleman from Salem, Illinois, who gave me the particulars of a sad case in that town, which had excited the popular mind inshe highest degree.

It appears that a gentleman of that place had burst the shackles of Old Theology, and salling out upon the sea of his liberated thought, freely gave expression, to the truths of Spiritualism, upon all profer occasions; and with the warm cuntoinal 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 levied in psychological aim upon his noble and herode spirit. Seeing the gubs of the enemy upon him, tilled with the iron of hardness, he stood indomitable in his loyalty, till the red stream of slunder and proteription 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 harred, the spirit relaxed its hold upon its crymbling 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 skill, just launching the victor to the courts of Paradise.

"Write Hand pin it to the sleeves of my pall bearers," said he, thus, "Killed by the Methodist Church, and her own husband, a Methodist church!"

This dying command was not, however, carried out. Yesterday, my amiable hostes put in my hands a photograph of a fine spiritual face, saying at the time, "That teoman ious 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 fill

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 olden 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 en. vy, and to reverge herrelf, set a story going upon the street which soon grew to formidable dimensions. As this same old Lady Grundy suppered and skept in the Church, both her noonday and midnight vigils were assumed to be completely oracular.

Then came a mock tribunal, in which nothing but Christian virtue and unflinching integrity could be proved of this estimable lady. But the arrow had entered her sou! With her fine, sensitive nature, the cruel notoriety of which she had been made the object, soon smoie with its deadily ups her fair and spotless life, and she faded calmly and touchingly away, into the arms of the Death-Angel.

What a possure 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, ill the uplifted sword of the spirit shall strike repentance to their trembling hearts? But as a truthful journalist, let un of forget that see, as reformers and Spiritualists, are not, with all our boasting and self-conceit, exampt 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 faced, or whose meridian glory has been clouded and celipsed by the envious hatred and unholy rivalry of jealous Grundies.

These unprincipled persons have gone up and down the land, pouring their poisonous slander and fithy 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 everover 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 flad life faded away beneath the cruel stooke of the tempest

We have seen one of the finest clairvoyants and mediums in the East, a mark for these has.

manhood, where one guileless as the angels, had stool 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 insattate executioners; and when suffering from a fatal disease, hunted by the psychological blood-hounds 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 confirm 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 emottops of genuine pity, instead of revenge for these wandering souls.

We know that "What a man soweth thist

will ever awaken within us emotiops of genuine pity, instead of revenge for these wandering souls.

We know that "What a man soweth tinst must be also resp," 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-list multiplied phases, to ting their protest against this dire crecifixion 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 assall with righteous indignation, the savage spirit of Old Church despotism, see to it that this anti-Christ, this spirit of murderous strife does not descerate our altar with his venomous alime and ruinous example. Shall we cry out in holy horror of those crime's committed by Churchmea, and permit or excuse this terrible evil in our own ranks?

How many moreof 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's well the funeral pyre of this ungodly sacrifice? How long shall the hearts of strong men quali before this implous Juggernaut of cruelty and death?—yea, men that never qualled before the cannon's mouth, pever shrank till this piercing steel was driven home to their noble hearta, by the very hauds, perchance, which had been warmed by the true and fervent clasp of confiding trust?

Shame on us! till we tread this serpent into

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. Pit-field, 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 snakes.

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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tion, Bronchitts, Coughs, Cough Schysters.
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BY E. V. WILSON

At Home.

Home again, readers, in the midst of the dear ones who love us, romping and playing with the babies: 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 blessed by his ministering spirits.

read each other's thoughts, calling on the Lord daily to send, his angels to our beby, and, he has heard us, and we have been blessed by his ministering spirits.

One of our house hold has gone over the River; went away with the angels on the 2nd day of January; left us is 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 hofte, and she responds in her joyous nature, full of logs.

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, 1808, we left our farm house on a tour, testuring in Buffalo, New York, for two months, and to day, May 4th, 1809, looking over our diary, we find that we have visited Mich, Indians, Johia, Pennsylvania, New York and Illimois. We have code many gilea by raifroad—and by stage and hack, over two hundred miles. We have the under the distribution of the result of the children's Lycoun thirteen times, taking an active part in the workings of the same. We have written three bundred and sevently-disc letters, and an average of two columns for the Frontier Department of the Relation-Philosophical Journal, how you can be described and seemled and earlied of the Children's Lycoun thirteen times, taking a active part in the workings of the same. We have written three bundred and sevently-disc letters, and an average of two columns for the Frontier Department of the Relation-Philosophical Journal Lycoun private seances, we have given five letters, and an average of two columns for the Frontier Department of the Relation-Philosophical Journal Lycoun private seances, we have given five letters, and an average of two columns for the Frontier Department of the Relation-Philosophical Journal Lycoun private seances, we have given five letters and an average and an described the seances.

