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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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م موجوع هم مشاهر ومعاملة منها من الله الي المراجع المراجع منها الله المراجع منها و معاملة المراجع المراجع المر 1930 - المراجع هذا مراجع المراجع المراجع عنه المراجع بما مراجع منها المراجع المراجع المراجع المراجع المراجع الم S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, MAY 29, 1869.

Biterary Department.

GOLDEN RAYS.

EY DE. J. K. BAILEY. Life is not a "fleeting shadow;"

Life labig with beauth s now, Life will bring no awcotcat blassings. If we but our spirits how

To its noblest, grandest mission -Of the good that we can do ; If we but allay the forrow Of each heart-the' faise or true.

Then lot not thy soul be rusted With the cankering flow of hate: But screnely bless each wanderer From the path of rightful state.

Calmiy pour the healing unction, Ofunselfish, trusting love, Into the heart of every mortal-Golden sunshine from above.

Free thy soul from all incumbrance Of the fogs, so damp and cold ; Enwreath thy brow with sweatest flowora; Fill thy heart with joy untold,

Thus attract undying friendship From each misconceiving for " Love begots its kind " forever-Hate will e'er return but woe.

Thus the golden rays of love light Will o'erspread each heart and home; And no canker of the soul-life E'er will rust the burnlahed domo

the scrutinizing glance of the stranger upon entering the hall. "How is the invalid, Mrs. Williams?" inquired Alfred Tracey.

"Poorly-poorly. "We have called to see her-Mrs. Tracey and I," said the young man.

elovenly and repulsive. Mrs. Tracey felt an in-

voluntary shudder stealing over her as she met

"Walk up stairs, sir-up stairs. Her room is in the third story—the first door on the left side after reaching the head of the stairs. Shall I show you up, sir ?"

"It is unnecessary, madam. You are Mrs. Waters, I presume, the mistress of the boardinghouse?

"Yes, sir: the servants have gone out this evening, and have left me entirely alone."

"In the third story, Mrs. Waters?" "The third ctory, sir-the first door to the

left." The hall and stairway were well lighted by a lamp suspended from the ceiling in the first

story. The stairs were handsomely carpeted. Mrs. Tracey experienced an inexplicable mis giving as she mounted the staircase, arm in arm with Alfred Tracey. The young man opened the door which had

been indicated to him by the mistress of the house, and ushered Mrs. Tracey into the apartment. It was a parlor or sitting-room, neatly and even elegantly furnished. Toward the right, at the distance of eight or ten feet from the entrance just described, was another door leading to a small inner room, apparently a bedchamber.

A handsome lamp, with a ground shade, was burning upon a small mahogany work-stand. Alfred Tracey closed the door, and requested Mrs. Tracey to be seated.

Where is Mrs. Williams, Alfred?" said the lady, surveying the apartment. There was an expression of deep humility on

souls exhale in perpetual kisses." The young man paused, treathing with emo-tion. His eyes, though teartal, beamed with fiery, passionate glauces. "Have you finished ?" repeated Mrs. Tracey,

with forced calmness ; " or do you seek, by prolonged insult, to drive me to modness?" " Insult ?" shouted Altred Tracey, rising to his

feet ; " have I insulted you ?" "Grossly-unpardonably."

"Is my love an insult? My love, ardent, powerful, unchangable, an insult? Avenge yourself!" continued the young man, sinking again upon his knees and unsheathing a dirk knife which he carried in his bosom, the handle of which he extended toward his companion. Plunge this weapon in my heart, and avenge yourself upon one to whom life without love is valueless.

Mrs. Tracey took the dirk from the hand of the young man, and glanced at its keen, glittering point.

"You deserve to dle, Alfred," said she, slowly and emphatically; "but I am no executioner. You are the first being who has dared to breathe in my ears the language of insult and of infamy. You have abused my friendship and confidence. You, my husband's brother, have dared to talk to me of love! I leave you to your own reflections on the baseness and hypocrisy of your conduct," continued Mrs. Tracey, advancing toward the door of the apartment, with a look of unutterable soorn and contempt.

Alfred Tracey sprang to the door, turned the key, and extracted it from the lock. "Unlock the door !" said Mrs. Tracev, in a

one of command, "Never, until you consent to be mine,"

"Yours!" exclaimed the lady, pausing within few feet of Alfred Tracey; the tone of her voice, her attitude, the expression of her countenance, displayed the uncontrollable disgust and contemptuons defiance of an insulted woman. "Yes, mine !" replied the young man with a sneering, demoniae smile. "You have seorned the imploring slave. Perhaps it will better please your pride to be compelled to submit to merciless tyrant. We are alone. Do you understand me?" alone. You shall be mine-tonight." The speaker advanced a step or two apparenty with the design of clasping the person of his intended victim. Mrs. Tracey did not recoil from her position, but she clenched firmly the handle of the poignard, and said, with superb haughtiness of manner: " Touch me with your polluted hands, if you dare!"

"Let the woman pass, Luke." "I warrant you.my boy," muttered the tailor, "If you say it, the devil and all his imps may pass. Good night, Miss, and a pleasant walk by starlight."

Dark as was the night, and lonely as seemed the narrow street, the s use of relief experienced by Mrs. Tracey on reaching the open air, was great beyond description. Not that she had cowered or quailed in the presence of Alfred Tracey of the followers of Jack Highflyer. But her pride and delicacy had been deeply wounded. She had been decoyed into a house of vile repute. She had, been compelled to listen to unmanly threats and infamous proposals. She had been exposed to the coarse taunts and buffoonery of a gang of rowdies. The atmosphere she had breathed within doors had appeared to her heavy, oppressive, pestiferous.

Mrs. Tracey paused an instant on the paved sidewalk, uncertain what course to pursue. A man, who had been concealed in the angle formed by the front wall of the building and the massive stone steps, approached her and whis-pered rapidly, yet distinctly: "Yonder is a cab in waiting for you. The

gentleman who escorted you hither is perhaps detained by the rioters, but the cab driver will convey you safely to your residence. Do not hesitate to avail yourselt of his services. As for me, madam, I shall never betray your secret." Strangely, fearfully, in the ears of Mrs. Tracay sounded the whisperings of that well-re-membered voice, the voice of Wilfred Montressar.

No word or gesture of recognition escaped her. She ventured no reply, offered no explanation. She moved silently toward the carriage. As she seated herself in the cab, she glanced almost instinctively towards the house of assignatu a.

The figure of Wilfred Montressor was blended inseparably with the shadow of the imposing editice. He stock motivaless on the spot where Mrs. Tracey had left him, but she saw him not. The cab-driver mounted the box and drove rapidly away. The premises of Mrs. Waters were still the scene of clamorous disorder. The violent intrusion of Jack Highflyer's squad had kindled the anger of the mistress of the house, and her stormy objurgations were as fitful, as furious, and as trequently repeated, as the gusts of a terrific north-easter.

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more furiously.

"Be quiet, for a minute," said Jack Highflyer seriously. "You hire this house completely furnished of old Josh Grayson, at a round rate "To be sure, I do. What of it?" "Nothing," replied Jack Highflyer, whistling;

nothing at all. Bring out your champagne." " One bottle, Jack ?"

"One bottle for this crowd ?" said Harry Wilson, with a loud laugh. "A hamper, old la-

'Two or three bottles, mother Waters," said Jack Highflyer. "Enough for one round among the boys, and then we'll clear out." "Will you, Jack, positively?"

"As sure as my name is Jack Highflyer," said the leader of the squad, glancing carelessly at his comrades.

Mrs. Waters took a lamp from the mantlepiece, and remarking sulkily ; "The wine is in the cellar," left the apartment.

"Now fellows," exclaimed Jack Highflyer, we'll have a bit of sport at the expense of old Josh Grayson, before the old woman gets back. Open the folding doors."

"Beautiful carpets, these," continued the lead-"Out with your knives, boys, and do as I do."

Jack Highflyer strode up to the wall of the front parlor, followed by his comrades, and lean-ing forward, placed the point of his bowie knife upon the carpet,

"Steady, steady," he remarked, walking slowly backward, and pressing the point of the knife continually to the floor

When he and his comrades had reached the lower end of the back parlor, there were a dozenstrips of carpeting lying irregularly upon the parlor fl wr.

"This is pleasant cutting, Jack," said Harry Wilson, hurying his knife in the cushions of an elegant sofa.

the sofus, boys, for the sy poor Williams." The work of destruction was so in completed. "Who has any pebbles in his pocket?" inquired Jack Highflyer. "It you mean young rocks," said Harry Wilson, showing a handfull of stones of the size of a small black walnut, "look here." " Pass them round, Harry. Take your stations, Boys, as I point them out to you. "Now then," said Peter Fox, with an intonation which caused a general shout of laughter. "Make ready." At this moment, the door of the apartment pened, and Mrs. Waters appeared with several bottles in a basket of common wicker work. 'Take aim-fire.'

OR,

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A BOMANCE OF MYSTERY AND CRIME.

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

BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXVI.

THE APPOINTNENT-THE ESCAPE.

In the early part of the same evening, a cab drove up in front of the residence of Owen Tra-

cey, and a young man alighted. It was Alfred Tracey.

He entered the front door of the mansion, and proceeded directly to the library.

"The cab is waiting at the door, Mrs. Tracey," said the young man, bowing; "are you ready to

make the proposed visit to Mrs. Williams?" "I shall be ready, Alfred, as soon as I put on a bonnet and shawl," replied the lady, ringing the bell.

A domestic entered the library. "I am going out with Alfred," said Mrs. Tra-sey, addressing the servant, " to visit a sick person. If Mr. Tracey inquires for me on his return home, tell him that I shall not be absent more than an hour. An hour will be suffisient?" continued the lady, turning to Alfred Tracey.

"Unquestionably," replied the young man. "I must go to my dressing room, Alfred," said Mrs. Tracey, "but I will be down instantly.

Alfred Tracey descended the stairs, and traversed the hall of his brother's residence. His checks were flushed, his eyes glanced restlessly from the floor to the celling ; his mind was evidently disturhed.

"Am I really suspected by Wiltred Montressor ?" mutten d the young man, inaudibly ; "and have I fallen into a snare, or have I been suffering from a nervous plantasy ? It cannot be-it cannot be-Montressor said nothing, and seemed to take no interest in the affair beyond my simple explanation. I must not lose my coolnessmy self possession. I will not. And to night? Am 1 a fool or a coward? Shall I not take advantage of the circumstances which have occurred so opportunely to favor my designs-to hasten my triumph? Away with hesitation and doubt, and the fear of consequences.'

His revery was interrupted by the approach of Mrs. Tracey. He led her to the carriage, and entered after her, remarking in a subdued tone, to the cab driver, who awaited his orders:

" Drive to No, --- Orange street."

