

# RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO  
ROMANCE AND GENERAL REFORM.  
SPIRITUAL PHILOSOPHY

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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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CHICAGO, OCTOBER 24, 1868.

VOL. V.—NO. 5.

## ARE THE CHILDREN AT HOME?

Each day when the glow of sunset  
Fades in the western sky,  
And the ones tired of playing  
Go tripping lightly by,  
I steal away from my husband,  
Adopt in his easy chair,  
And watch from the open doorway  
Their faces fresh and fair.

Ah, how I love to see them  
That come so full of life,  
Ringing with girlish laughter,  
Echoing boyish strife,  
We two are sitting together,  
And oft as the shadows come  
With tremulous voice he calls me  
"It is night as the children of home."

"You love?" I answer him gently  
"Theirs all home long ago."  
And I sing, in my quivering throat,  
A song so soft and low,  
Till the old man drops to slumber,  
With his head upon his hand,  
And I tell to myself the number  
Of those in the better land.

Home where never a sorrow  
Shall dim their eyes with tears,  
Where the will of God is on them,  
Through all the summer years,  
I know—yet my arms are empty,  
That fondly folded seven,  
And the mother heart within me  
Is almost starved for heaven.

Sometimes in the dusk of evening,  
I only shut my eyes,  
And the children all about me,  
A vision from the skies,  
The babes whose dimpled fingers  
Lost the way to my breast,  
And the beautiful ones, the angels,  
Passed to the world of the blessed.

With never a cloud upon them,  
I see their radiant brows,  
My boys that I gave to freedom  
The red sword sealed their vows  
In a tangled Southern forest,  
Twin brothers, bold and brave,  
They fell; and the flag they died for,  
Thank God, floats over their graves.

A lark and the vision in his eye  
Away on wings of light  
And again we two are together,  
All alone in the silent night,  
They tell me his mind is falling,  
But I smile at life's frailty;  
It is only back with the children,  
In the dear and peaceful years.

And still as the summer sunset  
Fades away in the west,  
And the we ones, tired of playing,  
Go tripping home to rest,  
My husband calls from his corner,  
"Say love have the children come."  
And I answer with eyes uplifted,  
"Yes, dear, they are at home."

## WILFRED MONTRESSOR; OR, THE SECRET ORDER OF THE SEVEN. A ROMANCE OF MYSTERY AND CRIME.

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

### BOOK FIRST—THE SEVEN.

#### CHAPTER V.—THE EXPLANATION—THE DEPARTURE.

[Continued from last week.]

Zorah, the disguised Georgian, entered the octagon chamber.

Wilfred Montessor was alone, and the vestment of ceremony was lying on the circular table before him.

"You have acquitted yourself well, my Georgian page, in this farce of the Secret Order of the Seven."

The words of Montessor excited a mingled feeling of pleasure and surprise in the Georgian. Do not misunderstand me, Zorah. At another time I will instruct you in the history and characters of the six personages. They are conspicuous among their fellows. The Napoleons of the world, small and great, are superstitious; they are influenced by the shadows, the types of things. It is calm, serene, reflecting mind, that penetrates the inner sanctuary of life.

A serious solemn thing is the existence of secret, organized power, moving and acting under the intelligent will of one man. Smiles and tears, hope and despair, life and death, hang upon it perpetually. It is no farce. These decorations, Zorah the forms—the ceremonies—were a farce, a trick, a juggle. And so are all the forms and ceremonies of the actual world around us. They are nothing, less than nothing.

Mummies and shows are they, in which courtesy, justice, science, and religion, the great reformers of society, arrayed in foppery and tinsel, excite alternate reverence and derision.

And yet the men of a nation, in halls of legislation and in churches; in camps, and

## Our Children.

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

From Our Young Folks.  
**THE BUTTERFLY'S MISHAP.**  
BY MRS. A. W. WELLS.

A butterfly, roving, with nothing to do,  
Over the wall of a clover-field flew.  
Fine scented dew—white dews and red—  
Up from the morning-glories lifting its head,  
There he a tongue he dared to slight,  
Timorous butterfly off in a flight,  
Oh, when the grasshopper, hoping for more,  
Scraped his small violin piping and clear,  
Little old grasshopper: grasshopper green,  
With legs double under him cranked and bent,  
Over the garden led fitted the rover,  
Singing no more for the tall, sweet clover,  
What though it blossoms be fragrant and red,  
Richer and rarer the rose is than they;  
Under the sunny south wind or it grows,  
Sweet-breathing, bright-blossomed, elegant flower,  
Here, then, he settles with wings upright  
Closing his eyes—fully, closing them tight.  
Just when he begins to snore,  
All the rich tinging of purple and gold,  
Ah! But, appalled, & the same sweet cup,  
Slowly the Rose-Bug comes traveling up,  
Down by the butterfly solemnly sat,  
Horn and crawly and ugly and fat:  
Soon as the ill favored neighbor he knew,  
Here away, there away, butterfly flew,  
Upward and downward, around and around,  
Where he the butterflies glides the crowd,  
"Butterfly nothing, all gold and gay,  
Gleaming and dandling the summer away,  
Lured by their charms, here he dithered about,  
Till mist the glad party a snail crept out,  
Tomorrow dragging his sh-sh-house along,  
Doing no mischief and thinking no wrong."  
"No," cries the butterfly, "come a new lot  
Banners are with us where we go;  
Of them he speaks; and such flower, as he springs,  
Look at me and laugh at his quivering wings,  
Over the garden and over the wheat  
There lies an orchard, old, chazy, and sweet,  
"This is the spot for me!" cries he, at last,  
"Here all is temptful, and danger is past!"

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A little sunbeam was out one day, looking for  
some work to do: for, although sunbeams seem  
to laugh and play all the time, they manage to  
accomplish a great deal of labor, and they do it  
so pleasantly that it looks to others, and seems  
to themselves, only play.

It discovered, upon a small mulberry-tree that  
grew upon the lawn at some distance from the  
house, some caterpillars' eggs, small and silvery  
white. They looked, indeed, as if some fanciful  
fairy had commenced a piece of delicate em-  
broidery which she had forgotten to finish.  
But, if the fairy had forgotten them, God had  
not. The little warm sunbeam wrapped them  
in its golden mantle, and the gentle breezes  
fondled them with their invisible arms, and the  
soft dew and rain drops kept them clean and  
moist.

They well repaid this care, for each tiny egg,  
no larger than the smallest glass beads with  
which you decorate your dolls, swelled and burst,  
and out crawled a tiny black worm, and began  
to eat voraciously its cradle walls, for want of  
something better. I really do not think that if  
it had hunted for a week it could have found  
nicer food than you must remember that a worm  
is not like a little boy or girl, and if you had  
given it bread and milk, or even cake, I am  
quite sure it would have turned up its nose—if  
it had a nose—at you, and gone on quietly  
munching its cradle. Taste, you know.

Do you think that the pretty sunbeam, when  
it saw the delicate egg hatch into a squirming,  
black, hungry worm, tore off its golden mantle,  
and that the perfumed breezes screamed, and  
stopped rocking the green cradle, and ran away  
to get out of sight of the little reptile? No such  
thing! The sunbeam drew her mantle more  
lovingly over it, and kissed it with her warm  
lips, and the sisterly breezes stole softly up to  
peep at it, and gently swing its cradle: for, al-  
though it must be confessed that it was not  
very handsome, it was still a perfect little worm,  
very of its kind, and just what the dear Father  
in heaven intended it should be. The little

worm was satisfied also. It was kept warm by  
the sunbeam, and found plenty of food if it  
could ever have eaten enough; but it ate and  
ate, and still was hungry, and ate again, until  
the green leaf was all eaten up but the bones—  
nothing left but a dry skeleton. Then the  
worm, which had grown larger and stronger  
squirmed, and wriggled, and crawled off to an-  
other fresh leaf, and there commenced his din-  
ner, as hungry as if he had not already eaten up  
his cradle and his house.

In a few days he made a pause, seemed to  
stop to consider a few moments what in the  
world to do, for he found his little black coat  
quite too small for his increased dimensions,  
and it would not answer to eat any more.

So he stopped and reflected awhile, and then  
commenced a singular squirming and wriggling,  
and lo! his black coat had burst open upon the  
back, and he wriggling out of it, and appeared  
to his fright, the sunbeam and breezes, in a  
new suit of dark gray.

He could not stop long to be admired, for the  
new suit was larger, and he found himself as  
hungry as ever, so fell to eating again.

He was now quite a large worm, and kept his  
face clean all the time, without the help of the  
rain-drops, who thought it their especial  
business, and ate faster and seemed to enjoy his  
dinner better than ever before.

The gray worm was next destined to receive a  
new idea. To this time it had only thought of  
comfort; but one day a gay dandy of a fly came  
along, with a bright green body and shining  
silken wings, and he called to see what was  
moving upon the little mulberry-tree. "Pooh;  
nothing but worms!"—and away he sailed to  
find companions more in harmony with his own  
aerial life.

The caterpillar raised his head from the leaf  
for the first time, and gazed with wonder, ad-  
miration, and longing after the beautiful fly that  
looked to his eyes like an angel and repeated  
his words, "Nothing but worms!" and sighed as  
he saw his dark gray coat and looked upon his  
squirming companions. "True, we are  
nothing but worms. We were made to be noth-  
ing but worms, and it is not well to grieve over  
that which we cannot help, but try and be as  
good worms as we can." So he commenced  
squirming again, and, by and by, crack! went  
his dark gray coat with a terrible rent in the  
back; and when he wriggled out of it to see  
what was the matter, lo! there was another new  
suit of clothes ready made to his form, still a  
little lighter, prettier, and larger than the other.

The good worm was very thankful, and not a  
little surprised, but at the same time extremely  
hungry; so he again commenced eating with  
all his strength. Thus passed his life. A bird came  
one day, and ate and carried away several of his  
companions, but this did not trouble him. He  
admired the bird and its swift flight with a  
patient longing, and then turned contentedly to  
his green dinner again.

Then a spy, noisy cricket came to make a  
call, and made him jump with nervous fright  
every time he spoke, his voice was so shrill.  
He was a little saucy, too, and swung himself  
about in a lordly manner, and talked in his  
very contemptuous tone about poor, crawling worms,  
and pitied them, and wished they could have  
had a happier lot.

The caterpillar wished so too, in his patient  
way; for he was very humble, and did not know  
it was not at all polite in the cricket to speak in  
that manner; but when he was gone his face  
brightened, and he felt more cheerful, and softly  
admitted to himself that it was not, altogether,  
pleasant to have visitors that felt above his own  
rank in life.

Then some little girls came along, that were  
searching for flowers,—little, rosy, bright-eyed  
darlings like the little ones that read this story.  
They were afraid of the poor caterpillar, and  
wanted to poke him with a stick, only they  
dared not, and called him a horrid old thing,  
and wished he was dead. The poor caterpillar  
felt sorry and more humble than ever, although  
he could not think what he had done to deserve  
such treatment.

He had lived just as God made him to live  
and had always been good and humble.

I think he would have been very sad, if the  
good little sunbeam had not come and kissed  
and caressed him, and cured his little aching  
heart, for there is nothing like love to cure heart  
troubles. Note that down, little ones; and  
where you see a poor, forlorn, crying child, be  
like the kind sunbeam, and find some work to do  
there in loving and curing the little aching  
heart or finger, as the case may be. Love is  
better than salves or plasters.

At last, one day, a troop of yellow butterflies

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though it must be confessed that it was not  
very handsome, it was still a perfect little worm,  
very of its kind, and just what the dear Father  
in heaven intended it should be. The little

came hovering past on silken wings, looking  
like second cousins to the sunbeams.

They did not notice the caterpillar, and indeed  
he did not expect such consideration; but he  
could not help gazing at them, while a longing  
greater than he could contain seized him to join  
those beautiful creatures. But this he could not  
do, and he felt sad, and almost despaired his low  
condition. He had been as a worm as perfect as  
worm could be, but the glimpses he had obtained  
of a higher and nobler life had quite disgust-  
ed him with his present state of existence.  
His ravenous hunger ceased, and he felt that he  
must die.

He spun a silken cord, making it as strong as  
he could, and fastened one end around his body,  
and attached the other to the under side of the  
leaf; and gazing in the direction in which the  
beautiful pagant had disappeared, he swung  
himself out into the air, determined in death, if  
not in life, to float in the atmosphere.

Here he swung for eight days in a languid,  
dreamy state, warmed by the sunbeam and  
rocked by the breezes, unconscious of the lapse  
of time or of his own individual existence. But  
at the end of that period a crack in his light  
gray coat aroused him, and the sunbeam sparkled  
and laughed for joy, and performed with the  
zephyr a merry dance, in which the caterpillar  
unconsciously joined, being carried in the arms  
of the frolicsome zephyr before he had fairly  
got wide awake, so that he could look around to  
see what the fuss was about, what do you think  
he saw the very first thing? Four beautiful  
golden wings, so much like the friendly sun-  
beam, bordered with black, dotted with yellow,  
and covered with the finest and most elegant  
feathers, but so small, of course, that you could  
not see them. And they were his own! He  
could move them slowly back and forth, but  
could yet scarcely believe the evidence of his  
senses.

No wonder the sunbeam laughed and the  
breezes danced to witness the joyful surprise of  
the little sylph; for they had known of his sor-  
row, and had pitied and loved him in his hu-  
mility. And now he had found his reward, and  
the sunbeam sparkled and shone upon him,  
and the breezes gently fanned him to dry his  
beautiful wings and teach him to use them; and  
it was not many minutes before he was floating  
off to play with them and the little troop of  
brother and sister butterflies that had been  
transformed around him by the aid of other  
sunbeams and other breezes. No more munch-  
ing mulberry-leaves on a single bush, but sip-  
ping honey-dew from the cups of a thousand  
lovely flowers; floating up towards the soft  
clouds above the tallest trees; and fully realizing  
the bliss of an aerial existence!

**Little Graves.**  
"God plants his flowers at any time,  
And gathers at any age."

These little graves are very small—they are  
so narrow, deep and dark. They make me shud-  
der with their cold, damp silence. Treat care-  
fully, speak lowly, these little ones, may have  
life.