Frontier Department of the RELIGIO-FILLOSOFIL-CAL JOURNAL, each week.

In our public and private scances, we have given five hundred readings of character, seen and described iffteen hundred men, women and children who have been fully identified by the relatives and friends who knew them, and visited it wenty 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 Uilca, Syracue, Skaneateles, Geneva, Dansville, Rochester, Buflalo, Farmsville, and Eddiesville, New York; in Corry and Titusville, Pennsylvania; in Cieveland, Ravens, Youngstown, Farmington, Painsville, Geneva, Kingaville, Thomp-son and West Richfield, Ohlo; also, in Aurora, Illinois.

son 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 dawned, both by believers and unbelievers. 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 goopel has called as a liar to our face. Others have told us that we were greater than Jesus Christ (?) (vide Prol. 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 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 Humburg.

One brother Spiritualist, an inspirational lecturer wants to be settled; has repudiated us, and we are excommunicated from hist? "feelinks." He labored very hard for two months, thought he was going to bring forth a mountain, but give birth to a moose, and has gone into ordinary, and is now in the hands of a nurse 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 Jeave instanter, or take the

mouse, and has gone into ordinary, and is now in the hands of a nurse 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 Jeave 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, even hundred and nipeteen letters, and worked late and early. We skinned Van Vicek publicly, and are after the skins of two others who are doing the dirty-work of the charches, and their skins will be for saile 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 pisia, most princely paid; well eared 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 aight we what to speak.

And now, dear friends, jet us thask 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 commiss, let us say,—rail on; curse us; expose us; raibuse us all you can, and when you want a file to gnaw, gnaw us. We wish you well; we love your inmortal 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 they do."

The Effect of Preedom on the Freedmen.

We copy from Editors 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-freedome, says that in no way does Sambo "feel the oats" of liberty more than is his devolution of the control of the secretions sends the collider of the secretions sends the collider of the secretions sends the secretion when the property of his assertions sends the collider of the secretion of

mu in public renge.

We's nearer de Lord

Dan de white folks, and doy knows it:

See de glory gale 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; Wo's the winnin' color; walt Till the trumpet sounds to foller.

Hallelujah! tanks an' praise;
Long enuff we've borne our crosses;
Now we's desoperior race;
We's gwine to higher afore de bosses!"
The above is good, in fact, creything, in the
Drawer is spicy, and remiteds us of what we heard
among the darkies at Memphis, Tean., some years
ago. It is as follows:
"Dey saw dat hall."

say dat hell is berry hot ; dey stew de sin

ners in a pot.

If dat be true, may we be drot, if eber we go dar,

If eber we go dar. O! no, my sisters, we'll not
go dar,

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

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

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, dity-one years old last March, three and a quarter o'clock, it M. 16th day, according to the best of my memory; and weight two hundred and fifty pounds.

A Pennimite wittes to us asking, "If we are a myth?" By no means, "If the court knows herestl, and she thinks she doep," we are got a myth, but a solid fact, and think we demonstrated that to the full satisfaction of the aforesaid Pennimite at Farmington, Ohlo.

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 qüeerish like, having been told a little while before that we were possessed of the evil one; so we lhought we would look into the matters a little, and put our senses into use. First, we smelt of ourself, and were actually alarmed, for we smelt aulphur; but when we began to reflex, 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 slet 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 g ums, with uncarthly sounds, and remembering the smell of sul-ulway 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 relief.

Third. We pulled off our boots and examined our feet carefully, and after using our senses accounted coverses accounte

appies the day before, and the spirit came to our relief.

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

A friend or fee 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 is one of our settled speakers), "You are egolistic, bombastic, furlous, and having watched your course over eight years, and learn ed this fact, you are repudlated and a liar."

Well, all I can say to this brother is, "Go and do

over eight years, and tearn on this lact, you are fepudiated and a liar."

Well, all I can say to this brother is, "Go and do
likewised" 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 to 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."

An Iren write as: Tot move occur of medium-ship."
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 I? This is readily answered. We are here to-day, was there yesterday, and will be you-der 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 haven 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 Materialis for they deny a future existence. "You are going to the devil," is dinned into our cars continually, and is devoutly prayed for.