In somewhat less than a quarter of an hour he carriage stopped.

"Is this the house ?" inquired Mrs. Tracey.as with her companion, she ascended the steps of a three story brick edifice, which, notwithstanding the darkness of the evening, loomed up perceptibly above the humble dwellings in its vi-cinity. "Unless I mistake, you tola me that Mre. Williams resided in an old wooden building in Orange street?" "She has been removed to more comfortable

quariers," remarked the young man. "By your orders, Alfred ?"

Alfred Tracey rang the bell, murmuring an indistinct reply to the question of Mrs. Tra-

cey. The bell had scarcely cessed ringing, when the face of a woman was seen peering through the movable blinds of the outer door, as if with the design of reconnoitering the persons of the visitors. After a moment's inspection, she opened the door apparently satisfied.

She was a large fleshy woman, with bloated features and dark hazel eyes, beaming with an expression of malignant cutning. Her garmenta were of costly materials, made in fashionable style; but her appearance was, notwithstarding,

the features of Alfred Tracey, as he replied with down cast eyes:

"I have deceived you madam-Mrs. Williams does not reside here."

" Does not reside here " exclaimed Mrs. Tracey, starting from the seat which she had taken at Alfred Tracey's request.

"No, my sister. Yet do not imagine that my deceit has extended further. All that I have told you in regard to the history and present distress of Mrs. Williams, and my brother Owen's guilt, is literally true; but-

"What does this mean?" inquired Mrs. Tracey. "Where am 1?" "With a man who loves you," exclaimed Al-

fred Tracey, earnestly; "in a place where there is no danger of intrusion, nc risk of discovery.' "Where am I? in a house of assignation, of

infamy : Have you dared, Alfred-"Do not, in mercy, do not condemn me too

severely," said the young man, melting into tears, and falling upon his knees before the astonished and indignant lady. "The mask is torn from my face by my own hand, and I implore you to have compassion on me. I love you with a wild, burning, terrific passion, which ecorns and defies all obstacles. You are my brother's wife. I know it. I have lived for months in your presence, striving, scarcely, with success, to veil the secret of my boson. I have seen you moving like an angel of light in your narrow household circle. I have beheld your kindness, your gentleness, your forbearance, your charity toward others, your control over yourself. I have seen you return good for evil continually, and endure, in silence and submission, the unfeeling harshness and unmerited reproaches of a tyrannical husband. I pitied you at first-then admired-then loved you. But I did not dare to reveal my love, for I knew the strictness of your principles, and I feared that you would banish me from your presence. And that presence oh-how dear to me. I lived in the sound of your footsteps; the glance of your eyes; the tones of your voice. You were a spell upon me. When I retired to my couch at night, I thought of you; I dreamed of you in my hours of slumber; I awoke with your name upon my lips. Day by day my love for you increased, until it has become a raging, torturing passion, which influmes my soul and consumes my heart with the blazing fires of hope and desire. Is it wonderful that I have plotted for an hour like this, when I might strive, with agonizing sighs and burning words, live coals, as it were, from the altar of the heart, to kindle the flunes of passionate love in your bosom? You do not love my brother Owen. You do notyou cannot. And yet you are not cold, heartless, passionless. Oh I have you felt like me, the secret, restrained affection, which lives, unseen by others, in the depths of the soul? Have you felt the delicious hope of mingling the sentiments and sympathies of your imaginative nature with those of a congenial spirit? Have you telt your heart's blood rushing, like streams of molten lava, through your veins? For me-

for me, have you felt this ?" Mrs. Tracey stood in the centre of the apartment at the distance of two or three paces from the speaker. She was, as it were, transfixed by the audacity of Alfred Tracey. Her face, though extremely pale,did not betray the feelings which agilated her.

"Have you finished ?" she interposed, in a low tone of voice.

Speak not so coldly to me," said Alfred Tracey, impetuously, " Is it nothing that I have loved so long, so devotedly, so passionately? Say that you return my affection with the same ardor, the same intensity, the same carlessness of consequences, and I will be your slave : your humble, yet adoring slave. All that I have ; my life, my soul, my being, shall be yours and yours only. Why do you fear to speak? Are we not here alone, sheltcred from the intrasion of impertinent menials; concealed from the arguveyes of friends and foes? Here may we taste the blissof mutual love; here may our ' ling, near the hall door.

The young man paused a moment, and threw nimself carelessly upon a sota near him.

"Nay, I will argue the point with you," re marked Alfred Tracey, cooly. "You fear, perhaps, that your reputation is at stake. So it is, You are in a house of assignation. You are known to Mrs. Waters, its accommodating mis tress. To-morrow your more will be linked with irretrievable infamy. Be wise to-night and purchase my silence."

"Unlock the door ; I command you."

The countenance of Alfred Tracey grew livid with arger. He started from the sofa exclaiming fiercely :

"I swear-

He paused suddenly, and listened. Up the staircase, and through the closed door, came a loud reverberating crash, as of a heavy door burst open by main strength. Then were heard the shouts of angry voices, mingled with peaks of laughter, and the confused shuffling and stamping of human footsteps. It was evident to both the listeners, that the lower part of the house had been stormed by a band of rinters, and that an irruption in the third story was by no means unlikely.

We are not alone," said Mrs. Tracey, with decision. "Another word, Alfred, and I will call for help, and denbunce your insolence and your villainy in the presence of these men, he they desperadoes and thieves. They can not. they will not, refuse to protect a woman from murierous violence. Give me the key."

Altred Tracey reeled backward a step or two, and sank listlessly upon the sofa. The vorus of Mrs. Tracey vividly recalled the scene at Caroline Percy's. A violent tremor pervaded his person. The key of the apartment fell upon the carpet with a peculiar clink.

Mrs. Tracey took the key, unlocked the door, and left the room without opposition.

As she descended the stairs, she perceived two or three young men, coarsely dressed.lean. ing idly upon the banisters. Others were walk-ing backward and forward in the hall. These persons, it is all ost needless to say, were 3 por tion of the followers of Jack Highflyer.

"Here comes a lady," said one of the idlers on the staircase, with a significant wink at his companion.

'All alone. Miss ?" said another; " won't you have a beau ?"

'Do you think she wants you, Smike?" shout ed Tom Gaffney, from the hall floor. "She wants a man, not a boy.'

As the door of an apartment in the first story opened, the angry tones of the shrill feminice voice of Mrs. Waters mingled with the laughter of Tom Gaffney's compacions.

Jack Highflyer appeared at the door, and said. authoritatively :

"Are my orders forgotten the moment my back is turned? Let the woman pass, boys, without any muss."

The young men opened a passage for Mrs. Tracey and indemnitien themselves for the si-lence imposed on them by their leader, by indulging in glances, and nods and grimaces.

"Are you there, Luke ?" inquired Jack High flyer, raising his volce. "I an't no where else, Jack," replied a strip-

"A nice parlor, mother Waters," said Jack Highflyer, as the woman terminated one of her harangues, from utter exhaustion,

"Why the devil don't you go out of my house Jack; you and your gang of rowdies? A set of hang dog rascals and State's prison birds running round and breaking into honest people's houses. Why don t you go; all of you? I wish I was a man for half an hour, and I'd thrash your mean, speaking, cowardly souls out of your bodies.'

"There is no use in talking to the boys in that style, mother Waters," said Jack Highflyer, tapping his whalelone cane on the heel of his boot. "When you lived in Elm-street, you were giad enough to see them; now you have taken possession of this big house, you want to cut your old friends. They won't stand it mother.'

"Pretty friends; you broke in my door tonight."

"Because you wouldn't open it,old lady," said Tim Hardmann the butcher. "The b'hoysdon't care for a brass catuh."

"H eccellent, Tim," exclaimed Peter Fox. "What do you want here?" inquired Mrs. Waters angrily.

"A contribution of a few dollars for Job Dingle," said Jack Highflyer. "You used to know Job, mother Waters, and won't begrudge a triffe to get him out of the Tombs.

There is a half eagle, Juck," said the woman, taking a gold piece from a handsome bead purse. "Now begone, will you ?"

"Not yet," said Jack HighByer, handing the money to Tim Hardmann ; "the boys are in for a frohe.'

" Here, in my house ?"

"Do the handsome thing for once, mother Waters; we don't come to see you often in these days. Bring out your champigne." "Champagne, Jack ?" said the woman with a

scornful laugh. "I have some sour cider in the cellar."

"Champagne I"

"I'll sell you as much as you want for three dellars a bottle."

"It is your treat, mother," said Jack Highfly-"Fellows, sit down: we won't stir a step from the house till mother Waters brings out

her champagne. "Not we," said Tim Hardmann, taking a seat on an ottoman.

"Not a stir," said Peter Fox.

Mrs. Waters surveyed her unwelcome visitors with the glance of a tigress. You villains! you blackguards! I'll have you

up for this! I'll see Mr. Gravson." "Josh Grayson ?" inquired Jack Highflyer earnestly.

"My landlord."

"Stop, mother," exclaimed the leader, rising and approaching Mrs. Waters. "Is Mr. Joshua Grayson, residing in Bond street, your landlord?"

" Yes, Jack."

"He owns all this spleaded farniture then, mother Waters? these mirrors, sufas, tables carpets? It must be so," continued the young man, "for you were sold out as clean as a whistle in Elm street." "What if he does?" said Mrs. Waters an-

grily.

"The old chap comes here once in a while to look after his rent, don't het" asked Harry Wilson, with a knowing wink.

"What if he does?" repeated the woman still

The glasses of four large and costly mirrors were instantly shivered to atoma

"You'll pay dearly for this, Jack," said Mrs. Waters, surveying the ruins of her splendid apariments, with mingled dismay and anger. You'll go to Sing Sing for this, villains."

"Here's a health," Harry Wilson commenced humming.

"No singing, Harry," said Jack Highflyer; then turning to the mistress of the house, he added:

"Seriously, mother Waters, the boys bear no grudge against you. This is old Grayson's loss, not yours, and you must not make a fuss about it. Let him scold and grumble as much as he pleases." "L shall tell him."

"Tell him as little as you can," said Jack

Highflyer, in a peculiar tone. "You know me,

mother Waters-none better than you. I ad-

vise vou not to mention names. If you don't

wish to make Jack Highflyer's squad your

sworn enemies, I advise you not to mention

Half an hour after the departure of Jack Highflyer and his comrades' Altred Tracey left

He passed the night at the Club House in

Marrying and Uamarrying.