But innocence has no fears. These little pil-  
grims have explored the depths of these graves  
—with no grave other than sleep—with no serious  
regrets, no tormenting remorse.

Innocence is engraved upon every lineament  
of those sweet faces—see those fair brows, no  
care no wrinkles there, no hostile marks that  
supernal beauty.

They drank not the cup of life; in its lees,  
they sipped its nectar sweets. Their spirits  
were winged ere they left there wondrously  
fair bodies. They were of heaven. Angels  
knew them and loved them. We knew them  
by one name, the angels by another. We  
watched and tended them with tender care  
till; but the angels will minister and care for  
them evermore. We watched their entering in-  
to this mortal life; they wait and look to give  
glad welcome to our spirit homes.

We are surrounded with the dying and the  
dead; but they are in that clime where they die  
no more, and there is "no sorrow there."

Let us cover these little graves with forget  
me-nots and beautiful immortelles. Theirs is  
the victory without its battle, the crown with-  
out the strife of the race, life without the fear  
of death.—Methodist Recorder.

☞ A colored preacher in Nashville seeks to  
convert the stubborn members of his flock by  
treating them to poisoned peaches.

A negro, after gazing at the Chinese, ex-  
claimed, "If do white folks is dark out dere, I  
wonder what's de color ob de nigger?"



For the Religio-Philosophical Journal.

Frank's Journal—No. 21.

A strange affair occurred to me about this time which I may as well relate.

I had gone up the river on a flat boat, for steamers were not then common as they are now. I had laid down to take a little nap, when suddenly there sprang up a breeze, which caused the rickety thing to take in water. The hands became alarmed and ran to wake me up. Seeing the danger we were in, I advised them to run ashore; but this was easier said than done, for the current was very strong, and the rude vessel altogether beyond our control. Nothing was left but to float with the stream and trust to Providence as best we might. More than two hours were thus consumed in vain efforts for our safety. At length the wind died away and we resumed our course, hoping to reach the landing before sun down, but night came finding us many miles from our place of destination. The thought of spending the night on the Mississippi was to me by no means agreeable; but there was no alternative; so I took myself in a cloak I lay down hoping to bury thought in sleep.

Among the hands was one whom I had formerly employed as a clerk, but had discharged for dishonesty. He had ever since owed me a grudge, and now, thought he, is a good time for revenge. Creeping up softly, supposing me to be asleep, with knife in hand, he was about making the blow that would have settled all accounts between us; when his foot tripped across a rope that had fastened the sweep, and flung him all overboard. The noise awoke me, and I saw at a glance the whole affair. There he lay with knife in hand, guilt and fear strongly depicted on his blanched countenance. Instantly I drew my pistol, and made him fall on his knees begging for mercy. The whole crew hastened to the spot, and being convinced of his guilt, tumbled him overboard without the least hesitation. I can never forget that haggard look as he went over the side.

Daily I found my reward in a course of virtue, and good conduct. We lived a quiet and peaceful life. I was active in the management of my estate, and so pleasantly did day after day pass on, that I scarcely marked the course of time, except when Christmas reminded me that another year had gone. Cards and chess occasionally beguiled an hour, and nothing was wanting to make me completely happy, but that the memory of my lost child brought its sadness along.

One day there came on a visit, one of my former companions, but not the one who first enthrall me. Our conversation naturally turned upon the scenes we had witnessed together, and a desire sprang up to again mingle among those revelries, which he urged upon me with all the eloquence he could bring to bear. I hesitated for awhile, but he at length prevailed, and I took leave for the city; contrary to the advice of all my friends. There I soon became the admiration of a circle of ruined gamblers, debauchers and finished scoundrels. Rapidly did I descend from the plane of rectitude on which I had stood for so many years, and soon became as reckless, as depraved and as corrupt as any of my associates.

In reviewing my past experience, no part of my life brings up such bitter remorse as the first two years after I left the plantation. It was filled with all kinds of crime and wickedness, save that I shed no man's blood; but many an innocent girl had cause to weep that ever she fixed her eyes on me. Every kind of vice had become familiar; which, at length my health, which had ever been robust, gave way and thus a check was given to my hellish life. A year rolled on before I could join my companions, and again partake in all their sordid vices; when another attack brought me nearly to death's door.

I now saw that this course could be pursued no longer; but, unyielding to separate from my associates, concluded to sell my plantation, convert all my property into cash, and open a bank. Crowds came about me, and mine became the most fashionable resort of the kind. Few have had the advantages I possessed of seeing life in all its various phases.

At my table might be seen every rank in society and every profession known; for the spirit of gaming seems to be universal. The rich merchant, not satisfied with his accumulated store, must come there to increase his gains. The young man just come into possession of a large estate, and looking around on every side for enjoyment, loiters into the saloon, and a few months finds him a beggar. The clerk with a salary, merely adequate for his support, and anxious, perhaps, to marry the object of his choice, lays down his trifle; doubles his winnings, and for awhile all seems bright and cheerful; but luck turns, he tries again, is perhaps successful, and goes home in an ecstasy of delight with a considerable sum. He is now completely infatuated and nothing can save him. All he possesses is soon gone, and then comes crime. His employer's store suffers, in goods and money—detection follows, and death often ends the scene.

Even the clergy are not exempt from the fascination of the play. They generally could be disguised, but no disguise could screen them from my penetration. I have been astonished at the meanness which seemed to take possession of them. No fear of detection could induce them to leave when thoroughly engrossed in play. I have read guilt in their countenances even while administering at the altar.

There came one evening a young man, merely from curiosity. He kept aloof from the table until his co-partner asked him to bet a dollar. He declined at first; but at length complied, and his dollar won. He let it remain, and won again. This he continued until his dollar, had gained a considerable pile. Great was his astonishment, for the whole affair did not occupy ten minutes. He gathered up his money, and I saw no more of him for a week, when he came and again made his bet. Again fortune favored him, and this time he carried off one hundred dollars.

His visits now were more frequent, and still luck continued, and in the course of a week he must have won five hundred dollars. I am sure that he knew nothing of gambling. It was the strangest case I ever knew. Few could attempt this and succeed, for the advantage is always with the dealer. It caused quite a sensation among the regular visitors, and all desired his acquaintance, as, though there was some secret attending his success.

After awhile his luck began to turn, and fortune was no longer his friend; but the demon of play now enthralled him, and he could not resist the temptation. Night after night was he there; at times winning, at times losing, until gradually his money slipped away, and not only his own but a large sum he had taken from his employer. Never can I forget the haggard countenance, the bloodshot eye, the despairing look he gave as he rose from the table. He staggered out of the room, put a pistol to his mouth, and dropped a corpse.

This caused quite an excitement, and I for awhile I had to close the door; but in a week it was forgotten, and things went on in their usual course.

Can you conceive of a man, such as I have described myself to be, living under constant excitement, witnessing many harrowing scenes with comparative indifference, and yet happy? I cared for nothing but the present moment, and that engrossed all my attention. Gambling gave me sufficient excitement—each day was the copy of the one that preceded it.

But a great change came over me after the death of that young man. The shocking scene was constantly before me, and I could not help accusing myself as the cause of his death. I have been told since here, that he dogged my steps from day to day.

And yet such was my innate goodness of heart, if you will call it so, that I lost no opportunity of doing good to others.

There was a man in New Orleans, who had been active in ferreting out the gambling houses and lodging information against them. He had been told repeatedly that his life was not safe, but he heeded it not; in fact, he laughed at it. I am certain that he had been dogged for some time by one he had informed upon.

One evening as he was returning from his wretched cruise, he was struck from behind by a billet and felled to the ground. He made some noise in falling, which was heard by myself and one of the police, and before any further injury could be inflicted we rushed to the spot and arrested the assailant. Since I came here I have been told that the man was not killed and finally recovered.

About this time a man came and offered to take the saloon off my hands. I agreed to his proposal, and falling in with some going to Baltimore, joined him, and we journeyed on together.

Traveling then was not what it is now. From New Orleans to Baltimore was a long and tedious journey, requiring several weeks to accomplish the distance. I could have gained half the time by sea, but that would have brought up continually before me my daughter's death.

On reaching Baltimore, I called upon my nearest relative, and was shocked at the cold reception he gave me. I asked for no explanation, and we parted, but I soon learned the cause. The wildest reports had come from New Orleans to my prejudice, and I found myself excluded from all genteel society. Maddened by this, I cut loose from all restraint, and plunged into every kind of dissipation. I had determined on a very different course from this; had made up my mind that to be truly happy one must obey the laws of morality, and good conduct; I had seen enough of vice to know that no peace of mind, no real enjoyment belongs to him who is its slave. I, therefore, resolved to become a changed man, and but for the course my relatives pursued, I should have been so, but their treatment to me turned my heart to stone.

I am but a wail upon the troubled waters of life, drifted about by every adverse wind and rippling current; having no choice in the matter—a mere child of destiny.

Yes, I am certain I would have become a better man, had my relatives extended to me the hand of kindness. I needed no assistance from them, for I had sufficient property of my own, but I could not bear up under such unfeeling conduct. I became reckless and indifferent, cared for the opinion of no one; and again launched into the gulf of perdition. A few years found me shunned by all respectable people, the companion only of sharpers, and gamblers. I again opened a faro bank, and was stripped of my last dollar.

Now comes the darkest, blackest part of my life. With property in abundance, I was spared the temptation that attends those in need; was often without a dollar, and knew not where to get one. It was in vain for me to seek respectable employment, I was too well known. Pain would have become the attendant of a gambling house, but could find no such place vacant; often actually in distress for food. I at length took to cards, and no one knew better how to handle them.

Thinking I might do better, elsewhere, I went to Savannah, but, knowing no one, I soon spent what little money I had, and took passage home on board a Yankee schooner. The captain was a surly, ill-natured fellow, hated by all on board, while he, in return, did nothing but walk the deck and quarrel with the passengers.

One day he gave me some abuse, which I answered by knocking him down. He arose in a towering passion, threatening to have me punished for mutiny, which I answered by knocking him down again. He lay prostrate for some time, pretending I had killed him, but as no notice was taken of that, he got up and made for the cabin.

On arriving at Baltimore, he lodged complaint and had me arrested. The passengers were summoned to give an account of the play, and all testified in my favor. He got nothing for his suit, but had the cost to pay. He was a

man of very vindictive feelings and this aroused the most bitter spirit of revenge. He watched his opportunity as I was coming from the theatre, and dealt me a blow from behind that felled me to the ground. I lay insensible for some hours, and even when consciousness was restored, it was some time before I could realize what had occurred; but then, I well knew from whom the blow had come, and I, too, determined on revenge.

About a month after this I fell in with him at a drinking house. He turned pale the moment his eyes glanced upon mine, and quailed before me; but I pretended not to recognize him. He could not feel easy, however, and soon left the room. I followed him at a short distance until we came near a vacant lot. Here was now my chance. At a single bound I was upon him, and before he could utter a word, my knife was in his heart. The affair made quite a noise at the time, but not the slightest suspicion was cast on me.

Original Essays.

For the Religio-Philosophical Journal.

The Devil, and His Use, Article II. BY MRS. MARIA M. KING.

Man is in God's care, whether embodied in flesh or disembodied it; and His care is exercised according to wisdom, and in such an efficient manner as to work out the speediest possible redemption, from all natural depravity. Man on the physical plane has already developed sufficient wisdom, to guard himself and his fellow man, in a degree, against influences whose tendency are degrading; and his power is sufficient to devise means to confine vice to a sphere where it can only exhaust its malignity, in devising schemes which it has no power to execute; or he can protect himself from vicious influences by keeping aloof from them, as he would avoid the poisonous influence of the "Opium" by shunning its vicinity.

Is it possible to so conceive of the Supreme Wisdom that controls and guides man, that it subjects him to devilish influences which it is out of his power to shun? Is God less careful for the good of man in the flesh, than those legislators who devise houses of refuge for the depraved, where they are deprived of the power of going about to destroy or degrade their fellow men? Can it be conceived that there has not been wisdom sufficiently developed in the Second Sphere, to devise methods of depriving the depraved who are transferred there from Earth, of power to scatter the malignant poison of their manias, broad-cast, to the injury of their fellow spirits, and also of men in the flesh?

If progress is the law, and men in passing from the physical to the spiritual state, step upon a higher plane of being, then, surely, the methods of Earth must be improved upon in the Second Sphere, and society there must be effectually guarded against all influences that would further degrade it, on whatever plane it may be; and men in the flesh must be guarded against whatever influences from that sphere might hinder the efforts of guardian spirits for their elevation. Prison-houses, bolts and bars, are not the most effectual methods of restraining vice; as philanthropists begin to discover, as they come into the light from that sphere from whence emanate the blessed influences which, in this day, are accomplishing so much for the elevation of man. There is a power that dwells in that sphere exercise on individuals in the flesh, where the latter have become subject to their influence by development, that is far more effectual, far more restraining, impelling, prompting, and compelling; than any power, man in the flesh has conceived of as effectual for restraining vice or its effects. This is psychology; and spirits exercise it upon one another; as men in the flesh are beginning to do. With such a power, which can be exercised by disembodied spirits as men have not yet learned to exercise it, vice in the spheres can be restrained within such limits that its influence shall not reach to Earth, or to the circles of the sphere where the virtuous dwell, and whose members constitute themselves missionaries to elevate the depraved, by going among them clothed in a panoply of watchfulness and purity.

But ah! say some, you must give scope to the passions of men, or how are they to out-grow them? Indeed, the passions of men must have appropriate scope in order that they may be ultimately out-grown. This is why God, who has, indeed, power to restrain men in the flesh under all circumstances, does not always do it, but sometimes suffers their passions to rage, and spend themselves upon one another; as this world deems this the best method that can be pursued with men on the lowest plane; where they can not conceive of justice, or practice methods for their own protection. Devil's passions men exhibit, and it seems that all the demons from the fabled hell of orthodox are let loose to stimulate them. There needs no such stimulations as long as men show themselves so entirely competent to stimulate each other to deeds of wickedness.