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: "Fatner, forgive them, for they know not what they do."

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 Cieveland Heritald, of the 27th of March oil. It speaks for ligelt. 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 nobleat men and women of the age. In Spiritualism, the Inidel fluids life everlasting; the Scientist, ruths new and noble, and the Ignorant are educated.

reaths new and noble, and the ignorant are educated.

All hall! to the twenty-first birth day of Modern Spiritualism. On the thirty-first day of March, 1809, 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 edited. The apeaking was good, the singing good, and all went away pleased. The society of Spiritualities 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 "list anniversary of the Rochester Spirit Happings, 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 a othing more enable in the 'manifesta-rises we see a othing more enable in the 'manifesta-rises we eas othing more enable in a deark coon. This singuiar delusion, of course, finds many homest-believers, and that honesty is to be respected. We only regret that these maguided people had not such respect for their departed friends, as to preclude the suppsyllon that disembodied spirits would assume such questionable shapes as thy appear in a through mediums and other Spiritualists'.

ET Rossin's "Guillaume Tell" has been acluded from the list of operas to be given in tome this apring, as the theatrical consor has lecided that the entire work is of too revolutionary a character.

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

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

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

NOTICE OF MEETINGS.

ATRENS, Mich. Lycoum meets each Sabbath at I o'clock P. M. Conductor, B. N. Webster; Guardian of Groups, Mrs L. B. Allen.

is, Clatsop county, Or.—The Society of Friends of a have just completed a new hall, and invite speakers of their way to give them a call. They will be kind MERCANTILE HALL.—The First Spiritualist Ass is in this ball, 32, Summer atreet. M. T. Dol Samuel N. Jones. Vice President; Wm. Dunckly The Childrens' Progressive Lycour mosts.

| Theorem | Marcarma | Service | Marcarma | Service | Marcarma | M Music Hatt. Lecture every Sunday afternoon at 25/2 clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made eith able, normal france and inspirational speakers.

Chase, 1671 Washington street.
Union Hall.—The South Boston Spiritual Associod meetings every Sanday at 10, 3, and 71% o'clock.
teene, President; B. H. Gould, Secretary; Mary L. Fr

Pressures: Hall—The first Society of Spiritualists hold their needings in Temperance Hall, No. 5 Marerick square, Bast Boston, erery Bunday, at 3 and 7 r. M. Benjamine Oldoron, 91, Lexington street, Corresponding Secretary, States of Spiritual States of Petico, Guring January, States of Spiritual States of Petico, Guring January, Spiritual States of Spiritual States of Spiritualists, Spiritual

Guardian.

Guardian.

Baltimore, MS.—The "The Spritualist Congregation of Baltimore is bedi meeting so Sunday and Weineday serucing at Saratoga Street. Mrs. P. O. Hyere pieck 101 Horard and Saratoga streets. Mrs. P. O. Hyere pieck 101 Horard motion. Children's Progressive Lycoum meets every Sunday at 10 A. M. Broadway Institute. The Society of "Progressive Spritualist of Society of "Degressive Spritualist of Landau and Saratoga Street, Mrs. Physical Street, Mrs. The Saratoga Saratoga

evening at the towal hours.

Butto Creek, Mich.—The Spiritualists of the First Free.
Church, hold meetings every flushey at 11 A. M. at Wake.
Church, hold meetings every flushey at 11 A. M. at Wake.
It is a support of the support o

dian

Chicago, Ili.—Library Mol.—Piret Society of Spiritualists
hold meetings every Sunday at 10½ P. M. Children's Pro-gressive Lycoun meets immediately After the morning ser-vice. Speaker engaged; Dr. H. P. Fairfield during April and May.

Carriage, Mo.—The Spiritualists of Carthage, Jasper Co.,

responding decrease; A. W. Febering, Olerk.
De Quors, I.L.—The First Society of Spiritualist, hold their regular meetings in Schruders hall, at 10 o'clock. A. M., the first dunchly in each month. Children Fragressre Lycommat the same place at 3 o'clock sach Sunday evening.
Oroups. Social serve for the benefit of the Lycomm, every Wetlanday verning.
Des Moins, towa.—The First Spiritualist Association meet regularly for loctures, conferences and music each Sunday, in Good Templar's Hall (west aide) at 10½ o'clock. A. M., and F. M. Children's Progressive Lycomm meets at 1½ P. M. B. N. Silyon, Corresponding Secretary.

orgetown, Colorado. The Spiritualists meet there three ngs each week at the residence of H. Toft. Mrs. Toft, royant speaking medium.