It is not in the facility with which people get

divorced, but in the facility with which they get

married, that the machiel inneres. It is not the

unmarrying-the marrying without proper con-

sideration, marrying from wrong m tives, with

false views and unfounded expectations, marry-

ing without knowing who or what-that causes

all the disturbance. And there is all rgether too

much of such marrying. When man and wo-man marry all over and clean through, every

faculty and sentiment of each finding its com-

plement and counterpart in the other, separation

married; when only a third part of them is mar-ried, when they are married only in their in-

stincts, or their imaginations, or their fortunes,

the unmarried part of both is very apt to get

uneusy and they find a bedlam where they look

A Gipsy predicted to the Enpress of

Austria, during her recent journey through Oro-

atis, that she would become over eighty years

To A lady in Salem, Masa, recently lost

no Chinamen are beginning to come from

A great base ball tournament will b

1.15

about a dozen yards of velves, which took fite from the rays of the san passing through a

s impossible. But when they are only half

The Liberal Christian very truly says:

the premises of Nrs. Waters.

names.

Broadway.

"for elysium.

old, But not right away.

Caluornia to the Atlantic cities.

held in Syracuse in June.

glube of water.

RELIGIO-PHILOSOPHICAL JOURNAL.

Pacific Department.

2

BR.....BENJAMIN TODD

Are We Not Ungrateful.

Can the weary and toll-worn and naught to cheer him here below? Can the scornfal and haughty forever pass on without the proud heart being melted at sometime? Has the beauties and charms of this life no power to gladden the disconsolate and soften the riggid features of disduin into love? Then forsaken beings, now pitiful art thou! But is it so? Is there one among God's creatures who is not blessed in ways too numerous to mention? We realize sorrows, no doubt, in many forms, and again, pleasures, could we only appreciate it, which would fully compensate. The impartial acts of Deity, none can intercept for their own exclusive advantage; but the deserving, meek and lowly, equally with the mighty, proud and great, are as well cared for. The little daisy blossoms for me as well as for you, and makes me feel as happy. The darling little pansy lifts its angel face, and breathes thuse things which makes me better and purer. None can rob us of the pleasure of their company and language. They are nearer beings than we think, and we should love and talk to them as such. They never frown or cast a gloom, but always with a heavenly smile, labor to win us over to love and beauty. Who can live among the flowers and say they have nothing to love, and nothing to inspire comfort and assist them in bearing their crosses? Indeed, are they colacing angels sent to mortals here.

Again ; the sunshine comes not only to refresh and make glad a chosen few, but to exhilarate and make holy my spirit, the same. It pours its rays upon the humble cot and garden, and the buds are as ready and willing to blossom, as those in the palace of the king. The balmy breezes which fans the brow of the nobles and princes, cools my fever, and kisses alike my check. It comes to me as pure from heaven as to them.

The music of the laughing brooklet, sounds as sweetly to my cars as yours. It oathes my tired and worn out feet as effectually as any. The dear old forests and mountains, too, are mine; they are as pleasing to my view and as ennobling to my coul. Nature, and Nature's God belongs to one and all; it is ours without money and without price.

Our trials can never over-balance the impartial blessings of our God. Then really despondent heart, thou hast enough to cheer thee in thy bitterest sorrows. Return thanks and be grateful for thy many favors. Bend thy lofty head and form, proud one, and stoop and witness the beauty thou art trampling under foot. Cast thine eye about and notice Mother Nature in her simplicity and lovelinces which thou seemeth to spurn in thy great importance, and if thou hast a mind capable of receiving her lessons, will thy superiority sink into insignificance, and thy stern features melt into love and thankegiving. LEOLINE.

There Are no Shadows.

Think you there are not as many bright spots as dark ones in our life? In fact, they are all bright, could we but see them as they are. Can it be that principles, and thus constitute ourselves immortal sentient beings. And this work of individualization, is accomplished by the inspiration of the spirit forms of things upon our conscious principle, thus uniting the hitherto unindividualized spirit within, to the individualized spirit, as manifested in the forms of things without.

Since we cannot obtain any knowledge of . thing, only as it has form, it is evident that spirit and matter are indiscolubly connected. For matter without spirit would have no life or form, and spirit without matter, could give no moifestations. As one said anciently, "The things t are spiritual must be spiritually discerned. "

Hence, we can only account for the crude ideas of spirit life that the world has entertained in ages past, from the fact their spiritual natures had not been developed. Living as they did, on the animal plane, their ideas of a future existence was a state of rest which the physical nature often needs on account of exhaustion; also an unlimited gratification of the animal propensities.

Hence, Mahomed promised to all of his faithful followers a splendid harem in the future life, filled with the most beautiful Houris, that in loveliness should surpass their most truitful imaginations. Consequently, his followers never hesitated for a moment to sacrifice their lives for the advancement of Mahomedism, feeling sure of their reward.

So likewise, the Indian believes in his Great Spirit and glorious hunting grounds, where the foot of the white man shall never tread, or his axe lay down the mighty forests, beneath which he shall woo and win his dusky bride. Hence, in burial, they place his bows and arrows and all the various utensis of life in the grave beside him, thinking be may need them there.

In higher developments of life, mankind esteem wealth and great riches more to be desired than ought else, and security next. Therefore, the christian surrounds his future residence with a high wall ; but it must be built of the most precious stones, such as sapphire, emerald, sardanix, chrysalite and beryl. It also had twelve gates, and each of them, onevast pearl, and its streets were paved with pure gold. Then again, they are fond of psalm singing here, hence they think they shall sing hallelujah forever. Again, they are foud of power and authority here, hence they are all going to wear crowns on their brows and sway scepters in their

hands. An individual possessing a fair share of common sense, can hardly conceive of a more inconsistent or frivolous way of spending his time through all eternity, than this.' We believe the Indian's idea more m harmony with the truth than any other that the world had ever discovered, until the philosophical ideas developed in connection with Spiritualism. In fact, we believe that the other life must be a continuation of this. It not, then this life is all a perfect failure. The other world, then, will be a real world, with its gigantic mountains, undulating hills, green meadows, flowery fields, grand lorests, flowing streams, babbling brooks, and playing fountains. It must be so, or, as we remarked be-

fore, this life is a grand failure. We have shown that the principal aim of life was that of building up our individuality out of the spirit forms of things with which we are surround. ed. Then of what benefit would this life be to us in the next, it our surroundings were all changed? In our next article, we will give some illustra-

sighted person, of dogmatic mind, standing on the bank, would positively declare that the course of the stream was toward the mountains; but could his sight be extended, and the range of his vision complete, his misapprehensions would be corrected.

Soould any one who has thoroughly grasped the great law of progression despair, despond, or even doubt the future of humanity, either in this or pairit life, it may be accepted as a sure evidence of an aggravated dyspepsia. Is it an exaggeration to any that save our own existence this principle is the most precious boon that the past has bequasitied to humanity? It serves to keep up a budgent spirit, a lively hope, an abiding confidence, on which the soul can sweathy repose when the form canned hillows of sweetly repose when the foam capped billows of adversity are dashing around, and our immediate external environments would otherwise overwhelm us with despair.

The subject divides itself into three parts : I. Indications of progress from Astronomy.

II. Indications of progress from Geol-

ogy. III. Indications of progress from Human History.

I. Indications from Astronomy.

We may include in this all that can be gathered in the progress of matter from its diffused, nebulous, vapory condition, until it becomes segregated and assumes the globular form with a central sun, revolving planets, and attending satellites.

The first question that confronts us is, are these masses of matter, which sparkle so beauti fully in the depths of space, composed essentially of the same materials, and controlled by the same law of gravitation as our own planet?--Fortunately the more recent attainments of astronomical science have answered both of these questions in the affirmative. By the aid of the solar spectrum and spectroscope, rays of light are analyzed and examined, and the constituent elements of the body emiting them determined. It is thus known that out sun contains trou, sol ium, po assium, and other e ements; and it is thus determined that the bright star Arcturus has constituent elements almost identical with our sun. And all stars indicate some of the elements common to our own globe. Thus the winged messengers-the rays of light from a twinkling star-flying across the abyss of space at the rate of 200,000 miles in a second, a rate that would leave the message on our telegraph lines lagging at a snail's pace, after going for thousands of years, come to us laden with the intelligence that the globes sparkling in infinite space, are linked to the great whole by identity of constituent elements.

2J. Does the same principle of gravitation which holds each particle of matter in its place on our earth, and the earth in its annual sweep around the sun, also obtain among the countlesstars that glitter in the empyrean depths of space? We are indebted for the affirmative answer to this question to that variety in unity which in the minor unfoldments of nature affords such pleasing gratification to the esthetic taste. 0

All star systems are not, like ours, composed of a central sun, and surrounding planets revolv. ing in concentric orbits. If it were so, we should have no evidence of the continued operation of the law of gravitation beyond our system ; for such is the immense distance of these sparkling orbs that even with the aid of the most powerful telescope yet in use, we are unable to discern the planets of any system. Their existence is merged in that of their parent sun, and a single orb is all that can be seen. But Sir William Herschel discovered that a considerable proportion of the fixed, stars scattered through space are systems of two, of three, and sometimes more stars, revolving around a common centre, thus demonstrating the universal prevalence of the law of gravitation. It is a note-worthy circumstance, that the latest discoveries of modern science should confirm-what the intuitional, mediumistic mind of Pope perceived 200 years ago, when he wrote-

strongly to give this theory more than probability. It accounts for all the great features of the solar system which in its organization presents the most indubitable evidence that it has resulted from the operation of some great how The sun rotates on an axis in the same direction in which the planets revolve in their orbits; the planets all rotate on their axis in the same direction; they circulate around the sun. is orbits nearly circular, in the same direction, and planes nearly coincident with plane of the sun's equator. The satellites of all the playets, with one exception, revolve in orbits nearly circular, but little in-clined to the equator of their primaries, and the same direction as the planets. So far as their rotation on axis has been ascertained, they follow the general law. In one instance alone we find the rings of matter have solidified in cooling, without breaking up or becoming globular bodies. This is found in the rings of Saturn, which presents the very characteristics which would flow from their, formation, according to the preceding theory. They are flat and thin, and revolve on an axis nearly, if not exactly, coincident with that of their planet. Their stability is guaranteed by conditions of wonderful complexity and delicacy, and the adjustment of the rings to the planet, (humanly speaking), would seem to be impossible after the formation of the planet. At least it is beyond our power to conceive how this could be accomplished by any law of which we have any knowledge. Granting the formation of a single sun by the nebular theory, and we account at once for the formation of all other suas and 'systems throughout all space; and according to this theory, the comets have their origin in nebulous matter, accupying positions intermediate between two or more great centres, and held nearly in equilibrio, until fically the attraction of some one centre predominates, and this uncondensed, filmy mass commences slowly to descend toward its controlling orb. This theory would seem to be sustained—so far as a single truth can sustain any theory-by the fact that the comets come into our system from all possible directions, and pursue their courses around the sun, either in accordance with, or opposed to, the direction in which the planets circulate. Their uncondensed or nebulous condition results from the teeble central at raction which must necessarily exist in bodies composed of such small quantities of matter. Moreover, in some cases at least, there is reason to believe that in their passage around the sun they are entirely dissipated into vapor, and may thus revolve for ages, going through alternations of solidification and evaporation." Such is a brief statement of the theory that some of our first astronomers declare more than probable.