God institutes means whereby to restrain men's passions that they exhaust not themselves upon the innocent and virtuous. These means are developed as men are developed to use them as God's agents. Civilization unfolds schemes of benevolence whereby the degraded are restrained, and elevated, without the necessity of their raging about like "roaring lions" seeking their prey, and devouring alike the just and the unjust. The higher the civilization, the fewer the criminals to restrain; and the reason for this is apparent. It is, that the benevolence of power exercised to restrain vice, does it so effectually, that its seeds are extracted from the soil where they would have sprung up, and yielded fruit if fostered.

The end of good government is the protection of society against all that can degrade, and its elevation by this, and every other appropriate means. A government that cares so little for the good of its citizens that it permits criminals to roam at large, and at their will poison the

moral of society, besides committing acts of violence, is justly stigmatized as an inefficient government, and one that should be speedily displaced by a better. God's government is not such an inefficient one as some men are ready to represent it, since it is His wisdom that actuates men in the physical state to all schemes that have for their object, the protection of good citizens from the consequences of vice, and the reformation of the criminal. His wisdom also prompts the sages of the Second Sphere, to institute means to protect society in the sphere from the consequences of vice, and to elevate the criminal, and at the same time confine vice within the sphere, within such bounds that it can not be propagated to the sphere below.

The proposition, that vice is propagated from a higher to a lower sphere, is contrary to all precedent in nature. The higher reaches down to elevate the lower, and not to depress it further. This is the method from atoms of inappreciable gross substance to spheres of intelligent beings, as all may know who study nature's methods of action, from lowest to highest yet revealed to man. The electric fluids that operate upon a lower form from a higher, are, invariably, higher than their corresponding fluids or grades in the lower; and corresponding grades always co-operate; for by no other method can development be forward. Apply this truth to the subject under consideration, and it reveals the fact that demonical influences are not transmitted from the Second Sphere to the earth-sphere, or from spiritual nature physical. The lowest influences transmitted from the former to the latter, must be of a nature to elevate the latter, by nature's great law.

The demoniacs who have exhibited the phenomena that have led to the conclusion that devils, or what is equivalent, evil-disposed spirits, possess men whether they will or no, have been mediums—individuals susceptible to spirit influences; this can not be doubted; but that they were diseased physically, is as evident, from the testimony adduced from the influence demonical. What does it signify when a strong magnetic healer "lays the spirit" by the use of his hands to soothe the turbulent influence, but that the patient needs a physical magnetism to assist that of the attending spirit to enable the brain to work naturally? What does it signify that soothing influences transform the evil demon into an angel, on being applied a sufficient length of time to equalize the circulation of the nervous fluids in the system?

Ancient, and modern records, will be searched in vain to find a case of "possession," "obsession," where the phenomena can not be safely attributed to disease instead of diabolism. A guardian spirit wishes to benefit his suffering charge in every way in his power, and seeks to impress thoughts upon his susceptible brain. These thoughts come forth inverted, or distorted in every possible manner, coming as they do through the brain of a madman. The insane exhibit the phenomena of a brain acting to send forth distorted thoughts. A mother, for instance, hates her children when she is insane; her diseased brain distorts her natural love, into hate. The frenzy of "possession" individuals is accounted for like the frenzy of the insane. It is not uncommon for insane persons to rave at times beyond control, which at others they are gentle and harmless.

But why is it, men will ask, that the attending spirit does not disabuse the minds of observers as to the supposed origin of the phenomena; and why do spirits encourage the belief in the power of evil-disposed spirits to roam at will like prowling beasts, from whom it is impossible for the unwary to escape? Ask why it is that nature so long concealed from man the object of her destructive agencies, operating since Earth was formed as much as her, so termed, beneficent ones? Ask why God did not tell unreasoning men that Earth was not formed in six literal days, instead of allowing the ancient seer to use the language he did in giving the account of creation? Ask why Moses, or the prophet that wrote the old Jewish law, did not tell the people why swine's flesh and kindred substances should be discarded for food? Ask why Jesus, the prophet of the Christian dispensation, than whom a greater had not lived, caused the people to believe in his Divinity, by his inspired words? Ask why Paul, who was as evidently inspired as Jesus, endorsed these teachings of Jesus? Ask why the prophets of every nation in ancient times claimed so much especial favor of God, teaching that He was especially interested in one nation or people more than another? Ask why prophets in the present day are permitted to teach every system that the wisdom or ignorance of man can conceive? And above all, ask if it is not time that men reason for themselves on questions that interest them as deeply as this question? Is there a Devil—an arch-fiend with whom God divides dominions, or are there hosts of devils, each as powerful to lead men on to destruction as the old Satan of orthodox himself, and these let loose upon mankind, whose eyes are veiled to spiritual things, and who are, consequently, powerless to repel them?

Words For Boys To Remember.

Liberty is the right to do whatever you wish without interfering with the rights of others. Save your money and you will find it one of the most useful friends. Never give trouble to your mother or father. Take care of your pennies and they will soon grow to be dollars. Intemperance is the cause of nearly all the trouble in this world; beware of strong drink. The poorest boy, if he be industrious, honest and saying, may reach the highest honor in the land. Never be cruel to a dumb animal; remember that it has no power to tell how much it suffers. Honesty is always the best policy.

It is becoming the fashion in Paris, for persons following in a funeral procession to light their pipes and cigars.

From the August No. of the Atlantic Monthly.

A Remarkable Case of "Physical Phenomena."

It is proposed to give a plain and truthful statement of facts concerning a very marked case of the phenomena known to Spiritualists as "physical manifestations," regarded by scientific men generally as "tricks of jugglery" and by common sense, practical people looked upon as wonderful natural effects, the cause of which has never been explained.

This case in many respects resembles that of the French Peasant girl, Angélique Cottin, so well described by Robert Dale Owen in the Atlantic Monthly of September, 1834, in an article entitled the "Electric Girl of La Perrière," which (though well authenticated by French Journals) took place twenty years before.

The chief interest which may attach to this article will lie in the fact that the occurrences it describes are of very recent date,—having happened during the past few months, and are susceptible of verification.

Further than this, it may be added, that the writer is a confirmed sceptic as to the so-called doctrine of Spiritualism. Indeed, a careful study of these phenomena, witnessed by himself, has strengthened him in the belief, that to attribute their production to the spirit of the departed is ridiculous folly, delusion, and imposture.

Mary Carrick is an Irish girl, eighteen years of age, who came to this country in the month of May, 1867. She is very ignorant, like the most of her class, but quick to learn anything required. Previous to leaving her native land she had, for a short time lived in a gentleman's family as "maid of all work," and she has always been healthy with the exception of a severe attack of fever occurring a few months before she left home. By a correspondence with the gentleman in whose service she had lived in Ireland, we find that nothing remarkable was ever discovered concerning her, except that at one time she had been a somnambulist, but seemed to have recovered from her tendency to sleep walking.

Immediately on her arrival, she went to live with a very respectable family in one of the larger towns in Massachusetts. At this time she appeared to be in perfect health. She performed the duties required of her in a most acceptable manner, and nothing whatever in her appearance or behavior excited particular remark. She seldom left the house, and at the time when the occurrences we are about to describe took place, she did not have the acquaintance of six persons outside the family. She had lived in this situation about six weeks, when upon the 21 of July, the bells hanging in the kitchen and communicating with the outside door and chambers commenced ringing in an unaccountable manner. This would occur at intervals of half an hour or longer during the day and evening, but not through the night. It was first attributed to the antics of rats upon the wires. An examination showed this to be impossible; though to put the matter beyond doubt, the wires were detached from the bells; but the ringing went on as before. These bells hang near the ceiling of a room eleven feet high. They never rang unless the girl was in the room or the adjoining one, but were often seen and heard to ring when different members of the family were present in the room with the girl. The ringing was not a mere stroke of the bell, but there was a violent agitation of all the bells, such as might have been produced by a vigorous use of the bell-pulls, had they been connected. A careful examination by the writer and others, showed that there was no mechanism or other appliance by which the ringing could be produced. A few days after the bell-ringing commenced, frequent loud and startling raps were heard, which seemed to be on the walls, doors or windows of the room where the girl might be at work. The noises thus produced were quite as loud as would ordinarily follow a smart application of the Knuckles to any article of wood. They were heard by all the members of the family, and many whom curiosity prompted to come in for the purpose of verifying by their own senses, what they were slow to believe. These occurrences increased from day to day, and became a source of great annoyance. The girl, ignorant as she was, and naturally superstitious, became very much excited; and it was with the greatest difficulty that she could be kept in a comparative state of calmness during her waking hours, while in her sleep at night she was continually raving. She wept very much, protested that she had no action in the occurrences, and begged of the family not to send her away, for she had not a single friend in the country, to whom she could go, and none of her countrymen would take her in, for the matter had already become notorious, and they shunned her as they would the Evil One, himself. Several applications were made by professed Spiritualists offering to take the girl, and provide for her; but it was not deemed advisable to place her under such questionable supervision. It was finally decided to retain her, and try to endure the disagreeable phenomena which, as will be seen, were only the beginning of troubles.

It should be stated that the raps referred to followed the girl from room to room, and could be heard in her chamber at night, when she was found to be in a profound sleep. Thus had matters gone on for nearly three weeks, when occurrences of a more extraordinary character began to take place. Chairs were upset, crockery-ware thrown down, tables lifted and moved, and various kitchen utensils hurled about the room. No particular record of these occurrences was made until August 1st; after which time—and until the phenomena had entirely ceased, accurate daily memoranda were noted, from which some extracts are here taken.

On the 3th of August, Mary was washing clothes, when a bucket, having upon it two large tubs filled with water, was suddenly moved several inches. The lid of a copper wash-bowling was repeatedly thrown up, when the girl was not near enough to touch it. These occurrences were observed by different members of the family.

August 6th, Mary was ironing. The table at



which she worked continually lifted itself, and troubled her so much that she took her work to another table, where the same operation was repeated, and her flat-iron, which she left for a moment, was thrown to the floor." This annoyance was always repeated whenever she worked at ironing, and more or less at other times. It was seen by all the members of the family, and other persons. The writer saw the table thus lifted, when neither the girl nor any other person was near enough to touch it. It has happened when a child nine years of age was sitting upon it, and also when persons have tried to hold it down. This lifting propensity seemed to communicate itself to everything movable. The covers to the wood-box and wash-boiler were continually slamming. A heavy soapstone slab, one and a half inches thick, weighing forty-eight pounds, which formed the top of a case of drawers, was often affected in a similar manner.

On the 6th of August, as Mary was putting away the "tea things," and about to place a metallic tray filled with dishes upon this slab, it suddenly flew up and struck the bottom of the tray with such force as to upset the dishes upon it." This was seen by one of the family, and frequently occurred afterwards. The stone would also often be thrown up violently when Mary was at work at the sink near it. On the last occasion that this happened, August 25th, the writer was seated near to it, and watching for the movement, which had been repeated several times within an hour. Suddenly it raised itself, and fell with great force, breaking in two through the centre. Mary at the time being in the act of wringing out her "dish-cloth." Soon after, one-half of the same was thrown to the floor, and the fragments were then thrown out of the house on the ground, where they remained quiet. This peculiarly active stone, it should be added, had, a few days previous, been taken from its place and laid upon the floor of a room adjoining, with a heavy bucket placed upon it; but as the same movements continued, it was replaced in its position for the purpose of noticing the effect, and with the result before stated. It had also, at one time, been fastened in its place by wooden clamps, which were forcibly torn away. It is, moreover, worthy of particular notice, that another soapstone slab, in which the copper boiler is set, and which had become loosened from the brick work, was split and thrown to the floor in like manner; showing that the force, whatever it may be, has a striking effect upon this kind of material. A piece of the same, weighing several pounds, was also thrown into the kitchen from the wash-room, no person being in the latter room at the time. A common cherry table, standing against the wall in the kitchen, often started out into the room, and at one time was hurled completely over upon its top.

On the 20th of August the table movements occurred many times. On this day a large basket filled with clothes was thrown to the floor. A small board used for scouring knives, hanging against the wall, was thrown quite across the kitchen. The doors were continually slamming, unless locked or latched.

August 26 and 27 were very stirring days there being hardly a half-hour of quiet. The rappings, which occurred daily, were particularly vigorous on these days. The chairs and other movables were thrown about; a large wash-tub filled with clothes soaking, was thrown from the wash-room to the floor, and emptied of its contents; a stool, having upon it a pail filled with water, moved itself along the floor; a porcelain kettle, standing in the sink, was lifted over the side, and dropped upon the floor. The movable furniture in the girl's room was so much agitated, that, with the exception of the bedstead, it was all taken from the room for the sake of quiet.

The foregoing are a few, only, of the various phenomena occurring from the 21 to the 27th of August, there being but one day during the whole time, when nothing of the kind took place. On the date last mentioned, the girl was sent away for two days, to observe what the effect might be.

On the evening of the 29th she returned and reported that she had not seen or heard anything unusual during her absence. It should also be remarked that the family experienced no trouble while she was away; but within two hours after her return, the demonstrations again commenced.

It is needless to follow them further in detail. It is sufficient to say that similar scenes to those of the previous days and weeks, were daily repeated from the date of her return, until the night of September 12th, when her nervous system succumbed, and she was seized with a violent attack of hysteria. During the paroxysm, which continued two or three hours, she was in an unconscious state, and could be restrained upon her bed, only by the combined strength of her attendants. After the subsidence of the paroxysm, she slept quietly until morning. For several days she remained in a very excited state, and on the nights of the 15th and 17th there was a return of the paroxysm, but without a loss of consciousness. These attacks were not characterized by any very peculiar symptoms, excepting, perhaps, a very disagreeable sensation referred to the base of the brain. From time to time she would seize the hand of her attendant, and press it upon the back of her head, and at the same time complain of strange noises. She also had severe attacks of bleeding at the nose, which seemed in some measure to relieve her.

From the date of her prostration until her removal to an asylum, on the 18th, no phenomena occurred.

At the end of three weeks she was thought to be sufficiently recovered to return to her work and pity for her condition, as well as a curiosity to observe if the phenomena would return, induced the family to receive her back to service again.