Milan, O.—Children's Progressive Lyceum meets ever-Sunday, at 10½ o'clock a. n. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

German, American American American American American Groups.

Yara Citr, I.L.—The First Society of Spiritualists and Friends of Progress meet every. Sunday for conference, at Long's Islail, at 3/5 p. m.

ROCATRON, I.L.—The First Society of Spiritualists meet and have speaking every Studdey evening at 1 o'clock, at Brown's Dept. Sci. Open. Conductor: Mrs. M. Bockwood, guarding, III. P. E. C. Donn, conductor: Mrs. M. Bockwood, guarding, III. Avan, III.—Lyceum meds every Sunday evening at two

London, for the year 1806. J. H. Stanly
Philadelphia, P.—Childore's Progressive Lycoum No. 1,
meets at Concert Hall, Chestant, above 12th street, a195, &
..., on Bandays, M. B. Dyott, Conductor; Hen. Mary J. Dycold Lawrence and Lawrence and Lawrence and Lawrence
Concert Hall, at 11. A. M. and 7, 5 ft. M. on Bundays.
"The Philadelphia hybrital Ulinon "agests as Washington
and the evening to become a control of their Lycoum,
and the evening to become

and the orecing to lectures.

Hasons, Mr.—Spiritualists bold meetings in Pioneer Chapel
very Bunday afternoon and evening. Children's Progressive
every Bunday afternoon and evening. Children's Progressive
overly Bunday afternoon and evening.
Children's Progressive
Desgume, Conductors, Miles M. S. Ourtton, Guardian.
Houston, Mr. — Meetings are held in Liberty. Hall,
(owned by the Spiritualist Society.) Sunday afternoons and
swulings.

evening.

New York Cert.—The Society of Progressive Spiritualls hold meetings every Bunday, in Everett Hall, coner of thir fourth street and sixth avenues, at 10½ a. m., and ?p. m. Conference at 12 m. Children's Progressive Lyce at 2½ p. m. P. E. Farnsworth, Conductor; Airs. H. W. Farworth, Gundard Conference at 12 m. Children's Progressive Lyce at 2½ p. m. P. E. Farnsworth, Conductor; Airs. H. W. Far

Seats free.

RICHLAND CENTER, Wis.—Lycoum meets every Sunday at half past one at Chandler's Hall. 'H. A. Eastland, Conductor. Mrs. Della Peace, Guardian.

Monaissania, N. Y.—Pirst Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenus and Fifth street. Services at 3 p. m. MANCHESTER, N. H.—The Spiritualists hold meeting very Sunday, at 10 a. M. and 2 P. M. in the Police Cour-loom. Scats free. E. A. Seaver, President; S. Punhee

Becretary.

Paovinence, R. L.—Meetings are held in Pratt's Hall, Werbosset street, Sundays, afternoons at 8 and evenings at 7½
Vétock. Progressive Lyceum meets at 12½ c'elock. Lyceum
Obnductor, J. W. Lewis; Gaardian, Mary Abbis H. Potter.

The Bible Christian Spiritualists hold meetings every funday in Winnisimmet Division Hall, Chelses, at 3 and 7 r. m. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Suy't.

Hand Mostings are held in the state of the s

ri jon Ma. Mostings are held every Sunday in Tem-

to, O.—Meetings are held and regular speaking in Oit to Hall, Stramit street, at 7½ P. M. All are invited hildren's Progressive Lyceum in the same place every at 10 a. M. A. A Wheelock, Conductor; Mrs. A. A

Sunday at 10 a. x. A. A Westlows, Wheelock, Guardian, Jurus, Mass.—The Spiritualists of Lyra hold in Bunday afternoon and vereing, at Calet Hall.
NEW YORK.—The Pripols of Jiumanity meet at 3 and 7 (§ P. M., in the convenient and comit 270 Grand airest, northeast corner Ferrythe, 2i Bowery, for moral and spiritual reduture, 1909, trances spaking, special test manifestations, and or sunificial respectations, and or sunificial respectations, and or sunificial respectations, fact and phenomena

of agricult experiences, as an additional and contribution taken up.