It is probable that the phenomena of meteoric showers, occasionally appearing about the 13th of November, and apparently radiating from a common centre, are caused by a small incipient planet of nebulous matter impinging on our atmosphere, and portions becoming ignited by atmospheric friction, as sparks fly from steel in contact with revolving emery. Another analogous supposition is that it is caused by the minute asteroids, the fragment of an exploded planet, once between Mars and Jupiter,-Through what changes or refining processes this cosmical vapor has passed, in the boundless depths of anterior eternity, is probably beyond protitable conjecture. But it appears, with all the force of a corrollary, that as the scorn contains in embryonic potentiality all the qualities of the full grown oak-that is, the power to evolve in connection with favorable conditions of soil and atmosphere-so this nebulous matter contains potentially all the beautiful forms unfolded by a mature globe, with all. its flora, its MAY 29, 1869.

explosive gases in its central savity, before the crust is sufficiently hardened to insure permanence, the internal molten mass bursts forth, presenting to the astronomer the awfully grand and sublime spectacle of a star system-perhaps and sublime speciacle of a star system—perhaps much larger than our own—with its planets and attendant satellities, inveloped in the flames of chemical desception, dissipating its sub-stance, again to be alogled with cosmical nebu-læ, and thus whit for the progress of time to produce a more suspicious effort. As was beau-tifully expressed two hundred years ago:

"Who sees with equal eyes as God of all, A hero perish or a sparrow fall-Atoms or systems into ruin hurled. And now a bubble bursts and now a world." That which was good poetry then, is an es-

tablished truth of science to-day.

Let us consider for a moment those worlds. that have from time to time astonished astronomers by their appearance in the vacant fields of space.

We find in nature's unfoldments exceptional cases of growth. I have this autumn seen apple trees in full bearing of excellent truit, with nere and there a blossom, and others with small apples of the second growth. So may not the waste scraps of cosmical vapor, left from the first growth of worlds, have a rotary motion, generated by causes which we call accidental, which shall go on increasing in extent and power until a new world is born into the great family of orbs. Nay, more : As the jump of a squirrel in a snow clad mountain will sometimes start & pellet of snow, which, as it rolis down the mountain side, increases in a geometrical ratio, until a mighty avalanche is precipitated into the valley below; so may not an angelic circle, direct a shaft of magnetism upon some nortion of a field of nebulous matter, thus generating a rotary motion that shall go on until a sun is launched into being, with all its planets revolving around it, which time shall people with a race of beings more moral, more healthful, more harmonious and more happy than the inhabitants of this insignificant ball shall attain to for ages to come.

Should these suggestions appear' wild and extravagent, let them not detract from the value of the sierling scientific facts presented;

Original Essays.

The Nature of Things.

The great Supreme Being is a unit; and governs the universe by uniform laws. One of these laws is the law of progress through transmutation.

All mind and matter not only possess life, but also the power of transmitting this life, restricted by the laws that govern life. All mind and matter is double in nature, that is, male and female, or positive and negative; and no new life is generated except by contact with these two principles. Life thus generated partakes of the combined nature of its progenitors, medified by the circumstances under which it is bestowed and nourished. It being the prerogative of the male to bestow and the female to nourish. It follows, therefore, that the past and luture life of each animal or thing is stamped in its very being.

Thus, I see a child and know it was once a helpless infant, and know it will develop into a

any part of our existence is made sad and wholly darkened by the world's stern and changing realities? Does it count us nothing, and thus make us the loser? Have we learned naught by which to steer our little craft with better success, even with the screet experience? Can that portion of our allotted time on earth, have been so barren and fruitless? Should we have gathered nothing but thorns with which to pierce our feet, and cause such bitter wailings?

Then, welcome oblivion ; in thee will I find some consolation, though rendered deadly stupid by canceling the past. Throw around and about me thy mantle of intoxicating forgettulness, rather than awaken me to a realization of such a reality. Indeed, lamentable is the hour of one's birth, born into this world of beauty and loveliness with any part of life rendered unprolitable and weary. But I tell me not of such an experience, for it can never be. There is a balm for every wound which should heal to our satisfaction, and make us whole and

hetter than before. It must be so. We would not wish all truit were sweet. Soon would we thre with no variety, were it the purest

and the best. It is the taste of the bitter with the sweet that destroys that monotony which w u d inevitably exist, were it otherwise. We cannot dispense with any knowledge which may be received, it matters not its character, and that which costs us the dearest, should be most highly prized. There is an experience following every incident, however pleasant or grievous, which is of value to us. They are the stepping stones which assist us in rising to an eminence, not of worldly fame and glory for time to sleight or tarnish, but to a comprehension and knowledge of things grand and true, which will live forever like the soul, immortal.

Then, let us test the realities of this life, and trust none but ourselves to do the work. We can heap upon no one's shoulders that which remains for us to perform, if we would wish the result to ayail us. It is done only by actual experience, and that which seemeth the hardest and most burdensome, will, no doubt, teach us the grandest lesson. Then would we bless alike, that which the world calls evil as well as the good, for one without the other would leave us imperfect beings, far more than we are, to grope our way in darkness and ignorance continually. Evil guides us to the light, and should not be accused. LEOLINE,

Man's Condition in Spirit Life. NUMBER ONE.

We believe that the only evidences of man's im mortality, is to be found in man. No human being has ever lived an eternal life, so from actual experience none can testify that we shall live etcrnelly. But we think that there is no difficulty in showing from the constituents of man's being, that he is immortal. So likewise can we reason logical. ly on what his conditions and surroundings must be in that life which is to come. The law of progressive growth is enstamped upon the entire creation, from the smallest monad of animate or inanimate existence, up to the highest development of a spiritual sensuous being. That all forms of life that ever had existence here, will live hereafter, we have no doubt ; but we shall consider the life of all animate existence below man, only as collateral with the immortal life of man.

If we but once know the object of human life. we shall then have attained the grand and most Important step to ascertain how that object is to

tions of the inconsistency of this position.

Sacramento and Vicinity.

For the last four Sundays, we have been speaking in Sacramento, and in the towns adjoining through the week.

The cause of Spiritualism in Sacramento is in a flourishing condition. The audiences in the morning do not usually exceed a hundred persons; but in the evening, six hundred is no unusual affair. During the past two years they have been accustomed to listen to Miss Laura Cuppy, now Mrs. Smith, and Miss Eliza Howe Fuller, who closed a three month's engagement with them some five weeks since.

Mrs Smith and Miss Fuller both speak mostly from the sympathetic or persuasive plane. This is not our forte, as every one that has ever heard us knows right well We acknowl dge what is a literal fact that we have never been troubled with any quaims of conscience in acting the part of an iconoclast, or in other words of destroying these little scetariaa gods which many ludividuals are fond or worshiping.

Hence, when we spend our heaviest batteries against the errors of the religious institutions of the day, it made some of them squirm and some of them would get angry and declare that they would never listen again to such blasphemy, as they were pleased to term our ideas. But the next Sunday was sure to find them on hand a rain, only to be terribly shocked once more. There are a great many people, religiously speaking, that have tray. eled all their lives in the theological ruts, jolling and jumping along and know not that there is smooth traveling outside.

Now, if we caugive such individuals a shock that will send them entirely out and clear away from these ruts, we have no fear of their returning. We believe that the so-called religion of the world has its foundation in mythology and sophistry, and is the merest sham immaginable. And we are not afraid to tell the world so and give our reasons for thus thinking.



Scientific Indications of Progression-1 Lecture Delivered in Congress Hall, San Francisco, November, 1867, by John Allyn.

Your attention is invited to a consideration of the universal law and fact of progression. By progression is meant the continual passing of all forms of matter and being from that which, relative to our finite minds, is cruder and lower, to the refined and higher-from the more simple to the more complex. It may be well to note some of the salient points in the unwritten history of nature's outgrowth, which indicate the past action of this universal law, unlimited by time, unbounded by space, and which there fore includes humanity as an integral portion.

There are people of sharp powers of observa tion, who, looking at past historic periods with that enchantment which distance lends to the view, and seeing here and there the decadence of families, tribes, and nations, feeling the wide distance between the ideal and t e actual standand of moral attainment, and seeing the prevalence of want and misery, vice and venality, really believe that man is retrograding.

Humanity's progression may be compared to a mighty river, swollen by the rains or melting snows, as it rolls on its resistless current from the mountains to the sea. Here and there a rock, a headland, or a curve will form an eddy, be obtained. The grand aim of our existence, we causing the drift-wood to float swiftly in a of the same laws by which they were themselves believe to be the individualizing of our conscious counter current toward the mountains. A short formed. There are many facts which tend

"All are but part ofone stupendous whole, Whose body nature is, and God the soul."

When Lord Rosse's large telescope athwart the heavens, and resolved nebulous appearance, one after another, into clusters of stars, there was great exhultation among the opponents of the nebular hypothesis. They persistently claimed that those nebular masses which an peared, through the instrument, like clouds floating on the dark background of the sky, only required a more powerful telescope to be resolved likewise into star clusters. But their triumph, like that of the wicked in general, was short; for Hygins, by an application of the prism and spectro-cope to the light emitted by these nebulæ, has demonstrated them to be not globes, but masses of cosmical vap n. How grand the thought that the Milky Way, whose diameter, rays of light would be 1,000 years in traversing, going at the rate of twelve millions of miles ir a moute, is but an aggregation of globes thrown off from a revolving mass of primordial matter, like spray from a revolving grindstone. I will present the nebular theory in the language of one of our distinguished astronomers, to whose learning and energy we are indebed for the Cincinnati Observatory, and who lost his life nobly batiling for his country in the hour of her peril, " Laplace, following up the speculations of Sir Wm. Herschel, applied the theory of that astronomer to the formation of the solar system, comprehending the comets as well as the planets and solar satellites. The theory supposes the original chaotic condition of the matter of all suns and worlds was nebulous, like the matter composing the tails of comets.-Under the law of gravitation, this nebulous fluid scattered throughout, all space, commences to condense towards certain centres. The particles moving towards these ceptral points not meet. ing with equal velocities, and in opposite directions, a motion of rotation is generated in the entire floid mass, which in figure approximates the spher c d form. The spheric u ligure once formed, and rotation commenced, it is not difficult to conceive how a system of planets might be produced from the rotating mass, corresponding in nearly all respects to the characteristics which distinguish the planets belonging to our own system. If by radiation of heat this nebulous mass should gradually contract in size, then a well known law of rotating bodies would insure an increased velocity of rotation. This might continue until the centrifugal force, which increases rapidly with the velocity of the revolving body, would finally come to be superior to the force of gravity at the equator, and from this region a belt of nebulous fluid would thus be detached, in the form of a ring, which would be left in space by the shrinking away of the central globe. The ring thus left would generally coalesce into the globular form, and thus would present a planet with an orbit nearly, if not quite, circular, lying in a plane nearly coincident with the plane of the equator of the central body, and revolving in its orbit in the same direction in which the central globe rotates on Its axis.