She returned in a very happy frame of mind, and comparatively calm; but it was noticed that she was quite nervous, and would start suddenly at any little noise at all resembling the rappings or movements of furniture which had formerly so much annoyed her, and driven her to the verge

of insanity. But none of the phenomena ever again occurred. She seemed very well, grew very fleshy, and performed her duties with alacrity. Being desirous of learning to read and write, a member of the family undertook the task of teaching her.

She proved a very apt scholar, and made remarkable progress. At times, however, she complained of great distress in her head; but nothing of a serious nature occurred until some six weeks after her return, when, on the night of the 25th of November, she had an attack of somnambulism, it being the first instance of the kind since coming to this country. She arose and dressed herself, went to the room of her mistress and asked permission to go out to clean the outside of the windows. Her condition was at once discovered, and she was with some difficulty induced to go back to bed. She remembered nothing of this in the morning. On the following, and for five consecutive nights, this was repeated. At about the same hour of the night she would get up, go down stairs, usually in her night-dress, with no light, and go about her work. She would sweep rooms, dust clothing, scour knives, go out of doors, cold weather as it was, and brush the steps; sit down in the darkness and study her reading and spelling lesson, and finally, in an hour or two, return to bed. On the fifth night, however, nature gave out, and she again passed into the condition of hysteria. She was again conveyed to the asylum, where she now remains, though she seems to have entirely recovered, and is there employed as a housemaid.

So much for the facts in this extraordinary case—facts well attested and beyond contradiction. As to a theory of the "moving cause," we have none; but we now proceed to give results of observation and experiments bearing upon the case, referring their explanation to those competent to give an opinion. At an early stage of the phenomena, we sought to trace their production to electricity, and the results of some experiments seemed to give support to this theory. It has already been stated that the rappings were repeatedly heard in the girl's room by members of the family who went in after she was asleep. The noises seemed to be on the doors, and sometimes on the footboard of the bedstead, and at times, as they came very loud, she would start in her sleep, and scream as though in the utmost terror.

(To be Continued.)

(From the Communist.)

**Woman's Rights and Communism.**

Woman's Rights can only be fully secured by the adoption of Communism.

Woman has a natural right to the same privileges as man in all the relations of society. She should be allowed to engage in any occupation, assume any responsibility, and perform any duties the same as man is allowed to do, and be subject only to her ability for success in any occupation, the same as a man is subject to his abilities. The laws of our States and of our Government the customs of society, should make no distinction or restriction on account of sex, except only in such respects as the natural capacity and ability of each individual man or woman may require.

But society will have to be completely remodelled in order to secure this condition of woman. To allow woman to vote and to hold office in the Government is a political right, which she is entitled to equally as much as man, but when this is granted, a great deal more will need to be done in order to make her equal with man in her business and social relations. This principle of equality to the sexes will have to be adopted in all the customs of society and in the habits of the people before woman's rights will be fully realized.

It is not politics only that must say, "Woman is man's equal," and politics cannot make her so, until religion, business, the family and society shall also declare it. Politics says man shall not vote and hold office—it makes her pay taxes, but excuses her fighting. Religion says man is the head of woman, as the Lord is the head of man, and that she must be subject to man as man is subject to the Lord—it requires her to support the church, but excuses her from preaching. Business says that woman must support herself by her own labor and business capacity—she may compete with man, (if she can get the chance), but he pays her only half wages; and then tries to keep her in her own peculiar sphere and out of his particular trade or profession for fear she will ruin his business. The family says the man and woman are one and that one is the man; that what belongs to the woman belongs to the man, and what belongs to the man is his own; the woman is required to sacrifice her equality by obedience in consideration of man's protection. And society is made up of the family, business, religion and politics, and it educates and restrains both old and young to conform to these customs—it says woman is by nature more delicate, refined and feeble than man, but it is horrified with the idea of allowing woman to engage in out-door occupations or recreation which would develop her strength, activity and endurance so as to enable her to compete successfully with man.

But all these wrongs will be righted by Communism. In the Communally she will have the right to hold office and to have an equal vote in all its affairs, so that as the number of Communities shall be increased until the majority vote of their members will give them possession and control of the Government, then, if not before she will have equal political rights with man. She will be free in her religious opinions and need not depend for her home, support or social position upon what church she belongs to, nor in fact upon whether she belongs to any church at all. She will be an equal partner with man in all the business operations of the Community—she will have the right to work in any branch of business which it shall carry on, the same as man, and she will be entitled to the same supply for her necessities, comforts and enjoyments from the proceeds of their combined labor and from

their common property. She will be a companion with man, in the mutual enjoyment of their affections—each one seeking the happiness of the other in order to secure their own; but as the home is provided in common by the Community and not by the husband and wife, she works for the Community instead of for him and subject to his orders, she will be independent of any pecuniary necessity to give her hand without her heart, and she will need only to bestow her affections upon him who shall reciprocate it in purity and with kindness and respect; and thus marriage will be perfected by Communism and woman may enjoy equal rights with man in that relation. And society will conform to these true relations—it will encourage all to be free and equal, and to do whatever will make them most useful for the public welfare; and thus woman will become, in place of often being considered an incumbrance, a true help-mate to man, and both will henceforth cooperate for their mutual assistance, improvement and happiness.

**Voices From The People.**

For the Religio-Philosophical Journal.

**The Pennsylvania State Society of Spiritualists.**

TO THE FRIENDS OF SPIRITUALISM IN THE STATE OF PENNSYLVANIA.

The time is near at hand for our annual meeting, the 14th and 15th of this month. Friends, we know there are thousands in our State who are suffering, because there are no organizations; and we hope you will be aroused either to come or send statements to our meeting of your conditions and wants. Let us join heart and hand in the great work of the age. Let us leave your names and your influences, and the good work shall go on. It is mainly through organization that we can become acquainted with each other, and thus join shoulder to shoulder in pressing forward the car of progress. There is a responsibility resting upon us which we must not attempt to throw off. To us is given the work of presenting the grandest truths which the world has ever known. Let us, therefore, resolve that we will do our duty, and that our society shall take its true position by the side of the other State organizations, which are now working so faithfully in the great cause. There are Spiritualists enough, and abundant means in this State, to have several missionaries in the field, who shall spread broad-east over our land the truths of our religion, and philosophy that are not only calculated to bring our friends together, but to bless all the children of our common Father.

On behalf of the Executive Committee:

HENRY T. CHILD, M. D.  
634 Race Street, Philadelphia.

For the Religio-Philosophical Journal.

**A Contrast A Brace of Letters.**

MESSES. EDITORS: Please stop my paper I am a Spiritualist myself, I also believe in the Christian religion and do not wish my family to be contaminated with delusory or atheistical principles.

OWEN, Franklin Co. Kan., Sept. 30th, 1863.

BRO. S. S. JONES: As the RELIGIO-PHILOSOPHICAL JOURNAL proposes to fearlessly espouse the cause of truth and is really on hand for investigating principles, I therefore have a desire to have the reading of the paper, and to put in my mite for its support. The world is evidently filled to overflowing with sophistry and mysticism, yet there is a class of men who begin to look at this fictitious condition with suspicion, and there are a few who begin to feel the need of something more reliable. Then at last begins to be a demand for something substantial and satisfying. There is nothing that is or can be substantially satisfying but philosophy and scientific truth, and there is nothing which will dig out permanent truth from under this mountain of rubbish, but scientific investigation put in operation by logical reasoning. There appears to be a very general feeling abroad in the world that there are further developments of a higher order to present themselves and that the present inharmonious condition of society is to be superseded by a harmonious and peaceful condition. There are very many conjectures about what it will be and how it is to be introduced. The truth respecting this comfortable condition has not yet made itself manifest. It must be evident to the reasoning mind that when the laws of our being are put into practical operation the result would manifest a much higher condition of life. There can be nothing in the way of our enjoying the highest imaginable conditions of life, but our delusive education for the laws of God which are the laws of nature are perfect, and when not interfered with in their operations secure perfection.

If the RELIGIO-PHILOSOPHICAL JOURNAL is really the medium through which an honest and close investigation of the laws and principles of life can be had, if you will send me the paper, I will return you the price of it.

N. P. STEARNS.

REMARKS.

The two preceding letters were received at the same time and opened in the order in which they are given above. We publish them to show that men may be devoted spiritualists and yet widely differ in opinion as to what is truth. But it is "all right" yet we must confess that it is not always quite so easy to make our feelings harmonize with our philosophy. We try to do so and hope to come out conqueror—of self.

Now a word in regard to our beloved JOURNAL that Bro. Wylie fears to have his family read for fear of contamination. How fortunate that his family has so watchful a guardian to think for them.

The Christian religion teaches us to "try all things, and hold fast that which is good." It is true that we do believe in the "Christian religion" in its broadest sense—in the sense in which the gentle Nazarine taught it—in that

sense in which it was so offensive to the devout Jesus.

We recognize a phrase of religion, which harmonizes with all other truths—all known sciences—a humanitarian phrase of religion which recognizes God as a common father, and all mankind as brothers. Such we teach through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL.

We trust that our friends will see to it, that our ranks are kept filled up so that when one like Bro. Wylie discontinues his paper for like causes many more will spring up to fill the breach and enlarge our list of subscribers. We will be true to our convictions of right, and do our duty whatever may be the consequences.

For The Religio-Philosophical Journal.

**Spiritualism in Minnesota.**

BY N. H. SWAIN.

DEAR JOURNAL: Saturday and Sunday the 25th and 27th ult. were glorious days for Minnesota. On those days was inaugurated the grandest and noblest work ever undertaken by her people, the inauguration of a new spiritual era, which promises the destruction of death with its gloomy consequences and the enlightenment of all her sons and daughters, in the time into a knowledge of our divinely beautiful Harmonical Philosophy. The track is laid and the rolling stock already on the move.

I felt impressed to send you a brief account of our recent State Convention, a brief one only is necessary as you will as soon as practicable (perhaps may already) have the full proceedings through our corresponding secretary.

Subsequently to the formation of our Rice Co. Association of Spiritualists, constituted mainly of persons from Faribault, Morrisstown, Cannon City, and Union Lake, we instituted a series of meetings at these several places which proved so inspiring as to encourage and embolden us to make call for a State Convention. It so happened that simultaneously with our promptings others in different parts of the state were also inspired with an impulse and a faith in the achievement of the same object. Consequently after a brief correspondence a hasty call was made and our convention convened.

I can assure you and the readers of the JOURNAL that the expectations of the most sanguine were more than realized.

At an early hour on the morning of the 26th, so large a number had gathered from different sections of the state, as to assure each and all of a "feast of reason and flow of soul,"—a glorious pentecostal season. And such our meeting proved. The convention was organized by calling Esq. Bangs of Mankato to preside and Bro. Train to the secretaryship. In the selection of these Brothers, convention was fortunate. Bro. B. with characteristic ability, presided over our deliberations with dignity and credit. Brother Train applied himself to his duty with all possible devotion and ample ability. A state organization was established and resolutions passed bearing upon the "great interests of our cause." These sessions each day, consisted of inspirational lectures through mediums; recitation of poems, songs and debates or conferences. Notwithstanding we had only two speakers from abroad the time did not half suffice to either digest all subjects of interest, or exhaust our speaking talent. Indeed, this could not be done since the angelic hosts were with us with their superhuman power of inspiration. I think it was remarked by Sister Logan, that she had met in similar conventions elsewhere but never witnessed the exhibition of better talent, or higher toned and more spirited meetings.

The two days did not suffice and the convention was continued till noon of the 28th, and then adjourned to relinquish the hall to the use of the executive committee board.

Our association recommend through the executive board the holding of quarterly meetings of said association at different parts of the state also auxiliary associations in each county and town. It has also placed two missionaries in the field through whose services and through the renewed hope and courage which our convention has inspired, sustained by angelic ministrations we affirm with full assurance of faith that our cause must ride triumphantly till the sentiment uttered by the president of our association, in response to a call at our last breakfast, must be most fully realized.

It was this:

✓ THE SPIRITUALISTS OF MINNESOTA

May the sunlight of their beautiful philosophy never set; but shine on with ever increasing effulgence and power, till not a ray of error either theory or practice is left to afflict mankind.

Of the merit of our several mediums and speakers, I may not speak, since I would not reflect upon the one by complimenting the other. The very variety of our mediums and speakers added interest to our meetings and were alike important to our cause.

Need I say more. The clouds of error are dispersing, our horizon being illumined with the sunlight of our new Spiritual and harmonical philosophy, angelic assurances attend us on every hand and promise success. Truth is mighty and must prevail.

We work then, brethren not as one who beateth against the air, but with our feet firmly based upon the foundation of imperishable truth. Our cause cannot fail. Upward, then friends, and brothers to bask in the sunlight of the spiritual heavens that descend to greet us.

I close knowing you will soon have full particulars of our Convention.

N. H. SWAIN,  
Union Lakes, Rice Co.,  
Minnesota.

For The Religio-Philosophical Journal.

**Dr. J. P. Bryant, the Great Healer Letter from, Dr. W. C. Brusson.**

S. S. JONES, Esq.

Allow me through the columns of your paper to pay a tribute to the wonderful powers which control Dr. J. P. Bryant, the great healing medium.

During the past eight months I have been

afflicted with dyspepsia, attended as usual, in severe cases, with torpidity of the liver and sympathetic affection of the heart, lungs and adjacent organs, producing great mental suffering, despondency of mind, nervous prostration and unequal circulation, causing cold feet and hands, cold-night sweats, pain in my sides, back and shoulders, general debility and emaciation.

The nervo-vital action being greatly disturbed, a dejected state of mind followed by an exceedingly distressing nature, in fact, so intolerable that I was obliged to resort to powerful stimulating medicines for temporary relief, which ultimately aggravated the disease. Being a disciple of Escalpinus in both Allopathy and Eclectic systems of medicine I resorted to the various supposed remedies set forth in the Materia Medica, and after swallowing great quantities of drugs without obtaining relief I was, at last, obliged to abandon business expecting that my labors on earth, in the material body, would soon terminate.