Owrsoo, N. Y.—The Spiritualists hold meetings every Sanday at 2½ and 7½ p.m., in Lyceum Hall, West Second,

sees Bridge street. The Children's Progressive Lyceum

neets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doslittle,

The Spiritualists hold meetings every Sunday at Lim Hall, corner of 8th avenne and West 20th atreet. Le at 10½ o'clock a.m. and 7 p. m. Conference at 3 p. m. BROOKLY, N. Y.—The Shiritualists hold meatings at

corner of 8th avenne and West 28th street. Lectures ½ o'clock a. m. and 7 p. m. Conference at 3 p. m. LOOKLYN, N. Y.—The Spiritualists hold meetings at Ours-man and the property of the conference of the conference of the part of and 1½ p. m. Children's Progressive Lycoum is at 10½ a. m. J. A. Bartlett, Conductor; Aira, R. A. Lord, Quardian of Groups.

.—The First Society of Spiritualists and rular meetings at Lyceum Hall 290 Super. m. Lyceum at 10 a. m. Lewis King, A. Eddy, Guardian, D. A. Eddy, Cor.

Secretary.

Beyrato, N. Y.—Meetings are held in Lycsum Hall, corner of Court and Pearl streets, every fonday at 10/5 a.m. as of 1/5 p. m. of the property of t

Jeans Crr. N. J.—Spiritual meeting are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10/5 a. m. spon Natural Science and Philosophy Illustrations with shiftment of the Church and the Church and Illustrations with shiftments of the Church and the Church and

m Natural Science and Philosophy logy, with scientific expriments and hical apparatus. Lyceum in the evening at 7½ o'clock, by volunteer of Spiritual Philosophy. poakers, upon the Science of spiritual removepay.

NEWARR, N. J.—Spiritual list and Friends of Progress hold
seetings in Music Hall, No. 4 Bank street, at 2½ and 7½
m. The afterneon is devoted wholly to the Children's Fraresire Lycemum. G. T. Leach Conductor: Mrs. Harriet Parresire Lycemum. G. T. Leach Conductor: Mrs. Harriet Par-

NELLYD, N. J.—Friends of Progress meetings are held a street Hall, every Sunday, at 10½ a. m., and evenling sident, G. B. Campbell; Vice-Fresidents, Mrs. Sarah Co-ton Mrs. O. F. Bitvens; Corresponding Secretary a surer, S. G. Sylvester; Recording Secretary, II. II. Lat-tens, Progressian Learner, 1222 Btovens; Corresponding Secretary a vester; Recording Secretary, H. H. La ive Lyceum at 1234 p. m. Hosea All orta Gage, Guardian: Mrs. Julia Brigh saistant Guardians

Sr. Louis, Mo.—The "Society of Spiritualists and Progree to Lyceum" of St. Jonis hold three sessions such Sunday the Polytechnic Institute, correct Seventh and Chestun reets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. n. harles [A. Fenn, President; Heary Sings, Vice President homes Allen, Secretary and Tresurer; Sidney B. Fairchlife berains; Myron Goldony, Conductor of Lyceum.

Mrs. F. A. Perin, Oor, Sect., Springerical Life, Springerical Life, Springerical Life, Springerical Regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen Freddent, H. M. Lamphear Secretary. Children's Fregueire Lyounn every Sunday at 2 o'clock F. M. B. A. Richards, Conductor, Miss Linst Porter, Guardian.

ards, Conductor, miss mains rover, unaruan. Richardy, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10% a.m. Children's Progressive Loreum meet in the same hall at 2 p. m. Louwilla, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 1% p. m., in Temperance Hall, Market street, between 4th and 6th.

between 4th and 5th.

BYCAMOR, I.L.—The Children's Porgressive Lyceum of Bycamore, Ill, mosts every Sunday at 2 o'clock, p.m., in Wilkins' New Hall, Harvey A. Jones, Conductory Mrs. Horatio James, Guardian.

O'clock p. m., one hour seasoni. Essays and specches limited to ten minutes each. Chauncey Ellwood, Ecq. President of Society S. Mrs. Sarah D. F. Jopes, Corresponding as Alle Coff Society; S. Mrs. Sarah D. F. Jopes, Corresponding as Alle Society S. Mrs. Sarah D. F. Jopes, Corresponding as Alle Society S. Mrs. Sarah D. F. Jopes, Corresponding as Alle Society S. Mrs. Sarah D. F. Jopes, Corresponding as Alle Society S. Mrs. Sarah D. F. S

cording Secretary.

Abian, Mich.—Regular Sunday meetings at 10½ a.m. and 1½ p.m., in City, Itali, Main etreet. Children's Frogressive-Lycoum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt. Freudent; Erra T. Sherwis, Secretary.