As the globe gradually contracts, its velocity of rotation continually increasing, another ring of matter may be thrown off, and another planet formed, and so on, until the cohesion of the particles of the central mass may finally be able to resist any further change, and the process ceases. The planetary masses, white in the act of cooling and condensing, may produce satellites in the same manner, and by the operation

mate.

There remains to examine one class of phenomena which have appeared as landmarks, or at least hints, and indications of the vast changes that have taken place along down the stream of time. I refer to the appearance of new stars in the vacant portions of space, and the permanent disappearance of old ones. More than 2,000 years ago, the Greek astronomer, Hipparchus who named and numbered over 1,000 stars, was astonished to find a brilliant star burst upon his view at a point in the heavens where none had existed before. But as scientific observation has been more full in modern times, cases of this kind are frequent, well marked, and established beyond a doubt.

Another class of phenomena will be best described by the following case : In 1572 a new star of great splendor appeared suddenly in the constellation Cassiopeia, occupying a position which had previously been blank. This extra ordinary appearance so excited the interest of Tycho Brahe, the Danish astronomer, that he gave it his most unremitting attention. Its magnitude increased until it surpassed Jupiter in solendor, and finally became visible in the daytime. It retained its greatest magnitude only a very short time, when it commenced to decline in brilliancy, changing from white to yellow, then to reddish, and finally it became faintly blue; and so ciminishing by degrees, it vanished from sight, and has never since been

While new and brilliant stars have occasionally appeared to astonish, perchance to instruct mankind, there are many well authenticated cases of the entire disappearance of old ones, whose places had been fixed with undoubted certainty. In 1690, Sir William Herschel ob served Star No. 55 in the Constellation Hercules, but since that time no search has been able to detect it. The star is gone and its place remains blank. Stars 80 and 81, both of the fourth magnitude in the same constellation, have likewise disappeared. Examples might be multiplied, but it is unnecessary to my purp se.

I will present one other recent case, together with the light which late scientific discoveries have thrown upon it, before offering a few suggestions upon these scientific facts, which will close the first division of this essay.

In the month of May, 1866, the astronomers of various Observatories in Europe and America, were astonished at beholding a star in the constellation of the Northern Crown rapidly increase in size and brilliancy, passing, in two weeks, from the eighth to the second magnitude. Having attained its maximum, its decrease was nearly as rapid as had been its increase. It was ascertained, beyond doubt, by observations upon its spectrum, that the star was actually wrap ped in flames. Confirmatory results were ob tained at the Royal Observatory of Greenwich the Imperial Observatory of Paris, and several others.

A tull account of this remarkable occurrence can be found in the October number of the Eclectic Magazine, in an article entitled "A Star on Fire."

We find that nature, in her ceaseless efforts towards higher forms, is very prolific of new births. In the vegetable world there are vastly more blossoms than ever attain to mature fruit As we ascend to the animal kingdom, we find the efforts of nature towards reproduction are still more prolific. Should each embryonic spawn become a mature fish, the rivers, lakes, and ocean-borders would become crowded to repletion. Even in the higher types of being, with all the care that affection can bestow. alded by the light of experience and science, a considerable part of humanity shuffle off the mortal coil in infancy and childhood. Is it not fair to extend this analogy to the birth of worlds ? for the infinite and the infinitessimal are subjects of the same law. May we not suppose that in the formation of a world, owing to some

mature man, with the combined nature of its parents, modified by the circumstances of its life. Governed by the above laws, this earth was generated by the contact of positive and negative light from the solar and another sun. This germ, nourished by unappropriated matter of the universe, passed through all the stages of luminous nothingness, to a ponderous mass of molten matter, which gradually assumed its path around its material globe, cooled down, crusted and produced vegetables, radiates, vertebrates and men. And as the future history of manhood through development is written in the child's very nature, so all these changes and m many more glorious changes in the future were written in the nature of the germ world millions of ages in the past, and as the law of transmutation is universal in its application, it follows that the vegetables, animals, &c., of this globe, bear a strong resemblance to those of the centre of the solar system.

And as all vegetable and animal nature is modified by the nourishment it receives, it follows that the vegetables and animals produced by the earth in its present state of development are superior to those produced in an earlier stage of its existence, and that those yet to come will be far superior to those now in existence. This last rule has exceptions in individual cases when applied to animals, from the nature of animal life.

All animals, and especially man, being possessed of a separate will or soul, can exercise this will to accelerate or retard this process by acting or relusing to act in harmony with the laws of development, that is by exercising or refusing to exercise the physical, mental and moral nature. All things tend from the physical to the mental and moral; but civilized man tends more rapidly in this direction by the exercise of superior will power.

It is a law of the universe that like attracts like, that matter attracts matter, mind attracts mind and each particular trait of mind attracts a like trait. So man in his present state, possessing a physical and spiritual nature and his nourishing Mother Earth, possessing a like nature, he develops in both these departments. But in the stage of death, when he lays off the physical, he is set free from all physical law and thus develops more rapidly in the spiritual, drawing his nutriment exclusively from the spirit. earth. It follows that he whose spirit life is best developed, is most in harmony with the spirit earth and most likely to communicate with the spirit world, and also that spirits least developed are more in harmony with material nature and more likely to linger near the earth on the simple ground of like attracting like, and on the same ground, the lower order of mediums are likely to attract the lower order of spirits.

The law of incipient development and decay being as much a law of globes as of animals the time will come in the great future when this earth having passed from youth and beauty to old age and decay, when cohesion shall subside and leave the material particles free to unite with unappropriated matter; in a word, when defect in its organization, or the presence or this mortal earth purged from the material shall

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put on immortality-"Oh Death, where is thy sting?" Before this great millenial age, man m his physical state growing more and more spiritual, and consequently more and more in harmony with the spirit world, will have more frequent and more definite communication, until every man shall converse face to face, as it were, with his friend in the spirit land.

A SUBSCRIBER. St. Paul, Minn., Feb. 27th, 1869.

Letter from James Lamon.

BROTHER JONES :- I comply with your notice to subscribers, to write you the current incidents in their localities. I have one which is worthy of note, and specially designed for the ears of the orthodox portion of the readers of your valuable JOURNAL. It happened in this county, some two months since.

A man by the name of Gowens, a true blue sanctimonious Methodist, sometimes an exhorter, also a faithful attendant upon Sabbath schools, where the young and plastic minds of children are taught false doctrines concerning the divine Being, attended services recently at one of the above Sunday schools, and heard the leader quote from the Testament, as follows:

"It thy right hand offend thee cut it off; thy right loot, do so hacewise ; thy right eye, pluck it out."

Now, this beloved lamb of the flock (I presume out of pure piecy), on the following day, being in a clearing some distance from home, deliberately took his axe and cut off his right foot above the ankle. Failing to sever it by the first blow, he rave it the second, to complete the job. He then went to shouting, glory ! glory ! which now is not uncommon with the Methodist craft.

After being carried home and a surgeon called to dress the stump, and being interrogated as to the cause for his maining himself, he replied that the foot had been a source of trouble to him all day and seemed to be much in his way, and that the New Testament being the law of God, it had authorized him to cut it off, and he considered it his duty to obey its commands to the letter, and that he would never be satisfied until he had cut off his right hand and plucked out his right eye also. Now the poor deluded dupe is suffering the penalty inflicted upon him, by whom? Is it by hunself or by the Methodist Church?

JAMES LAMON.

Harrison, Hamilton County, Tenn.

For the Koligio-Philosophical Journal Positive and Negative Powders. BY A. C. STONE.

The following letter, the original of which is before us, alforus additional evidence of the singular and varied powers of that strange medical preparation, which is so widely and so favorably known to the Spiritualists of the United States, as the Great Spiritual Remedy, or Mrs. Speace's Positive and Negative Powders. PROF. SPENCE-DEAR SIR: I received your package of Powders, yesterday. Please accept my thanks. I shall do all the good I can with them. With regard to that cure of which I spoke in my last letter-the girl lived at Maple Rapids, and worked for a man by the name of Garner, a Presbyterian. She was taken sick. and the doctors employed gave her arsenic and strychnine. She grew worse, and finally became perfectly helpless. Mr. Garner thought she would never recover, and sent her on the cars to his brother s, a Spiritualist, within ten miles of my place, I saw Mr. and Mrs. Garner one day, and I being a healing medium, they wanted me to operate on her, or treat her. I set a time to go, but could not; so I sent her one box of your Powders.

Philadelphia Department

BY..... HENKY T CHILD, M. D.

In Memoriam.

Passed on to the higher life, Hattie S. Farnsworth, wife of Dr. L. L. Farnsworth, in the thirty-ninth year of her age.

Our sister, who has been long and favorably known to many of the Spiritualists, has laid aside her mortal body-not to lose a friend, or to love or be loved any less. She had been suffering for a long time, and disease had wasted away her beautiful form, and left it but a shadow of what it once was. She spent the past winter in Washington, and was very desirous to live until the spring flowers had come, and she expressed a wish to pass away in Philadelphia. During the last ten days, it has been our lot to meet with her frequently here, and to receive from her the assurance that she knew full well, that the River of Death was but a narrow stream, connecting the Sea of Time with the Ocean of Eternity, and that to those who were ready as she was, to pass over it, it was not a tumultuous stream, but calm and placid as a quist lake, over whose unruffled bosom we may glide in peace. As the time for her departure came, she was fully conscious of it, and gave directions to her husband and friends, in regard to matters in which she was interested.

On Monday morning, the 10th of May, we were at her bedside, to witness the beautiful birth of her spirit,-what this cold world calls Death! It was a glorious scene ; as we sat by her side, there was visible to the spiritual eyes, a shaft of pure light, extending from her chest, about four or five feet in height. Upon her left side stood the spirit of her mother, on her right, her former companion; over her head were several children. Gradually, as the breath became slower, we could see the shaft of light becoming more beautiful, and then rising a short distance above her head, floating in the air like a balloon with a slender cord which kept it from passing off. Thus for an hour we watched it; then a beautiful bright star was seen immediately over this shaft, which had now become very clear, and swayed to and fro as the star moved; gradually as the forces left the body, we saw this rise, and then all passed from our vision, and as our sister thus left us, we heard these words : "Blessed are they who have a part in the second birth." We then realized, too, " that the chamber where the good man meets his fate, is privileged beyond the common walks of life."