During the fore-part of last July, as a dernier resort, I concluded to go East and visit the sea shore, although I was so feeble that I could hardly get to the cars. Within a few days after arriving in New-York city I was deeply impressed to visit Dr. J. P. Bryant, at No. 325 West 34th street, who had the reputation of being one of nature's healing agents. Although, by this time, I had nearly lost my faith in everything on earth, to relieve my suffering, I called upon Dr. Bryant, who was an entire stranger to me and without asking any questions of me, he took hold of my hands and immediately described my feelings, and stated the cause of my indisposition and announced, to my astonishment, that he could restore me to health, which he accomplished, after a few treatments, by the laying on of hands without the use of any medicine.

This gratifying result has caused me to lose faith in the so called science of medicine and drugs for the restoration of the sick and afflicted.

Believing that the time will soon come when the laying on of hands will supersede all other methods for restoring the sick to health again.

I remain, yours respectfully,

W. C. BRUSSON.

**Science Confirming the Vision of Clairvoyance.**

Nearly a quarter of a century ago A. J. Davis, known at that time as "The Poughkeepsie Seer," while in a state of independent clairvoyance (see "Nature's Divine Revelations," pp. 159, 309, et seq.) describing the origin and constitution of the sun of our solar system, said: "There is an accumulation and agglomeration of particles thrown from other spheres. Its gaseous composition contains Heat, Light, and Electricity." The internal portion of the Sun is an immense mass of liquid fire, evolving an atmosphere of heat, light and electricity.

About the same time, in 1846, M. Arago first saw these rays protuberances (atmospheric) which he described as "reddish flames which sprang out from the surface of the moon during an eclipse." Until 1821 these protuberances were by all astronomers thought to belong to the moon. The clairvoyant was not, therefore, impressed with the then prevailing astronomical notions while describing the fiery condition of the sun and its atmosphere. Now let us read what the astronomers have discovered during the recent eclipse:

"One of the astronomers sent to India by the French Government to observe this magnificent eclipse, telegraphs that at the point he was stationed he observed it under the most perfect conditions; that at the moment when the moon interposed and covered completely the view of the sun, he was able to obtain a good view of the famous 'rose-colored protuberances,' which have been the vexed question of astronomers, that he found them of a gaseous nature and belonging to the sun. He further added, 'The spectra was most remarkable and unexpected.'

From the observations taken by these gentlemen there can be no doubt that the problem is now solved, several varied experiments proving in a most conclusive manner that the corona merely consists of incalculable particles in a high state of combustion."—Paris Correspondent of the New York Times, Sept. 27, 1858.

In the "Stellar Key" Mr. Davis says that the enveloping stratified spirit sphere, denominated the "Summer Land," will one day be seen and demonstrated by the telescope.—BANNER OF LIGHT.

**Happiness.**

It would form perhaps one of the most amusing, if not the most instructive chapters in poetic history, to compare the various opinions expressed by the inspired respecting happiness.

He who dwells in a lonely valley believes happiness resides in a crowded city among company and books, while he who sings among the rattle of other men's chariot wheels, and the smoke of ten thousand chimneys, fixes the abode of happiness by the side of some "purling brook—be-side a green hill, where the wind is ever fragrant, and the voice of nature alone is heard. The highborn bard, sick of the hollow courtesies of polished society, sighs for pastoral solitudes, where bowers never fade, and flocks never stray, and beauty is never out of blossom; the shepherd bard, on the other hand, who has to wander over moors and mountains, half choked in winter with drifting snow, and half scorched in summer with burning suns—who has to smear and clip his flocks, as well as keep them from the fox, and save them, too, from smothering in a snow wreath, envies the opulent, and longs to be a lord. There was some sense in the remark of a Scotchman "now is beautiful in its seasons," exclaimed, "Aye, nae doubt it was beautiful to you, sitting with the rich wines and the lassies of Jerusalem sitting aside you; but had ye been a poor stane-mason, ye would hae said na such thing."



Religio-Philosophical Journal

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OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

JOHN W. SMITH, P. S. JONES, EDITORS.

FOR THE TERMS OF SUBSCRIPTION SEE PROMISES AND PROSPECTUS ON OPPOSITE PAGE.

ALL LETTERS AND COMMUNICATIONS INTENDED FOR THE EDITORIAL DEPARTMENT OF THIS PAPER, SHOULD BE ADDRESSED TO S. S. JONES. ALL BUSINESS LETTERS TO JOHN C. BUNDY.

Drawn 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

A PROTEST.

DEAR BANNER.—At the last National Convention, I had the honor, though absent, of being appointed on a committee to carry out measures for State and National Lyceum-organizations. Accordingly I signed a call, which was subsequently sent to me, for a Lyceum Convention, to be held in Philadelphia in November. But on due reflection, I wish to enter a protest against the movement proposed by the Rochester Convention, and to withdraw from any co-operation therein.

It is my conviction that the Convention, though loyal to the Lyceum interests, made a mistake in the separating the Children's Progressive Lyceum from the American Association of Lyceums. In the first place, a strong and vigorous parent organization has no moral right to shove an infant and dependent bud out in the cold, and bid it come to fruitage as best it may. That, surely, has a thoughtless, if not a hard and selfish look. In the second place, the young Lyceum cause ought not to be burdened by a cumbersome organization, when its interests could be better served by a reasonable degree of attention on the part of the parent cause.

Yours for the Lyceum, MARY F. DAVIS.—BANNER OF LIGHT.

We most heartily approve of our sister's protest. The Lyceums should no more be separated from our national, state and local organizations and their fostering care, than should parents and children be separated, during the minority of the latter. The one should lend aid and strength to the other. While the Lyceum will adorn and give zest to Spiritualism, Spiritualism, in turn, is the soul of the Lyceum. They should be one and inseparable in continued action and ultimate design.

There is an overwearing anxiety among many spiritualists to imitate old theological institutions by establishing similar organizations for controlling the opinions, faith and acts of spiritualists; and while it is done under an avowed intention of leaving the utmost freedom of thought and belief, and while there is an element, in our conventions sufficiently strong to enter a protest and prevent the adoption of creeds and sectarian dogmas in faith, yet the tendency is continually manifested to put forth opinions in the form of resolutions which shall, and will be used to define the faith of spiritualists; all which is but an earnest of a tighter bond to be adopted in the future.

We protest against such movements at their inception. No one who has watched the movements that have been made at the last three National Conventions can doubt that such is the tendency.

The movement at Cleveland one year ago to ostracize mediums, for physical manifestations, was the result of plottings to that end, and for which a committee was appointed at the Providence Convention. It exploded at Cleveland; but another movement equally obnoxious to the principles of spiritualism, was put forth under, and received the sanction of that convention, etc. The organization of a secret order. It too died—still born.

So to some of the measures adopted at the Rochester Convention were equally unwise.

Spiritualism is not to be bought or sold, nor confined to a few. It is sown broad-cast and is peculiarly the birthright of the poor. The field of labor is as broad as humanity, and every spiritualist should lend his, and her, undivided efforts to right matters of house. Let our influence be felt in promoting Lyceums, and local organizations and the common schools in every district. Let no one be cowardly about entering his and her protest against sectarian innovations in our common schools, by diligently inculcating liberal sentiments in home circles. We want nothing less than a broad free platform that comprehends every reform.

Let us have organizations for business purposes only. We ever have, and ever shall enter our most solemn protest against any and all measures to bind, or in the least degree to fetter the freedom of thought or expression thereof. Let Spiritualism in all its phases receive the fostering care of its adherents, but let no pecuniary reward be required to be paid for a voice in our deliberations.

Let us tender unto Caesar the things that are Caesar's; but the gospel of the angels is for the poor as well as for the rich, and should be heard; and inspired tongues should be allowed to speak in our conventions, when selected for that purpose, by the local, State or National organizations without an invidious or pecuniary fee—five dollars, or any other sum.

We feel called upon to speak plainly upon this subject. We believe, we know, the great public heart—the great soul of Spiritualism, will stand by this sentiment.

Shall it be said that because mediums, or others, who have a word of truth to utter in behalf of the angel word, or the cause of Spiritualism in a local or State Society, shall be forbidden to do so because they have not paid a fee to entitle them to a membership, in a National Organization? Nay, nay.

Again, we repeat, we are glad that our sister Davis has put in her protest upon the Lyceum question. More protests will be heard upon this subject we opine.

We have no fault to find with the members of the National Conventions, and doubt not that they did that which they believed to be for the best—that they, like other men and women, are liable to err, and that they did err upon many important points, we have no doubt.

It is our business, as it is the business of every Spiritualist, to canvass all of these questions and express our highest convictions of what is right upon the subject.

We owe no allegiance to any power on earth or in the Heavens, but our own highest convictions of truth—the God within. That, alone, with due respect to the judgement for others, we obey.

We have no pride in preconceived opinions. We try to live for to-day—using the past to guard against the shoals and quicksands that may exist in, or near, our pathway, yet unexcused; for nothing is lost by the individual or collective follies of spiritualists. Experience is the greatest and best teacher. If we would, as an order, become secularized—fossilized the powers of the invisible world, which has brought us, as a people, into existence, would thwart it—aye, would disintegrate any organization tending thereto as it now "shakes the dry bones" of Old Theology.

FRONTIER DEPARTMENT.

Our readers will be pleased to learn that Bro. E. V. Wilson has kindly volunteered to take charge of our new Department, and all will agree that no man could be found better adapted to that position.

In two senses he is the man to fill a Frontier Department. His labors on the frontier or in the new States have far excelled those of any other person, and among that most enterprising and intelligent class of people, who are so actively engaged in building up new States, and developing the resources thereof, he is a general favorite. It may be said he is held in the same high estimation by the masses wherever he goes, be it East, West, North or South, but of late his labors have been more especially active in the new States—the Frontier.

Secondly, Bro. Wilson is a Frontier man in the most important sense. He stands foremost in our ranks as a medium, and as a lecturer. He takes the position of an advanced guard—not a "forlorn hope," exactly, for he is full of hope and trust in the powers that accompany him. He storms the strongholds of old Theology and carries them at the point of truth, which is like a two-edged sword cleaving in twain old errors and superstition, until it stands agliss with wonder and astonishment. The Priests go out to hear him, not singly, but frequently in platoons, armed with Bibles and theological dogmas, believing that these weapons will be sufficient potent to secure the defence of their ramparts from his assaults. With these weapons and the hands that wield them, he is perfectly familiar, and turns them upon Old Theology until her ministers flee from him, warning the people to beware of so dangerous a man—But alas, alas their power to rule the people has gone—The people laughed the Priests to scorn, while they listen with the closest attention to angel teaching through Bro. Wilson.

He will in the FRONTIER DEPARTMENT, give our readers much of his every-day experience. Not a day passes that he does not see, and converse face to face with spirits. Much that he sees and hears will be faithfully reported, and published in that department.

We feel confident, that this movement in the way of progressive improvement of our beloved JOURNAL, will be most heartily approved of by an appreciative public.

COURTESY NOTES.

Among the several friendly notes and greetings from our many cotemporaries, was the following hearty one from the BANNER OF LIGHT:

We are glad to see this able cotemporary again appear in its original size and power, and under the guidance of S. S. Jones, Esq., going forth with its doubled pages to its great and good work in the glorious cause that engages us all more and more earnestly as we become more acquainted with its benefits and blessings. If the thousands of able Spiritualists in the West will take hold and help Mr. Jones, he will make his paper a powerful, useful, and most efficient instrument in spreading the truths of our new philosophy, a religion of life, of death, and of immortality.

The OHIO SPIRITUALIST also lays us under tribute to it by the following highly complimentary and timely remarks:

This paper comes to us this week, enlarged to double its former size, on a better quality of paper, and improved every way. Brother Jones, has undertaken a gigantic task, not only in building up his paper anew, but retrieving the fallen fortunes of the R. P. Publishing House. No enterprise ever set out with brighter prospects, and none ever sank so hopelessly, yet our brother has been ever hopeful, and seems about realizing his ardent desires. The prayers of every reformer must be for his success. The JOURNAL with its enlargement enlarges its field of view; now promising to become cosmopolitan, covering arts, science, literature and the news of the day; in short becoming in the West what the BANNER OF LIGHT is in the East.

For which our brothers of the quill have our most heart-felt thanks.

The SPIRITUALIST says: "No enterprise ever set out with brighter prospects, and none ever sank so hopelessly." You are right in this. Our prospects were bright until the evil hour came, in which Mr. Jones was betrayed by those in his own household—those, to whom, he alone, had given position and bread. But thirty pieces of silver, or that which was supposed, by the betrayer, to be its equivalent, has been potent in more instances than one. Upon the subject of our betrayal, we have said but little—much has been said by our betrayers. Many of our readers are doubtless familiar with a certain circular issued by the then editor and president of the SPIRITUAL REPUBLIC, with certain other names appended, of as little importance; making great promises that they were about to, and soon would publish a paper. Also breathing marvelous threats of legal prosecutions, &c. Occasionally, through some obscure channel, the same

element finds vent in a spirit of unkindness worthy only of the author. But we have, in an experience of many years, learned that hollow pretensions, unaccompanied with visible results, amount to but little—that works are all potent—and that time ever brings the right upper most. So we choose to work on, owing no man ought but good will, leaving those who have done us, and still wish to do us and our enterprise harm, to reconcile their conduct with the principles, which they, in common with us, profess. However "hirculean" the task, with the aid of friends in Spirit-life—good contributors and plenty of praying subscribers, which we hope to have, we will make our enterprise a success.

A VERY COMMON OCCURRENCE.

EDITOR OF THE JOURNAL: I hope you will correct and excuse mistakes, which may appear in this communication. I have written in much haste.

A large proportion of our correspondence comes to us with a similar request. Each correspondent thinking that "it will be a small matter for Mr. Editor to correct and revise my manuscript. Few unacquainted with the drudgery and routine of the life of an editor and printer, think that on a given day twenty or more similar requests may be made to us. But such is oftentimes the case. Therefore we beseechingly and politely request our correspondents and contributors to spare us all the revising they possibly can.

These suggestions do not apply alone to new or youthful contributors. For this day we were compelled to lay aside a manuscript from an old and valued contributor, who is an author of more than thirty years standing. Hereafter we hope that each contributor will rather be enabled to say: "Mr. Editor, I have carefully re-written and revised my manuscript to save you that trouble and expense, knowing that your time is greatly occupied, and that your position is one of great responsibility and perplexity." For which we shall be much obliged and their articles much more likely to escape mangling.