Lowatt, Mass.—The Children's Progressive Lycoum hold meetings every Sunday afternoon and evening; at 2½ and 7 o'clock. Lycoum session at 10½ a.m. E. B. Carter, Condoctor: Mrs. J. Y. Wright Guardian; J. S. Whiting, Corresponding Secretary.

Bamagroav, Conn.—Children's Progressive Lyceum meets every Sunday at 1014 a. M., at Lafayette Hall. H. H. Cran-dall Conductor: Mr. Anna M. Middlebrook, Guardian.

JOURNAL AND ACCOUNTS. The "Friends of Progress" organized per-namently, Sept. 9, 1865. They us the Hall of the "Salem Library Association," but do not hold requiar meetings. J. J. Barnard, President; Rrs. Carries S. Huddleston, Vice Pred-nat; F. A. Coloman, Secretary; D. A. Gardner, Treasure; Johnstian Swain, Collector.

Maio Marii, Wis.—Progressive Lycoum meets every Sn day at 1 p. m., at Willard's Hall. Alfred Sonier, Conducto Mr. Jans Sonier, Guardian. The First Society of Spirituality Mr. Jans Sonier, Guardian. The First Society of Spirituality at the same place overy disably at 2 p. m., for Confe-tence. The Confetence of the Co

men Mer. Thomas Impleational Special Con-traction of the Contraction of the Contraction

cint. Contribution 10 cents.

Sacnamarro, Cat.—Meedings are beld in Turn Yeroin Hall,

B.K. etrect, every sunday of 11 a.m. and 7 p.m. Mrs. Laura
uppy, requiar speaker. E. F. Woodward Cor'pinding Secrety.

Chiloren's Progressive Lyceum meets at 2 p. m.
centry Bowmad, Conductor, Miss G. A. Brewster, Guardian on R. street, very manday of 11 s. m. and 1 p. m. Mrs. Laurs test of the Mrs. Laurs test, of the Mrs. Laurs test, of the Mrs. Laurs test, of thiorend Propressive Lyceum treets at 2 p. m. Heary Bownad, Conductor; Mrs. 63. Browser, Guardian Roccheran, N. Y.—Religions Rociety of Progressive Spiritualists meet in Scilitar's 1413, Sunday wid Thursday erenings. W. W. Parssils Praident. Speakers engaged, Mrs. Barnh A. Byrat, daring Nort. Cannic Allyn, during Feb. Lyceum every Sanday at 2 JP. M. Mrs. E. P. Collina, Conductor; Mrs. E. O. Beebe, Asiana Conductor.

octor; mas z. U. neece, assum to control of PLYMOUR, MASS.—Lycomin Association of Spiritualists hold meetings in Lycoum hiali two Sandays in each month. Chil-rend and the control of the control of the control of property — first S. A. Byrnes, Jac. 5 and 5.1. R. Scorer, Feb. 2 and 8; I. P. Greeniest, March 1 and 8.1. H. B. Scorer, Trechune, MASS.—The Spiritualists had meeting svery

thura, Mass.—The Spiritualists hold meetings y afternoon and evening in Belding and Dickin Speaker engaged:—Mrs. C. F. Taber during Janua for, Mass.—Meetings at 23% and 7 o'clock r. M. ts Lycoum meets at 13% r. M.

pressive Lycoum meets at 13(r. m. FORDORO', Mass.—Meetings in Town, Hall. Progressive groun meets effery Sunday at 11 a. m. Cassustourouy, Mass.—The Spiritualists hold meetings ory Sunday in Williams Hall, at 3 and 7 r. m. Speaker

engaged.
PUTRIAN, CONN.—Meetings, are held at Central Hall every
Bunday afternoon at 1½ o'clock. Progressive Lyceum at 10½
in the forenoon.

mayor Lyndin Geo. B. Davie control p. m. Children Pra-dica of Group, Miss Maggie Bonn, Landard Borne, Guas-dica of Groups, Miss Maggie Bonn, Landard Borne, Guas-Groups, Commance 1250 p. m. Conference Pres Flatform every Toacday evening at 7.50 p. m. Bodables Thursday eva-ning coace in two weeks.

MINYAFER, Win.—The First Boolsty of Spiritualists meets at Bowman's Hall. Social Conference at 154 g. s. A Afores and Conference at 75 s. m. Geo. Godfrey, Freedeni. T. T. M. Walong, Conductor; Bettle Parker, Guardian; Dr. Z. J. Freeman, Musical Director.

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