Never have we witnessed a more beautiful birth than this; and we could not feel a desire for a moment, to hold the spirit from its freedom in the land of life, and love to which it had gone.

It is difficult for human nature, even when we know the loved ones are much better off, to say "all is well;" but it is as beautiful to feel that the separation is only temporary; that it is not true that "we can go to them, but they can not come to us," for we know that her spirit, freed from the chains of a frail body, can and will come and speak to us in language that is most consoling to our spirits.

And to the friends who knew and loved our sister, she will come as the brighs morning star comes. to herald the day; she will come to cheer us on in the journey of life, and it is glorious to feel and know that such workers are not cut short in their labors by the scythe of death : but from realins of bliss, we may ever hear the echoing notes of their sweet voices, cheering us onward. Rest in peace, our sister, and let thy blessings mingle with the angels, as they come to lighten life's toils, and remove its cares by their loving presence and influence.

the sweet flowers and beautiful verdure which marks their course."

"We should learn to take truth for authority, and not authority for truth."

"All great works are accomplished through martyrdom, and the path of success is often marked by tears."

"Decay, which is but another name for change, is written upon everything and is but the key-note of progress."

A friend in the West writes .

"What a strange anomaly our lives present; today away down in the slongh of dispond, with leaden clouds of doubt shuting in our horoscope, until the mind's eye can see no star to guide its destiny, no ray of light to penetrate its gloom. Tomorrow comes the grand reaction ; the clouds are dispersed and the glad spirit, elastic, pure and strong, leaps forth to freedom, guided by its own God-given power, developed and strengthed in the firey furnace of experience."

Speaking of the progress of Spiritualism, a friend writes:

"Plants and animals have struggled from time to time in the past to get a footing on the earth ; so has truth. To-day the truths of Spiritualism have gained that footing which can never be uprooted or destroyed. Let us rejoice at this."

We shall only have room for a little poem which was given by our Sister, Mrs. Townsend, now Mrs. Hoadley, at the close of a lecture in this City, on the subject of our duty to the fallen and outcasts.

"Oh! ye who watch these trembling flames. Of human love that roll In mystic beauty up to God, From out these human souls, Like gilded clouds across the heavens That corruscate and fly, They leap and flash, until the heart Is lifted up on high.

"Oh! let them e'er grow bright and strong, Nor check them as they rise ; For all are sacred offerings ! The heart's pare sacrifice ! Let every heart that lifts to God Its aspirations pure, Find rest, and confidence, and trust That always must endure.

Oh! let them feel, when true ones bend Beneath their weight of woe, That angel guides their steps attend Wherever they may go. And every prayer they offar up Shall fall in gentle dew, As water by sun beams absorbed Falls back retreshed and new,

To reinvigorate the heart And make its powers grow strong, Until temptation can not lead Their thoughts or steps to wrong, Oh, Father! may these human hearts) With holy love be blessed. Until in peace they blend as one, And find eternal rest."

Jepartment Of Iris 3mi Sciences.

Life Within Life.

Swammerdam, the naturalist, discovered by accurate dissections that the caterplilar is not a simple bat a compound animit, -containing within it the germ of the future butterfly. By pluming into vinegar or spirits of wine a caterpillar about to assume the pupa state, and letting it remain there a lew days for the purpose of giving consistency to its paris, or by boiling it in water a lew minutes, a rough dissection will then enable you to detect the latare builterily ; and you will fund, says Kirby and Spence, "that the wings folled up into a sort of cord are laid between the first and second segments of the caterpillar ; that the antenna and it unk are colled up in front of the nead, and that the legs, nowever allerent their form, are actually sheathed in its legs. A caterpillar then may be regarded as a locomotive egg, having for its embryo the included butterlly, which after a certain period assumbates to uself the animal substances by which it is surrounded, has us organs gradually developed and at length breaks through the shell that encloses 11-Circular.

tion. We hope soon to present you with an illustration of it. EGBERT P. WATSON.

Hearing of the Blind.

The blind boys in school know the step of all their school fellows with unerring certainty Thus, a boy having missed his friend at play he watches for him as the ranks file past, walk ing round the green sward, or marching in to dinner. He hears the tramp of his friend amid the din and the scuffle of the other boys long ere he has reached him, and pounces upon him with the same certainty as though he saw him. Indeed, the blind speak of hearing as seeing. It from the sound, they know that the master has lett the room, they say, "I saw him go out." It is a curious fact that ulind people never run up against each other. Thus, when playing prisoner's base-a game which leads to some rough justling, even amongst boys gifted with their eyes-those sightless little fellows but rate ly come into coll sion with each other. Each boy, when he enters the workshop in which he is employed in basket making -a room twenty feet wide by one hundred and fifty in length marches up to his own seat and box, hever by any chance mistaking his place. If they are in search of a friend, and they happend to call out his name in an empty room, they never stop for an answer, their sense of hearing telling them that there is no one in it. Mr. Anderson, of Edinburgh, tells us a tale which well illustrates this point." I had occasion, " he says, " to send out a man with a mattress; I gave him a bill with it that he might receive payment. But, to my surprise, he returned with the account and the-mattress too. 'I've brought back b ith ye see sir,' said he. 'How so?' 'Indeed, I didna hke to le we't yonder, else I am sure we wad ne'er see the silier- there's nue a suck of furniture within the door !' How do you come to know that? On, sir, two taps on the door wi my stick soon tell 't me that, ;'" and the man's estimate proved to be correct.—*Exchange*.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. [To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Lecturers only, and it

is so rapidly increasing in numbers that we are compelled to restrict, it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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ney street, San Francisco, Cal. Mrs. H. T. Stearns, Missionary for the Pennsylvanna Stat

Associ tion of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa.

Dr. Nathan Smith, Kendalville, Ind.

J. H. W. Toohey, Room 5; 84 Dearborn Street Chicago, III. Frances A. Tattle, box 39, Laporte, fud. Will answer

calls to lecture in the West. Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, In-

In two weeks I went to see her, and she could walk. I gave her one more box, and in one week she went back to Maple Rapids, well .--Her name is Caroline. I do not remember her other name; but, if it is necessary, I can find it out. You can make what use you wish of this. Vernon Station, Mich., May 1st, 1869.

Convention of Spiritualists.

The Bucks County Association of Spiritualists will hold its first annual meeting in the public Hall at Humesville, on Saturday and Sunday, the 29th and 30th of May. Meeting to commence at 1 o'clock, P. M.

Mrs. H. T. Stearns, Missionary for the Pa. State Association of Spiritualists, Dr. H. T. Child, of Philadelphia, President of the Pennsylvania State Association, and the Rev. William Callam, are expec ed to speak on the occasion. The friends of truth and progress are cordially invited to attend, giving encouragement by their presence, trusting by united effort, to help on the good cause.

By order of the Board,

WATSON KENDERDINE, Prest., Lumbersville, Bucks Co., Pa. MARY W. EVANS, Secy., Evansville, Bucks Co.,

Pa.

Utterly Impossible.

That the old lady who believes in " signs and symptoms," always looks out for the new moon over her left shoulder, and never makes pickles on a Friday, will not know "something to happen" within the year, particularly if she has the bad luck to break the looking glass! As the old Dutch farmer said, "Things is always happening, most years!"

That the man who says, "plenty of time, there's no hurry," should not miss the boats, lose the trains, and get generally behind hand ! Just notice whether people that have "plenty of time," don't usually end with having no time at all.

That the woman who puts off her baking until the washing 18 done, and the washing until the weather is a little warmer, and sits down to read a dog's eard novel in the meantime, should have anything but a drinking husband, shiftless children, and a desolate home !

That the man who carries his hands in his trousers pockets, should ever possess anything else to carry in his pockets!

That the young lady who sleeps in kid gloves and powders her face " for the benefit of her complexion," should have more than her share of common sense !- Phrenological Journal.

Be Thyself.

Socrates, one of the wisest and best, as well as boldest of men,-for true heroism consists in the fearless expression of the hearty coavictions of the soul,—has left us many lessons of profound wisdom.

Those ancient writers, both sacred and profane. as the theological world calls them, often wrote far more protound truths than they comprehended. Secrates says repeatedly,"My demons,"ot whom he alway spoke in the most free and familiar manner. "never tell me what to do, but always warn me when I am about to do anything that would lead me into trouble."

Here is the true philosophy of Spiritualism. Wise spirits in the form and out of it, are careful to educate us by drawing out our thoughts, and awak_ ening our intuitions. Their mission is not so much to tell us what to do, as to strengthen us in the course which tends to unfold our powers. They are ever urging us to exercise our reason and judgment, and especially our intuitions, which are the spiritual perceptions, and do the best we can to grow strong, so that we may rise above the wavecrests and billows that so often ruffle the Ocean of Time. This is the real philosophy, not only of Spiritualists, but of education of which Spiritualism is really the key.

Let the child, old or young, exercise its own powers, call forth its innate faculties, and when you see him or her likely to run into error, give a gentle cantion, and thus will you make strong men and women.

The greatest minds that have carved their life. marks on the strong monuments of history, have not been those who have been dandled on the lap of luxury and ease, or kept under the guarded and ever watchful care of prudent parents, but they have been those whom the stern hand of necessity has compelled to act out their highest and noblest convictions. We believe in parental influence, es. pecially in the power of good example, which more than anything else form the foundation of a character based upon a true interior development, which alone can enable any one to realize the truths of the new commandment which Spiritualists are giving to the world. BE THYSELF.

Pulse Beats from the Heart of Humanity, We are constantly receiving gems of thought in

our association with the living world, and in the correspondence that comes to us from day to day, and we propose making an occasional article from these.

Sitting with our inspired Brother, Thomas L. Harris; years ago, the question arose : "What is the difference between memory and intuition ?" His poet soul immediately responded : "Memory is a patient camel, bearing huge burdens over the sandy deserts of life ; intuition is a bird of paradise. drinking in the aroma of celestial flowers."

Sister Nellie Brigham said, " Mankind has been so accustomed to drink of the muddy waters of superstition and bigotry, that .they do not recog. nize the pure, crystal waters of inspiration which flow in numerous streams over the mountains of a true life, and in the valleys of hu-

A Colony of Insane People.

Prof. Guesinger, in his work on "Mental Pathology and Therapeutics," says: "A colony of the insane has been formed in the remarkable Belgian village of Gheel, in which, for several hundred years past lunatics have lived together with the inhabitants, and even resided in their families. In former times people frequently resorted thither to supplicate the aid of Dymphine, the patron saint of the inside, although people are seldom in the habit now of consulting her oracle. Out of a population of about 9,000, it has from 900 to 1, 000 inhaoitants who are insane.