MUSIC HALL MEETINGS.

Mr. Hoagly spoke at this Hall, morning and evening, on Sunday, the 11th inst. By request she spoke upon the subject of the Second Coming of Christ, in her morning discourse, and continued her remarks upon the same subject in the evening.

This was a subject upon which this Sister was pre-eminently at home, and therefore it received at her hands that careful and reasonable scrutiny that sound argument and ripened judgment ever dictates.

MANIFESTATIONS IN ST. LOUIS.

Peter West, the well known, and lately wonderfully developed medium, of this city, has lately been on a visit to St. Louis; where he both pleased and astonished those who had sittings with him. We have received a full account of the manifestations witnessed in his presence while there, which we may have to defer until another issue, as it came too late to warrant its insertion in this number.

THE SPIRITUALISTS OF IOWA.

Our Iowa friends, with those in Minnesota are wide awake and thoroughly imbued to do something for the cause of Spiritualism.

A very profitable and interesting Convention has lately been held at the city of Des Moines, a full report of which the reader will find in another column; which it would be well to read as it embodies many good ideas and suggestions.

LIBRARY HALL.

Mrs. Nettie Colburn Maynard delivered two discourses for the First Society of Spiritualists at this Hall, on last Sabbath, the 11th inst. The attendance in the morning was not large, but in the evening she was greeted with a good audience. We did not learn the particular topics of her discourse.

She speaks in the trance, and makes quite a prepossessing appearance on the platform in her capacity as a public speaker.

MUSIC.

We are now offering new inducements to such as want musical instruments and printed music. By applying to this office by letter any information upon the subject will be promptly given. See advertisements in another column.

A CHOICE NUMBER.

We have endeavored, as we always do, to make this number of the JOURNAL an excellent one. We are still enabled to give our readers extracts from Frank's Journal, which are, if any difference, even more than usually interesting.

DR. CLARK'S SPIRIT MEDICINES.

Will be found advertised in another column, and are said to be equal to all that is claimed for them.

SEWING MACHINES.

See advertisement in another column.

GRANT'S VIEW OF THE PRESIDENCY.—Gen Grant lately said to some friends who wished to detain him in Washington until after the elections: "I have a horror of these political jobs, and I don't think my presence here can be at all necessary. Just look at it; I shall have to remain a prisoner in Washington during four long years, to date from March next, and you would deprive me of a little holiday before undertaking that hard labor, more crushing even than the rest. No, no; I need to go and recruit myself awhile among the mountains; and I am going to Galena to wait the result of the election."

Said a member of a church to another, "I can give five dollars for this object and not feel it." "Then," said his companion, "give ten and feel it."

See our Book notices in this number of the JOURNAL.

Literary Notices.

THE NORTHWEST FARMER, is the title of a beautifully executed monthly Magazine of Rural Life, published simultaneously at Chicago and Indianapolis, by the "Northwestern Farmer Co. T. A. Beam and T. A. Taylor, Editors, Mrs. M. C. Beam Associate Editor.

We have not seen a more beautifully executed Magazine devoted to the agricultural interest. The typography and embellishments are artistically executed and the paper on which it is printed on is white and clean.

The matter contained in the number before us is well written and deeply interesting to all who take an interest in Agriculture or Horticulture, and who is so destitute of taste as not to do so. The Magazine has nearly completed its third volume. Until recently it was published only in Indianapolis.

Terms \$1.50 per year. Address N. W. Farmer Co., No. 57 State Street.

SMOKING AND DRINKING, is the title of a new little volume of 157 pages, 12 mo. By James Parton, Ticknor & Fields, Publishers.

This little volume is republished from the Atlantic Monthly, and abounds with facts studded with jewels of thought, which renders it highly pleasing to all classes of readers, and is well calculated to do a vast amount of good.

The following subjects are ably discussed: "Does it Pay to Smoke—By an Old Smoker."

"Will the Coming Man Drink Wine?" "Inebriate Asylums, and a Visit to One." Price fifty cents.

HUMAN NATURE, a Monthly Record of zoistic science and intelligence, embodying physiology, Psychology, Spiritualism, Phisology, the Laws of Health and Sociology. "An Educational and Family Magazine. London, James Burns, Progressive Library, 1 Wellington Road, Camberwell S.

This invaluable European cotemporary in reform and in the investigation of truth, science &c., &c., should have received an earlier notice at our hands. And we can not now offer any other apology than that in the hurry and press of business, incident to the life of an editor and publisher, the duty was overlooked, forgotten, and unintentionally omitted.

It is a periodical, that is in a cosmopolitan sense, every way worthy of the support and patronage of the scientific, thinking, investigating and reformatory public in every quarter of the globe. We feel that we could not speak too highly of it, and cordially welcome and recommend it to our friends and readers.

LIFE'S UNFOLDINGS, OR THE WONDERS OF THE UNIVERSE REVEALED TO MAN.

Is the title of a new work fresh from press. By the Guardian Spirit of David Corless. S. S. JONES, Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

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

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all life; and the laws of his being to such an extent that he is the grand ultimate of all life's unfoldings.

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

The next sub-head treats of "gravitation, organization &c., the author says: "We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto."

On page twenty-four the author treats of the way mediums paint licenses, in the true order of the development of the arts and sciences.

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

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful law of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Soul's Life-sustaining Principle?"

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could indulge in a book teeming with such sound philosophy and upon such obscure subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 81 Dearborn Street, Chicago, Ill.

VINE COTTAGE STORIES.

LITTLE HARRY'S WISH OR PRAYING SOLDIER.

BY MRS. H. N. GREEN. Author of "Lidas Tales of Rural Home," including "Helen or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I was a Black," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle," etc., etc.

THE LITTLE FLOWER GIRL AND THE ORPHAN'S STRUGGLE.

By the Same Author. S. S. JONES, Publisher. RELIGIO-PHILOSOPHICAL JOURNAL OFFICE, 81 Dearborn St. Chicago, Ill.

The above named little works of about thirty pages each are fresh from the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries.

Mrs. H. N. Green is one of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Children.

All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

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

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

Personal and Local.

The elder Dumas is writing a romance from the incidents of Adah Menken's melancholy life.

The officers of the Iowa State Spiritualist Association have our thanks for the excellent manner in which they prepared the manuscript-report of the State Convention of Iowa.

Mr. Emerson, Mrs. Julia Ward Howe, Henry James, and other prominent people of similar tastes, are to read articles of interest to the Boston "New England Women's Club," during the coming winter.

John B. Gough started on a lecturing tour on the first of October which will not end until the first of May. He has already declined over 800 invitations, and made a score or two of engagements for the years 1869-70.

The Prince Imperial of France is very fond of dancing. His religious training has not been neglected, as is evident from the following which is credited to him—"When I am Emperor, I will have every body perform his religious duties; I will not have persons without religion."

Young Dumas threatens to dissect artistic and literary life in Paris, as he has already shown upon social life, in the preface to a collected edition of his theatrical writings. It is said he proposes to paint a morose on the fact that his father after forty years of labor is not in circumstances to cease work.

Mrs. H. B. Stowe is small and slight in figure with delicate features, full of intellectual refinement, and quiet grace of manner which, though perfectly unobtrusive, speaks the lady at all times, and would always make her recognized as a person of high culture.

Gail Hamilton says of the New York seamounts: "All sufferings pitiable, but I cannot spend all my pity upon these forty thousand women in New York, who are annoyed, hindered and injured by the incapacity of foreign servants, but whose lives might grow smooth and peaceful through the advent of forty thousand intelligent American servants."

Our Minister to China, J. Ross Browne, and party, have arrived safely at Yokohama, and left that port for Shanghai on the 28th of August.

After Whalen, the condemned assassin of Dr. Arny Mc Gee, had been returned to his cell, under sentence of death, he danced a hornpipe and sang a song.

Napoleon employs a corps of men in Paris whose sole duty is to keep a watchful eye on literary men to find out the pseudonyms of each and record anything suspicious.

The Savannah Republican publishes a card, signed by Mr. William H. Smith, calling for relief for the family of the late John J. Audubon, the celebrated naturalist.

An actor 75 years old, and thoroughly "up" in such roles as Hamlet, Othello, etc., was admitted to the position of "old man" in the Detroit poor house, a few days since.

King Theodore's son is to be carefully trained for the Indian civil service. He said to be a boy of uncommon quickness, and will have no difficulty in passing the examination.

Colonel Fitzgerald, editor of the Philadelphia City Items, has another new play, "Wolves at bay," nearly ready for production. The Colonel has written five plays during the past year.

The admirers of Leigh Hunt have been for years trying to raise sufficient funds for a monument to the memory of the poet. Eighty pounds are still wanting to complete the required sum-



LATEST NEWS.

SAVANNAH, October 14.—The steamer San Salvador arrived this morning with the remains of Hon. Howell Cobb. The Mayor and Aldermen, members of the bar, and many citizens, received the body at the wharf, and escorted it to the Central Railroad depot, where a special train carried the remains to Athens, Ga. Flags were flying at half-mast.

FOREIGN.

LONDON, Oct. 12.

Despatches from Madrid state that great interest is manifested in Cuba, in regard to the representation of that Island in the New Government of Spain, and also in regard to the abolition of slavery; and the action of the Constituent Cortes on these questions is awaited with great anxiety. The Ministers promise Cuba equal liberties with Spain.

The Daily News says there is no doubt the protocol of a treaty prepared by the American Minister will be approved by the English Parliament and by the American Congress.

It is announced that British mails will go forward by the Hamburg line after October.

LEGON, Oct. 15.

Minister Burlingame, representing his Celestial Majesty, the Emperor of China, wins friends personally and for his mission daily, and the attacks made by a portion of the London press on the Chinese and American treaty and the objects of the Embassy generally, have ceased.

MADRID, Oct. 15.

The Provisional Junta assure of the adhesion of Lersundi, the Captain General of Cuba. Despatches were sent to him by steamer, which left Cadiz on the 2d, which it is believed will remove all doubts had of hesitation on his part as to the course to be pursued.

The Junta has issued another circular urging the extinction of all religious corporations.

The internal taxes on home or foreign wares have been abolished.

The Spanish Junta has seized the property of the Jesuits and abolished the order.

MADRID, Oct. 15.

Forty-eight cities being all the administrative centres, adhere to the Junta and monarchical principles. Seven cities have denounced the clergy, and all denounce religious orders.

The meeting of the Cortes has been fixed for December 15, so that representatives from Cuba and Porto Rico may appear.

The Junta has removed the Bishop of Huesca and the Bishop of Urgel, who are accused of having aided the recent Carlist demonstration.

The Catalonians have petitioned against the reduction of the customs tariff.

The army will be exempt from the new tax about to be levied.

MADRID, Oct. 16.

The Central Junta has issued a decree, declaring that all children born of slaves, after the 7th inst., shall be free.

A decree ordering elections for the Cortes in the colonies will soon be issued. Slaves will not be permitted to vote. The Colonial Deputies will be allowed to propose a plan for the abolition of slavery. Free schools in Spain have been reopened. The estimates of the Bureau of Public Works are only half those of last year.

In the appointment of Deputies for the Constituent Assembly, the Spanish Colonies are entitled to send four representatives.

PARIS, Oct. 16.

The Eschere asserts that General Prim is intriguing to gain the prime power, but that Espartero, who is daily exalted in Madrid, disapproves of the influence of General Prim in the Government, and will do his utmost to thwart his designs.

The Gaulois predicts that the European powers will soon recognize the Provisional Junta as the de facto Government of Spain.

HAYASA, Oct. 12.

Captain General Francisco de Lersundi has issued a proclamation to the inhabitants of Cuba and to the army here announcing the creation of a Provisional Government in Spain, and acknowledges the same. He invites all to join him in allegiance and loyalty to that authority, and recommends all to peaceably await the course of events. The proclamation has been well received.

HAYASA, Oct. 13.

Captain General Lersundi has not proclaimed for the Provisional Government in Spain, but will maintain order and the laws. He says he is a loyal Spaniard only retains and govern the island as a portion of the Spanish dominions, irrespective of parties governing the mother country. He claims to protect the life and property of citizens, and will impede any demonstration of any faction, and preserve the peace.

A little girl, who was walking with her mother, was tempted by the sight of a basket of oranges exposed for sale, and quietly took one; but afterwards stricken by conscience, returned it. On her return home she was discovered in tears, and being asked the cause of her sorrows, replied, sobbing, "Mama, I haven't broken any of the commandments, but I think I have cracked one a little!"

A very little girl said to her mamma one day: "Mamma, do let me dress more plainly." "Why, so dear," said her mamma. "Because I read in the bible, 'The Lord hateth a proud look,' and you know how fine clothes often make me feel."

The Oregon Legislature has adopted a memorial asking Congress to subsidize the branch of the Union Pacific Railroad, leaving the main trunk in the neighborhood of Salt Lake, striking across to the Columbia River, thence to Portland, and thence to Puget Sound.

Amusements.

"Midsummer Night's Dream," which has been nightly produced, at McVicker's Theatre, for nearly a score of nights, is still attracting crowded houses. In reference to it we can say in the language of a contemporary that Chicago owes much to the taste of Mr. Jefferson, in selecting, and the enterprise of Messrs. McVicker and Myers, in producing, so superb and thoroughly artistic a spectacle in "Midsummer Night's Dream." While admiring its results, it is difficult to realize how much of real art, ingenuity, experience, labor, and expense are required to present a spectacle of this kind in all its complements and finish.

Remember seats can be secured six days in advance.

Full houses have greeted the production of Boucicault's Thrilling Drama, the "Long Strike or the Working men of Manchester," at Col. Wood's Museum, which was produced for the last time on Saturday, the 17th inst. And on Monday, the 19th, the New Irish Drama, "Paul A. Dhuil," will be put on the boards of this Theatre.

Monday, October 19th, C. D. Hess & Co., in produce, at Crosby's Opera House, Fox's Grand Fairy Trick Pantomime, entitled "Humpty Dumpty," consisting of wonderful tricks and laughable mishaps; which will produce a grand rush again for the Opera House.