The lunatics cujoy an amount of pleasure and freedom which never could be permitted them in an asylum. All who are capable of it share in the mechanical or agricultural employments of the same. The treatment in the main, is very mild, and restraint is never made use of without previously consulting a physician. Suicide is rare, and the general physical health so good that in 1828 two of the patients reached upwards of 100 years of age. Owing to the peculiar situation of Gneer, escape by the patients is difficult. With all its advantages, it has undoubted draw backs. But the experiment at Gheel has proved that the greater number of the insane do not require the continement of an asylum; that many can sately be trusted with more liberty than those institutions allow; and that association in family life is very beneficial to many insane patients.

Piles Driven by Gunpowder.

MESSRS. EDITORS : -1 take the libercy of correcting a little paragraph that appeared in your issue of May 1st, relative to Thomas Shaw's method of driving piles by explosive charges. Instead of the ram being elevated by one charge and driven down by another, but one cartridge is used, as follows: The frame used is an ordina ry arrangement, except at the top, where it is provided with a ratenet and pawl to hold the ram up until ready for use. When piles are to be driven, a cast iron cap is put on the head for the pile, having a small cavity in the upper surface.

The cartridge is put in this, and the ram allowed to fall on it by liberating the pawl from the ratchet teeth. A short nupple on the end of the ram strikes the cartridge and explodes itthe result being to force the pile violently down into the earth, and blow the ram back to its high est elevation ; the objects attain d being to raise the weight by the same force that does the work. By repeated experiments the results obtained by the use of the explosive charge over the ordinary deadfall of the ram alone are as eight to one. One man can manage the machine with great ease, supplying the cartridges and letting the ram fall. So quickly dors the ram ascend that it is impossible to follow its motion with the eye, and the noise of the "explosion, " so called is scarcely perceptible, or atany rate not distin' mility where they may often be discovered by | guishable from any ordinary mechanical opera.

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X** Laura De Force Gordon, San Francisco, Cal. K. Q. 1928, author of "Biography of Satan." Address Richmond, Ind.

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The Pen is mightier than the Sword."

THE ROMANCE AND PHILOSOPHY OF MENTAL EPIDEMICS."

Laroy Sunderland, the author of the "Trance," not yet satisfied with the position he therein assumed, has launched off in quite another direction in a late number of the Chicagoian, under the above head, endeavoring to prove that all psychometrists, clairvoyants and trance medims, are merely the afflicted ones of a "Mental Epidemic," and that in no case, do spirits have any thing to do with the phenomena. According to the idea entertained by him, the thous ands of mediums in the United States are all laboring, under a hallucination, and are fit subjects of an insane asylum,-and do not see what they think they see, hear what they think they hear, feel what they think they feelin fact, they are really crazy,-deluded, and unreliable.

Mr. Sunderland belongs to an unfortunate class. He avoids truth in his investigation as he would a dangerous weapon. He starts out with the determination of establishing all the socalled spiritual manifestations of the day, as the result of the automatic action of the brain, and nothing else, and are, consequently, unreliable. In his investigations, he appears to be bewildered, and determined not to ascribe the manifestations to spiritual agency, and he knows of no better reason than to assign the cause thereof to the automatic action of the brain, yet gives no reason to sustain him in his conclusion .--Now, it is a well known fact, that in not a single instance had insane persons in Europe prior to the discovery of America, been troubled with a spectral Indian, although spectral Negroes were frequently seen by them; and it is true beyond cavil, that in no case of diseased brain alone, do those thus effected ever have presented before them what they have never seen, heard of, or read about. We would sooner think that Laroy Sunderland is crazy, that his' mind is unbalanced, or brain disordered, than that the thousands of mediums throughout the world are merely the subjects of a "Mental 'Epedemic,"-for if insane, in no instance would they discern those things which they had not at some prior time seen. Appearing to understand the influence of mind overmind, he overlooks the fact that the nature of the mind and spirit is the same when separated from the outer covering as before, and, of course, possess the power to affect minds in the body,under certain conditions, as readily as ever. The man who is a powerful psychologist while in the body, is equally so when separated from it, and can use his influence with even greater potency. These primary truths are overlooked by Mr. Sunderland in his article in the Chicagoian on "Mental Epidemics," and he ascribes a reason for certain manifestations that are not warranted by the facts. As an example of his profound method of reasoning, he says that Dr. Winship, of Boston, by the force of his own will alone, is able to lift a dead weight of two thousand and five hundred pounds. Thus we have the power of nerve and muscle, ascribed to the will alone. We do not believe that Dr. Winship entertains the idea that it is through the instrumentality of the will that he lifts such extraordinary weights; bot he would rather ascribe his marvelous powers to the physical organization alone, rather than to any power of the will, for we do not believe that if he should stand six feet from the dead weight alluded to, that he could possibly will the stone to rise. Why, the idea is without any foundation, and is entitled to no credit whatever. " Henry the Third of France, could not endure the presence of a cst. An eclipse of the moon caused Lord Chancellor Bacon to fall in a fit. The Philosopher Boyle could never endure the sound of water drawn from a cock. Erasmus trembled at the sight, or even the smell of fish. Marshal d'Albert fainted at the sight of a sucking pig. La Mollier la Voyer could not endure music; and Shakespeare speaks of persons in his day, who could not endure the sound of a bag pipe. The astronomer Bache was wholly paralyzed in his limbs by the sight of a live hare. Moses Sherman, my maternal grandfather, could never approach a house where there had been any recent smell of the onion." In explaining why they manifest these peculiar traits, he truthfully says: "They were born so, it may be, and this idiocrasy determined the influence which any given idea may have upon them;" but he says further " that a certain idea to a censitive person is a reality." "An idea of a spirit to him, is a visible reality," and intimales further that all who pretend to see spirits are laboring under a hallucination, and may be classed as subjects of " Mental Epidemics." Thus E. V. Wilson, Fairfield, Blain and hundreds of others, who are constantly giving tests of spirit presence, the ones presented detailing some event connected with their earthlife, which invariably prove correct,-they, are deladed,-laboring under a ballucination,are only seeing objects of their own creation. Now we would like to ask Mr. Supderland how an object of the medium's own creation, can detail some event of which he (the medium) knew nothing, and in relation to which, no one present was thinking, and yet invariably proves true. If these spirit visitants are all myths to the medium, we might as reasonably conclude | never had an opportunity of witnessing the same

that his very thoughts are a myth, also-in fact, we might declare life itself a myth, a dream. The method of reasoning adopted by Mr. Sunderland is not well calculated to carry convictions to the minds of the people,-not only on account of his sneering manner of treating mediums, but from the simple fact that he virtually admits the truthfulness of that which he attempts to ridicule, for he says these sensitives can not only "see and hear their own ideas, but yours also." If "yours also," we ask, why not those of a spirit? In this admission, he virtually admits one of the grand truths of Spiritualism, though he evidently did not intend to do

The idea that Mr. Sunderland is aiming at, is, to establish the insanity of all mediums, for they all belong to the class of sensitives, of whom he talks so glibly, yet in regard to whom, he unstands comparatively nothing. How did Cazatte, a sensitive, predict the French Revolution ? When a numerous company of persons of both sexes were congregated at the festive board, he thus addressed some of them : "You, Monsieur de Condorset, will yield up your breath on the floor of a dungeon !" " You, Monsieur de Chamfort, will open your veins with twenty-two cuts of a razor, and yet you will not die 'till some months afterwards." "You, Monsieur Vicg d' Azir, you will not open your veins, but will cause yourself to be blod six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and will die in the night." "You, Monsieur de Nicolai, will die on the scaffold." "You, M. Bailly, on the scaffold." "You, Monsieur de Malesherbes, on the scaffokl."

Within six years, everything that he had predicted proved true. The men died as he had designated

Joan of Arc, when insulted by a rough soldier, said, "it illy becomes one so near his end."-That night the soldier died. The lamented Lincoln was a sensitive, subject to spirit influence. Previous to the battle of Chancellorsville, Stone River and nearly all disasters to our army, he had the same portentous dream. The night before his assassination, he had the same dream. Peter West while entranced (Pathetism) saw the body of a lost child in the Chicago River. predicting its recovery on the following day, with the loss of one arm. On the following day, as predicted, the body was found. Of course, the above are ranked with those sensitives, that Mr. Sunderland holds up to ridicule in a late number of the Chicagoian. According to his idea, the burly Irishman, whose mind never responds to an idea beyond the call to "Salt and Potatoes," is perfectly sane, while the sensitive media of the land whose soul-chords vibrate in unison with nature, and within whose minds are the grand truths culled from reading the Book of God everywhere spread out before them, are insane-are the subjects of a "Mental Epidemic." Such reasoning is a mere play of words, and avails nothing.

In the latter portion of his article, he alludes

things. Mr. Sunderland can't see beyond his own experiences : beyond them, to him, is impenetrable gloom, and, in order to explain the nature of a phenomena he can not comprehend, he says, it is the product of a " Mental Epidemic." We have no disposition to cry "crucify him," on account of the peculiar ideas he entertains contrary to facts and experience ; but we would urge him to advance some more plausible reasons than those given in the Chicagoian.

To the psychometrist, the impressions made by the living, upon the various objects of nature, become realities, and as the daguerrectype resembles the person from whom it was taken, so do these impressions made on the various objects around us, resemble those from which they were derived, and are instantly recognized by the psychometrist.

We would encourage sensitiveness. It is that which distinguishes the educated and refined, from the low and ignorant. It is that which makes angels; it is that which causes the mind to respond in echoing accents to the pulsethrills of nature; it was that which caused the apple, telegraph-like, to communicate to Newton a grand law; it is that which causes angelic emotions to arise within us, as we gaze off on the illimitable granduer of creation; it is that which distinguishes man from the brute, and makes him a miniature god. Mr. Sunderland, if he so desires, can continue to regard psychometrists and sensitives as the subjects of a "Mental Epidemic;" it is his privilege to do so. We have a higher opinion of them, and shall always take pleasure in regarding them, as the best and noblest of earth's children. His idea on Pathetism, contained in his "Trance," will be reviewed at length in some fature number of the JOURNAL, and the errors therein contained, pointed out.

ALEXANDER SMYTHE.