Arlington's still receive their full share of the lovers and seekers after amusement. The return and reappearance of Rollin Howard, the Burlesque Prima Donna, has again added new interest to this already popular resort for amusement.

PEN AND SCISSORS.

How to be at home in the best society—Stay at home.

An electric shock—Painful intelligence by telegraph.

Can a man who steals wool be called a cordwainer?

The most thoroughly lost children—Those that never are born.

If shoemakers are not radical, they are at least addicted to extreme measures.

Some very bad stories think they are tragedies because they are murders of the text.

An affected singer at a concert, the other night, was told by a wag in the audience "to come out from behind his nose and sing like other people."

Public Meetings.

Lecturers and Mediums Convention.

The time of holding the Lecturers and Mediums Convention on the first Wednesday and Thursday in November at Buffalo, N. Y. has been changed to the second Wednesday and Thursday in November. All the speakers and mediums and they only are invited. The Convention will be held at Locum Hall, corner of Court and Pearl street.

JOHN MATTHEW, Pres.

Missionary Movement in Illinois.

As heretofore noticed, our State-Missionary, the well known and eloquent speaker and medium, Dr. R. C. Dean, will enter upon his field of labor the coming month. His route of travel during October will be along the line, and vicinity of the Alton and St. Louis R.R.

Those desiring his services should apply immediately by addressing the Secretary of the Missouri Bureau, or Dr. himself at his residence in Rockford Ill., P. O. 1909. Entertainment and a room for him to speak in all that is required of the friends.

J. N. MARSH, Secretary.

Kansas State Convention of Spiritualists.

The Spiritualists of Kansas will meet in Convention at Topeka on the 24th, 25th and 26th of October 1868. J. M. Peckler E. Y. Wilson and other prominent speakers are expected. Ample provision for entertainment of friends will be made. All are cordially invited.

For order of the Executive Com. of State Association of Spiritualists.

R. S. TENNEY, Cor. Sec.

Meeting of the Illinois State Association of Spiritualists.

To the Spiritualists of the State of Illinois: In pursuance of the action of the Third Annual Illinois State Association of Spiritualists, a State Convention will be held in Springfield on Friday, Saturday and Sunday, October 23d, 24th and 25th, 1868. The Association will convene in the Springfield Hall on Friday at two o'clock a. m. Each local society is entitled to two delegates, and one additional delegate for each fifty members or fraction of fifty members over that limit. A cordial invitation is extended to the Spiritualists of this State to meet for the purpose of united action. Spiritualists let us all come to this meeting, equipped with the noble resolve to labor for the benefit of humanity.

MILTON T. PETERS, Pres.

W. F. JARVIS, Sec.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers. The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

NEW BRICK MACHINE.

PATENTED JULY, 1868.

For one day—common labor only required—worked by temper clay—makes 500 per hour, \$12—by horse, 300 an hour, \$200—1,200 an hour, \$400—by steam, 2,000 an hour, \$500; 3,000 an hour, \$700.

Bricks fired sooner without floors—may be exposed on the hillside, anywhere—no washed bricks.

DRYING TUNNEL.

For drying in twenty-four hours, Bricks, Fuel, Vegetables, Brooms, Corn, Hops, Lumber, Pea-Nuts. Bricks moulded one day go into the kiln the next, all the year.

HOP BLAST KILN, by which one-half the fuel is saved; 20,000 bricks have been burned with 15 cords.

HYPOZYME SEPARATOR, which pulverizes the clay, and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

For further particulars, in a pamphlet (with outline, enlarged) giving full instructions on brick setting and burning with wood or coal, address, sending 25 cents.

FRANCIS H. SMITH, P. O. BOX 150, Baltimore, Md.

AURORA BATHING HOUSE, CORNER of Spring and La Salle streets, will be sold with fixtures in good order, 8 bath rooms, spring water running into the house, heated by steam boiler, room for family use of 10 or 12 persons, facilities for laundry work, and also electrical apparatus, steam bath, etc. Price, \$5,000. If not sold before the 25th, will then be sold at auction.

MRS. ANNA JAMES WILL GIVE PSYCHOMETRICAL demonstrations, directions regarding the cultivation and use of spiritual gifts, with counsel from parapsychic spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or book of life. For advice and demonstration, \$2.00. For examination and prescription, \$1.00.

430 P. O. Box, Chicago, Ill.

SEWING MACHINES

Having made arrangements with THE MANUFACTURERS, of all the best style of SEWING MACHINES we

Will Furnish

any one of the best style of Sewing Machines at a lower price than the regular rate, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, for the regular price of the Sewing Machine, give you the machine, but will send

TEN DOLLARS

worth any of the books advertised in our Book List, or the Edison-Pantograph, JACOBI, or a pair of work, at regular rates, as a premium on instruments to buy machines through our agency.

All who want TO HELP US AND THEMSELVES, will buy through our Agency.

Address, S. S. JONES, Drawer 9023, Chicago Illinois.

PIANOS.

And all other kinds of MUSICAL INSTRUMENTS.

At greatly reduced rates.

We are now prepared to furnish our friends with almost any style of PIANO, MUSICAL INSTRUMENTS, from the Manufacturers, and PRICED VERY LOW, in direct from publishers and deliver the same at the express expense only. To the purchasers residence here, or to any other place, at a low rate, freight or postage, and at LOWEST RATE, they can be purchased of the regular dealer.

We have a competent faculty of Musical Instruments, to select the very best, of the kind ordered, and to assemble.

EVERY MUSICAL INSTRUMENT which we sell is warranted to be perfect of its kind.

We shall from time to time give particular descriptive advertisements in this column and elsewhere in the JOURNAL, of popular Pianos, Melodions and other Musical Instruments which we have for sale.

Now is the time for our friends throughout the NORTH WEST

who are in the want of MUSICAL INSTRUMENTS

OR FIRST CLASS Popular Books or Pieces of Printed Music,

to obtain the same free of expense, freight or postage, and at the same time

Aid us in our Work

We will at all time guarantee Entire Satisfaction

to all who will grant their patronage.

WILLIAM KNABE & CO

PIANOS.

Price List.

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He shall give His angels charge concerning thee.

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INVOCATION.

Thou immutable principle, Truth—Thou that bringest peace and harmony upon every heart—Thou that bringest joy and gladness to the oppressed—Thou that art ever present, and only waiting for a perfect recognition—Thou that art in the raging ocean and in the clear blue dome above—Thou that art in the gigantic rocks and in the pebbles upon the shore—Thou that art in the acorn and in the full grown tree of the forest—Thou that art in the breast of the little songster as well as the eagle that soars aloft—Thou that art in the violet and the rose—Thou that art within the breast of the infant, an immortal germ, as well as in the breast of the advanced in years.

Unto Thee as a principle would we call the attention of all humanity. We feel that with a sense of Thy presence all will be enabled to look upon the various changes and experiences as a part of their unfoldment, steps in the grand march to a higher and more perfect condition of happiness; and that in order to obtain that happiness we must be developed to a perfect understanding of that germ that has ever been within our breasts.

Within that germ lies the treasure of all happiness. May we all feel Thy invigorating influence, that we may be quickened in perception and reason from the center of intellectual power, attained only by our experience in the past. May we ever realize that all is in accordance with Thy wisdom, and that Thou in Thy power will bring us to an understanding of ourselves that we may know more of Thy might and wisdom.

QUESTIONS AND ANSWERS.

QUESTIONS BY PROF. WORTHEN, STATE GEOLOGIST OF ILLINOIS.

Q. If man springs directly from the lower orders of the animal kingdom, did he spring from existing or extinct races, and from one or more species?

A. As we understand the origin of man and his existence upon the earth, we reason in this wise: The first crustation upon earth's surface was the mineral, then the vegetable, then animal life in its different formations, some of course higher than others; for it was one constant progression until it reached that stage in which was brought forth the human species. We feel that that first state is nowhere now to be found in its original condition. We look upon the laws of nature as progressive, and being progressive, there is no retrogression of her works, but one continued line of progression. We would say that they were existing, yet not in the same form; not extinct, because there is nothing lost in nature. To your external senses they might be extinct, but not to the spiritual. Man is the minimum and God the maximum—the Spirit of all life.

Q. If man's immediate progenitors are now extinct, to what living forms were they most nearly allied?

A. My brother, they are not extinct in spirit, only in form. In man is every form of life below him—he being the highest, is enabled by his senses to comprehend every form and manifestation of life below and around him.

Q. We once listened to a lecture by a medium in this city, in which the controlling influence contended that man had always been an inhabitant of the earth, and consequently is not a development from the lower orders. Why are such unphilosophical spirits permitted to control mediums?

A. Freedom of the expression of thought upon the spiritual plane is far beyond that on the material plane. The spirit manifesting himself, and giving his ideas in regard to the origin of man, gave them as he, with his capacity of reasoning, was enabled to. No doubt his highest ideas were given to you in truth and sincerity. There are many spirits that give forth ideas that are contrary to the natural laws as developed by scientific principles to man upon earth; yet upon other subjects they will advance ideas that result in good to humanity. My brother looks upon that philosophy as absurd, and yet he must look in mind that there are individuals upon earth that would look upon his philosophy as being as absurd in its every feature as he looks upon that philosophy as absurd, and yet he must look in mind that there are individuals upon earth that advanced by the spirits to whom he refers. Each individual looks and reasons from his own standpoint, and that is well. As fast as they are enabled by the law of progression to comprehend the higher laws—the laws by which they are governed—they will do so.

Q. Of what elements is man's spiritual body composed?

A. The spiritual body is composed of that which is real only to the spirit. No one in the material form can fully comprehend the spiritual body, for it is with the material that you take cognizance of things while upon earth, but upon the spiritual plane you look upon them with the spiritual sight. The spiritual body is not taken on at the change called death—on the other hand it is only a laying off from the spiritual body of the material, which enables you to see with spiritual eyes and comprehend the spiritual powers unencumbered by the material covering or body.

Q. Are those elements liable to change, like the grosser ones that compose this physical body?

A. No, we do not think that they are. There is no such marked change as in the change from the material to the spiritual. Yet as the spirit is unfolded in wisdom the more beautiful in expression will be the spiritual countenance and the spiritual body.

PAUL J. COLTON.

I have been thinking, my friends, about faith without works, and works without faith; and I have come to the conclusion that one is essential to the other in order to accomplish the desired object. I have had faith to believe that I could come here, and yet have not set myself at work to come until now. And with a few words, not such as you would expect from one who has passed from earth to heaven, I will tell you how I look upon life, upon earth, and life upon this side of death. I feel that a certain length of time upon earth, whatever may be the experience, is necessary for the proper unfoldment of the spirit. We always existed in spirit, and that spirit was obliged to manifest itself through an external covering in order to become recognized as an individual.

Hence you will see the necessity of having an existence upon the material plane, and also of an experience, in order that we may understand more fully the powers that are within us. By the experience of earth we learn forgiveness, kindness, love, wisdom and truth, and, as I said before, though we always existed in the spirit; yet we have to be brought to the external that we may become conscious of our existence. Through this material existence we are to be brought forth upon this side of the river of death, individualized by many changes which ultimate in good to us. I find those spirits that enter upon this plane of life who have had the most severe experience upon earth, are the most intelligent in regard to the powers and ability of the human soul. Little children possess innocence and not wisdom—innocence for the child and wisdom for the grown up man or woman. Wisdom we derive from our experience upon earth. I believe that it would take longer to develop the human soul to a full understanding of its powers and capabilities on this plane of life, than upon earth. I know that to you it seems as though life was a burden at times; yet from each experience you will become strong and learn wisdom.

Truth is a power, yet it is not recognized alike by the children of earth. What is truth to one might not be so to another—so in proportion to the development and unfoldment of our immortal souls, we understand more what we are, and what we are to be. The different spirits that have manifested themselves through the different organisms have all told me their experience, and it was a truth to them, but not to me for the reason that I never had experienced the same.

Now that I have endeavored to hold control of this organism, and find that I have the power to do so, in a measure, I shall within my soul know that the communion of spirits upon the spiritual plane of life is possible with you upon the material plane. I now look back and see the good, and the purpose in every disappointment and sorrow that found a resting place in my heart. The sufferings of mind and body were all necessary in order for me to know what amount of strength there was within my individualized spirit. It will not be necessary for me to recall the different experiences to your memory, for when you read this your mind will go back instantly—you will travel in spirit over them all. Bear in mind that I cast no regrets upon any of them. Feeling as I do, I know now that they were necessary to me. Do you remember that I often wished that I had died when young, so that I might have spared myself all that suffering; but now I see the necessity of it all. I would not have passed to this plane of life in my infantile moments for all the happiness that I had ever dreamed of. Again I say innocence for children, but wisdom for men and women. I see and know of all through which you will have to pass, and I look upon it as necessary for you with the organization that you have, in order that you may become immortal souls. Bear this fact in mind, that in order to become an individualized immortal soul you have first to be born upon the earth sphere, and with that covering that is given you at birth which makes you an individualized being.

Herein lies the necessity for the different experiences through which we pass to become conscious of the power within; that power is the spirit. Through that covering that spirit has taken upon itself, comes the experience.

You have only to look at the externals of individuals to have an idea of their varied experiences. Let us be thankful that we are so constituted as to be enabled in time to look upon this as a necessity—a necessity for our unfoldment to the higher life. Again, my friends, the higher life is within, and we are constantly attaining it by our experiences. You will see in my position that I cast no reproach upon any one. Although there are as many different experiences as there are different faces, yet the spirit within is a part of the great Living Power, infinite in goodness, and given to us all.

When you reason thus you will have no fears of the change, death. Cast no regrets upon the past, but praise the Father of all for the bright future. You will pass on through the various changes until you reach that high exalted position where sorrow and disappointment can never be found. Again I want to impress it on your minds that it is from within and not from without that you attain to that plane of life and happiness. Let your faith be with your works in that attainment, and ever bear in mind that how ever different may be the experience of another individual, yet it is not your duty to blame or reproach. Faith in obtaining happiness, without reason and works, is of but little worth. It would be like a life without experience, if possible. Look upon me as still striving to obtain a higher life, being happy and hopeful—trusting in the watchful care of Our Father, and patiently waiting to welcome you upon this plane of life, that we may go on together in our development, looking upon all things as being in accordance with the great moving principle. I am ever wishing for your happiness, and am near you when it seems the darkest; although I am not perceptible to your external senses, still I am near you in spirit. Although I withdraw

my influence or power from this organism, yet I go not away in the distance. I remain your friend, Paul J. Colton.

For the Religious-Philosophical Journal.

Life and Experience in the Spirit World, by the Spirit of Mary Moore.

As you have repeatedly requested me to give you a history of my early life, of my death and experience in the spirit world. I shall now comply hoping it may prove a benefit to you, and many that now live on earth.

I was born in the state of Connecticut, in the city of Hartford, in the year one thousand eight hundred and twenty-one, of wealthy and influential parentage, and was tenderly reared and educated in the most thorough and approved manner for females at that day. My natural abilities were considered superior to the mass of minds that was in attendance at the schools. Hence it is to say, that the pride of my parents prompted them to educate me in the very best manner with all the accomplishments of the age. When I arrived at the age of seventeen my height was somewhat taller than the medium, form, fine and fully developed, eyes dark hazel, hair dark brown, nose of Grecian mold, mouth of usual size, lips full red and delicate, eyebrows regular and arching, forehead rather high and full, expression of the face animated and in fine considered by my friends beautiful. My disposition hopeful and confiding with a strong desire for literature and poetry, love entered strongly into my nature, and when I saw one that I thought pure and worthy I loved most passionately and devotedly, and I felt and thought that, that love should be returned as fervently. My parents doted upon me and I in return loved them most sincerely and truly, I was indeed the principal object of their affection and pride, for I gave promise of future greatness as well as usefulness, thus I came to maturity, or what the world calls maturity. But what a grand mistake the world, has made for I now know it requires an eternity to mature and develop our true nature. An eternity to educate ourselves, to become conversant with the great laws and principles of nature.

When I was near my eighteenth year of earth life I became acquainted with a young gentleman of rather a fine and prepossessing appearance. He it was I thought would make me a congenial companion for earth life. He was or appeared to be very effcient and devoted to me. It was true his intellectual faculties were not just what I desired but his external appearance was fine he had some accomplishments and much flattery to be professed to be truly devoted to me, and the natural result was I soon found myself deeply and passionately in love, for I was of a very confiding and affectionate nature, and supposed all that he said was true and from the heart. But all this I kept a secret from my dear parents and friends. Oh what a fearful mistake I then made, for had I concealed this in this as I did in every other matter, I should have avoided the terrible abyss I was soon plunged into. The reason why I did not was this, I soon discovered that my parents did not place so high an estimate upon his worth as I had done. Thus matters progressed for a time. At times I thought I could discover that his love was not that pure and devoted nature that I thought it should be, as my own was. But I would soon banish the thought and chide myself for entertaining it, and cruel on my part for thinking so. But time wore on and he finally proposed marriage and I accepted.

Then it was I thought all was right and his motives had been pure and true, and he worthy of all my love, and I then loved him more passionately than I had ever before. But Oh what a fatal mistake I had made, for I soon found that while he was paying his attentions to me, he was affianced to another. This was hinted to me on several occasions but I refused to listen to the story, believing it false, done to injure his fair character. But I was too soon compelled to believe; for a friend placed a newspaper in my hand, containing the marriage notice to another in the City of—Then a blindness seized me. I was paralyzed, my blood ceased to circulate in my veins, my brain reeled and I sank lifeless to the floor. How long I remained in that situation I know not. But when I returned to consciousness I felt that some dreadful calamity had happened to me, and after a time the whole matter flashed through my mind. He had deceived me, he had proved unfaithful to me and had forfeited all the affection and respect I had had for him. But I will not denounce nor heap epithets upon him or condemnation, but leave it all to his own conscience for he has already sufficient to make a hell in his own bosom. I now entertain no revengeful feelings towards him, and may Our Heavenly Father forgive and shower blessings on his head. For since I have entered the spirit world I find all these things has wrought out for me untold good, and was just what I most needed to purify and spiritualize my nature and prepare me to enjoy the great blessings of the spiritual world.

But I have digressed. When as I said I returned to consciousness I was bewildered in mind for a length of time, at first it appeared like a horrible dream dark and terrible, but by degrees my mind became restored to its normal condition. Then the whole truth flashed through my soul. Oh such a horrid and unearthly sensation I then felt, language cannot express the soul anguish I then experienced. I had not previously permitted myself to think for a moment, that his soul could be so base as to woo my pure love, and to forsake me and wed another; therefore the shock came with such wondrous power that it paralyzed me and shocked my whole nervous system; the effects of which I never recovered, as the sequel of my history will prove. My whole nature was changed from that hour. From the cheerful gay and happy disposition that I had before exhibited, I became morose gloomy and dreary, from the gay circle that I had always before moved in I instantly withdrew, or if I did through the solicitations of my friends mix in society and appeared in any degree cheerful, it

was all affliction, and as soon as I could possibly withdraw I invariably did so, and resorted again to my secret chamber, or to field or lawn or some secluded spot, there to brood over my terrible and unhappy condition. At times revenge would be uppermost in my thoughts, my whole soul would be wrought up to a frenzy, then the calmness of despair would come over me. Oh how I desired to dwell upon this dark and gloomy theme, for it brings back to my mind the terrible agony of the soul that at times took entire possession of me, and wholly unfitted me for every duty. My mind became a wreck as it were, I was no longer the lovely and intellectual Mary Moore that I was prior to this soul crushing event. But I will not dwell upon this dark and dismal subject.

Continued next week.

Reported for the Religious-Philosophical Journal.

Iowa State Spiritual Association.

Agreeably to a call of the Secretary of a temporary organization of spiritualists, delegates met in Turner's Hall, in Des Moines, on Thursday, Oct. 1st, 1863, and were called to order by B. N. Kinyon, Esq. Norman Rundles, of Bremer Co., was appointed President, B. N. Kinyon, and H. C. O'Brien, of Des Moines, Secretaries.

A business Committee was chosen, consisting of A. C. Edmunds, of Newton; Harrison Augir, of Fayette, and Edwin Cate, of Exira. Convention adjourned.

AFTERNOON SESSION.

Opened by an invocation from Harrison Augir.

By mutual consent the subject of Organization came up. The unanimous favor of which it was met led to the appointment of a committee, to draft and present a constitution. Said committee to report the following morning. It was composed of the following persons: Edwin Cate, of Exira; A. C. Edmunds, of Newton; Peter Hammond, of Warren County; Mrs. Mary Aylesworth, of Newton; and Mrs. Mirely, of Des Moines. Convention adjourned.

THURSDAY EVENING SESSION.

Opened by Edwin Cate reading a poem; afterwards song and music by the choir. Invocation by A. C. Edmunds.

O. H. Godfrey, of Council Bluffs, took the speaker's stand, and addressed the Convention upon the subject of spiritualism, for a full half hour; occasionally burning with the eloquence of a modern Cicero.

At his close Edwin Cox, of Wisconsin, spoke for an hour, kindling in the hearts of his audience a warm gratitude and love for humanity—a speech which will live in the minds of his listeners through life. Convention adjourned.

FRIDAY MORNING SESSION.

Convention called to order by President Rundles.

Invocation by Harrison Augir. Committee called to report on the constitution—deferred until afternoon session. A committee was then chosen on resolutions—B. N. Kinyon, A. C. Edmunds, and Mrs. A. Constock, of Oskskloosa.

A general conference was now had, speakers limited to twenty minutes time. A little confusion here arose, occasioned by W. W. King, Universalist minister, charging the spiritualists with being arrogant and bigoted,—that they claimed, as a body, they were the founders of the ideas of progression, which they had no lawful right to do; and that they were common with his church for past ages. Harmony again being restored the Convention adjourned.

AFTERNOON SESSION.

Convention opened by B. N. Kinyon reading a communication from Allamakee County, which communication was moved to be recorded in the minutes of the Convention.—Adopted.

J. P. Davis, of Des Moines, then addressed the Convention on spiritualism and Organization. His remarks were very interesting, and found an attentive listener in every person in the house.

The committee on constitution was called upon, and the report was submitted to the Convention. After much discussion the following was adopted by a majority of votes.

CONSTITUTION.

We, the undersigned, feeling the necessity of a united effort for the more efficient diffusion of truth, and the elevation of humanity, do hereby agree to the following rules of organization:

- 1.—This Association shall be known as the Iowa State Spiritual Association, and shall hold annual meetings at such times and places as the Executive Committee shall determine.
- 2.—The officers shall consist of a President, two Vice Presidents; a Corresponding and a Recording Secretary; Treasurer, and an Executive Committee, which shall be composed of the above named officers.
- 3.—There shall be a Board of Trustees, consisting of five members, which shall control all moneys, funds, or property of any kind which may come into possession of the Association, and shall be empowered to make such rules or by-laws for their own actions as they may deem best, provided they are in accordance with the will of the Association.
- 4.—It shall be the duty of the President of the Association to preside at its public meetings, and also, at the meetings of the Executive Committee, to exercise a general oversight of the interests of the Association, and see that its will is executed.
- 5.—It shall be the duty of the Vice Presidents to act as assistants, or proxies of the President; and in case of his disability to assume and discharge his duties; and in the absence of the Vice Presidents, the meeting shall appoint a Secretary pro tem.
- 6.—It shall be the duty of the Corresponding Secretary to conduct the correspondence with all similar organizations; to issue all calls for meetings at the order of the President, and to

be present at all such meetings. The Recording Secretary shall make and keep a permanent record of all the doings of the Association and its agents.

7.—It shall be the duty of the Treasurer to receive and pay out all moneys according to the Executive Committee, but he shall pay no moneys without a written order from the President, countersigned by the Corresponding Secretary; he shall keep a true and just account of all moneys received or paid out, and make an annual report of the same to the Association.

8.—It shall be the duty of the Executive Committee to carry out the purposes of the Association, to the best of their ability.

9.—Any person may become a member of this Association by signing these Articles and contributing to its support.

10.—This Constitution may be altered or amended at any annual meeting of the Association, by a majority of votes. Convention adjourned.

FRIDAY EVENING SESSION.

Convention opened by music from the choir. Invocation by Harrison Augir.

The Convention was then addressed by A. C. Edmunds, upon the "duties of the hour." That "it was the duty of every soul to come out of the darkness into the broad light of truth as was revealed in the Harmonical or Spiritual Philosophy.

Mrs. Patterson, of Des Moines, then took the Speaker's stand, and spoke upon the same subject; an exhortation which will live in the minds of the audience for years;—that the "duties of the hour" was to love one another, to lift up fallen humanity, and minister to the needs of those in want. Convention adjourned.

SATURDAY MORNING SESSION.

Convention called to order.

A finance committee was chosen, composed of the following persons: Edwin Cate, S. A. Kelsey, of Des Moines, and Mrs. Mary Aylesworth.

Committee on resolutions was called upon to report. The following was submitted to the Convention, and adopted.

DECLARATION OF PRINCIPLES.

Holding that happiness of the individuals of mankind of all races, colors and conditions is the ultimate of all the principles and forces of God and nature; that to this end all principles and forces are subordinate and conspire through universal and unchangeable laws; that manifestation in the body, or this life, (so called) is the rudimental individualized sphere or condition of mankind; that man individually takes on, or finds his constitution, and also the circumstances and conditions by which he is surrounded and connected, at birth, without volition or choice, and consequently, not blamable therewith, nor meritorious therefor; that the wisdom of God and nature, forbids the implanting in the constitution of man, needs not susceptible of being profitably supplied; that the earth and its resources, the elements and the unfolding universe are the supply in common of such needs, and equal thereto; that reason and intelligence, manifested in the constitution of man are co-ordinate with other principles for his happiness; that ignorance and misdirection in the use of reason and intelligence, substitution of incompatible laws, forces and principles, unfavorable circumstances and conditions are causes of unhappiness and inharmonious to be outgrown in progression and unfoldment under the guidance of wisdom and exercise of impartial and distributive justice; that we can in this rudimental sphere assist and facilitate this outgrowth by conforming to the laws of physical health, cultivating purity of mind, avoiding and removing, so far as we can, individually and collectively, all frictions, collisions, contacts, absorptions and abstractions in society, engendering unhappiness, harmonizing duty and interest, that is, subordinating interest to duty, recognizing the whole human race as our brotherhood, and the whole habitable globe as our country; that each has an equal right to take up and supply his or her needs from the common stock furnished by God and nature for all; that to render ourselves and our fellows happy is the most honorable, acceptable and God-like office we can perform, and the highest worship as well as duty we can consume; that we must lift up suffering humanity, supply their needs and lead them into harmony with the divine principles in their constitution and surroundings; that within each individual of humanity is the divine essence or principle of goodness or God, and that its manifestation outward can be better obtained by love and kindness than by persecution and punishment, hence, we must labor through love and kindness to draw out this goodness of God, and by no means expect or obstruct its outgrowth; that so called death is but the unfoldment or outgrowth of the divine essence or principle of goodness or God in man—the immortal soul—into a higher and better sphere, and, when not unfaithfully sought, to be welcomed with gratitude as the crowning event of this rudimental sphere; that the use of the sexes is reproduction of their kind, and affinitization and union as each and equal counter parts of each other; that each one of the male sex will find an each and equal counterpart in the female sex, and vice versa; that when the each and equal counterparts affinitize and blend the marriage is eternal; and such marriage will occur in this or the succeeding spheres; hence, we believe that monogamy, or only one true marriage of the sexes, is settled by the divine laws of God and nature, and essential to the fullest happiness of the individuals of the different sexes, and so called "free love," "polygamy," and indiscriminate sexual indulgence, improper and hurtful substitutions for true marriage; that spirits of the so called dead do now, as in past ages, communicate with the living in this rudimental sphere, intelligently and understandingly, manifesting a tender sympathy and undying love, as well as proving the immortality of the human soul.

Individually thus holding until the good or God within shall manifest better and higher formulas thereof, for progression and un-