But few of our readers know anything about the above named remarkable medium. Many, it is true have simply seen in book lists his name announced as the author of a work entitled, "Jesus of Nazareth, or a True History of a Man Called Jesus Christ." Very few know anything of the fact that the reputed author of that work is one of the very best mediums of the age. Although far advanced In years when first controlled by spirit power,-of the humble walks of life, and as he says, "always labored for my daily bread," he was taken control of by a highly intelligent band of spirits who have, through his organism given to the world one of the most remarkable books ever published, and one which is eventually to be translated into many different languages, and read by the thoughtful throughout the christian world. That this book entitled, "Jesus of Nazireth," is destined to be a potent instrument in revolutionalizing public sentiment and banishing bigotry and superstition from the minds of men, we have not a doubt. While hundreds of thousands would be horror-stricken, and their blind reverence for Old Theological dogmas terribly wounded by the perusal of the book, yet it will, by millions of others, he found to contain revelations of truths they never dreamed of. The nerusal of the book with open up a new held of thought that will unlock the fetters that are now psychologically binding the minds of millions to the most stupendons fallacies that ever enslaved the minds of men.

A NEW PROPOSITION.

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

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

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

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

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

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy !

We return our most heart-felt thanks to those who have already done much for us.

HOPEDALE, MASS.

BRO. JONES :- Some three months since, I sent you twelve three month's subscribers for the RELIG-16-PHILOSOPHICAL JOURNAL. The time has nearly expired, and I hope some of them will become subscribers to your very valuable paper. I teel that you are doing, with much sacrifice, a great work in spreading the light broadcast over the land.

May you never want for friends nor means to push the truth into the dark corners of the earth. Please find five dollars, for which send to S. Jane Hatch, for one year, the RELIGIO-PHILOSOPHICAL Journal, and the remaining two dollars, appropriate to yourself, and may the good angels guide you into all truth.

Fraternally thy brother, .

Geo. O. Hatch. REMARKS :--- If all who read our paper would interest themselves in our bchalf, and encourage our trial subscribers to renew, the JOURNAL would soon be self-sustaming.

We do our very best to give our readers a first class paper, and all may rest assured that we shall continue to do so, however heavy the sacrifice. We thank you, Brother Hatch, for your liberality. In return we will continue to send the JOURNAL, to some poor despendent soul, who is unable to pay for the same, but who will be cheered on life's dreary pathway by its perusal.

MEDIUMSHIP.

It is always gratifying to hear of a good relia ble medium; such were in great demand in ancient days, when, for example, king Belshazzar was troubled by the hand writing on the wall of his palace, and needed to consult some reliable medium, who could interpret the mysterious hierogliphics. Samuel was called in this instance, and performed the kindly office much to the discomfiture of the said king.

of our frailty, teaching the moral necessity of fostering better conditions for more heavenly relations.

Sensitiveness to psychological influx, susceptibility to mediumistic control, implies higher and lower use, and abuse. Will not the tender flower be touched by the frost as well as by the sunbeam? The greater the capacity to rise involves a similar capacity to fall. The charm of a darkened demon is as potent as an angel's, where a point of ingress is possible. Then ac-cording to the apostolic injunction of John, trust not, " believe not every spirit, but try the spirite !"

If spirits uncultured and evil, impress, and, at times, completely obsess mortals, is not the practical of phenomenal Spiritualism dangerous 7-Yes, dangerous as the sunshine, that, talling alike on flowers and thorns, the just and the unjust, produces an occasional sun stroke ; dangerous as the spring rains that, sweeping away old rickety bridges, carries rich alluvial to the valley below : dangerous as steamers, that now and then send bodies down to find graves under green seaweeds, whilst on their beneficent missions of international commerce; dangerous as mining, railroading, telegraphing, which develop the hidden wealth of a nation. Shall we therefore dispense with them ? Shall none pursue geological pursuits because Hugh Miller committed suicide? Briars abound where berries grow .--It is one of the offices of guardian angels to protect their mediums from the inharmonious magnctisms of unwise, perverse spirits, and the psychological attractions of depraved mortals.

Obsessions being adverse, inauspicious, paychological influences, cast upon the organismbeing thoughts and forlings of individuals controlled by such spirits as are necessitated to range for a season the lower planes of life-the preventive lies in good health, good nature and a good life : in the cultivation of broad, loving, aspirational aims—a firmness of moral principle -adetermined purpose to do, dare, live the right -a calm trust in the overshadowing presence of the Infinite, and the holy watch-care of those beautiful angels that delight to do the will of heaven. Ill health, nervous affections, dejection, despair, suspicion, jealousies, expose the subject to obsessions, or they offer suitable conditions for demons inclined to fun. mischief or base schemings, to carry out their selfish plans.

Truth attracts the true, wisdom the wise, love the lovely, charity the charitable, and purity the pure of all worlds.

Personal and Zocal.

Leo Miller is at Montpeller, Vt.

The Davenport Brothers are in Maine.

C. Fannie Allen has been Jecturing at Housson, Texas.

Clare De Vere has been lecturing to good acceptance, in Detroit, Mich.

Peter West speaks in Sturgis, Mich., on Sunday. the 30th of May. He starts soon for Montana.

The Rev. Orrin Abbott has lately given a remarkable test of his identity to Moses Hull, through the mediumship of Mrs. Waterman

Mr.Doty, inspirational speaker and test medlum, gave us a call this morning, on his way to St. Louis. He is doing a good work.

Thomas Gales Foster is lecturing in Philadelphia. We shall publish, next week, one of his addresses. It is fall of grand thoughts.

A. B. French is lecturing at Omaha, Mebraska. He is one of our best speakers. His address will be Omaha, Nebraska, care of D. C. Stephens.

particularly to an idea assuming an animate form in the mind of the sensitives, as follows :

" Because, when a sensitive becomes thus possessed with an idea created in his own mind, he is incapacitated, at that instant of time, from recognizing normal objects, and the relation they hold to his external senses. Hence he closed his eyes, having no use for them while he attends to the creations of his own brains. Thus retiring within himself, he is so completely absorbed with his idea, which to him is now a personal living reality, he finds no use for his sense of external hearing. Now he is deaf to a clap of thunder, while he listens to his own internal idea. If it be of Dr. Franklin, he hears him speak. If it be of theology, he hears the roar of the huge monsters that lived and died ages ago; nay, he sees the moving glaciers, and he hears the crushing sound made by the ice and the bowlders. Thus the idea is suggested, the brains are set to work, and ideas become personages to the sensitive. Put a pebble in his hand, and it suggests to him the microcosm, and the microcosm of the whole

universe."

Therein is embraced the theory of Laroy Sunderland. His views on Pathetism are contained in the above, and are worthy of careful consideration, though we consider them really of little weight. To be sensitive, in his opinion, is to be insane, and results in an automatic action of the brain, giving form to ideas, and imbuing them with life and intelligence. Mr. Adral, a sensitive, on entering a room, saw on a table before him, the form of a child covered with larvæ. Years before, on that very table, a child had been laid, and its influence still remained. Gen. Robertson who returned to England after the Revolutionary War, took with him a Negro boy, who was a "sensitive." He was assigned a back room in the house, to sleep, but complained each morning that his repose had been disturbed by the appearance of a headless woman, carrying a child in her arms. Having occasion to remove the hearth in the room, the remains of a woman clasping in her arms a young child, was found. Her head was severed from the body. She had evidently been murdered, and her body secreted there. Put a wafer on a polished piece of steel, and after removing it therefrom, rub off every vestige of the same, and even after that, if you breathe thereon, a spectral wafer will make its appearance. We find throughout all nature a great degree of sensitiveness. Even on the retina of the eve will be generally found the last object seen by the dying. The picture of a bottle on the retina was transmitted to the side of an embryo child. A mischievous husband places a rose-leaf in his wife's bosom. Strange to say, the child, in embryo has an exact resemblance of the same transmitted to its person. The sides of the houses glisten with the portraits of earth's children. They are more tangible there, than on the daguerreotype plate, before being "developed." Is it not strange, then, that sensitives can discern these impressions, and describe them? The microscope reveals many things in nature hidden from the natural eye; yet, who would have the extreme foolishness to deny the statements of others in reference to what they had seen through it, because he

We shall say more of this remarkable book and its author in future numbers of this paper. It contains a large amount of reading and is sold for the moderate sum of \$1,50; postage 16 cents. For sale at this office.

THE TALE OF A PHYSICIAN, BY A. J. DAVIS.

The above entitled work we noticed in number eight of the present volume of the JOURNAL. Since that time, we have given the book a careful perusal. After reading about twenty pages, we became so deeply absorbed in the work that we were forcibly impelled on until every page was read.

While the scenes are mainly laid amidst the haunts of vice, and the principal actors are criminals of the deepest dye, yet, the right is shown to be positive to all evil, and ever comes out uppermost. The lesson taught to the thinker is most excellent. It plainly teaches that every soul acts in accordance with his or her own internal/innate forces, and the external surroundings encountered. That if we would save society from the pestilential effect of crime, we must provide for the reformation of criminals by and through the law of kindness,

We advise everybody to procure this book for family perusal. It will be read by all from youth up, with absorbing interest.

For sale at this office.

Price \$1. Postage 16 cents.

DR. GARDNER AND THE AMERICAN ASSOCIATION OF SPIRITUALISTS.

We invite the attention of our readers to an article to be found in another column, written by Dr. Gardner, of Boston, Mass., in relation to the doings of the Massachusetts Spiritualist's Convention, in regard to that profile bone of contention, "The American Association of Spiritualists." It is time that the Spiritualists of the nineteenth century, speak in language not to be misunderstood by all chques and factions, who would assume to announce creeds or systems of faith or impose moneyed tests of fellowship, that they are gratuitously performing a service not called for nor recognized as in the least degree appertaining to the philosophy of Modern Spiritualism, nor in accordance with the spirit of the age. It is, emphatically, aping institutions of the past, "Old Theology gone to seed." Let us have no more of it. Let those who, attempt anything of the kind in future, do it for themselves alone, and not attempt to speak for the Spiritual ists of America.

MEDIUMS.

We are pleased to see that our cotemporaries, the BANNAR OF LIGHT and AMERICAN SPIRITUALIST, have recently, in a manner worthy of especial notice, opened their columns in defence of mediums. We have repeatedly urged upon our readers the observance of the law of kindness towards this class

of workers in our ranks. We blush to admit, yet it is true, that there is not, in our opinion, a medium in the world that is not evily spoken of, and but too often, vile slanders are repeated by Spiritualists.

As in past times, so now, mediums are consulted with reference to things past, present and future; and there are many true prophets and clear seers in these days, and that such are multiplying rapidly, is also true. There are a number in this city, and of these, Mrs. Norgrove of No. 188 Twentieth st., is one of the best, whom all may with confiden ce consult upon matters of business, and events which are to transpire, affecting the interest of the individual inquirer and which only such clairvoyants and seers as Mrs. Norgrove can foretell.

D. W. HAMBLY,

Writing from Snake Lake, Cal., says that lecturers and mediums will find warm friends and a good audience at this place. He also speaks of the departure to the spirit plane of life, of a little son, aged ten years, whose spirit was seen two and a half hours after the death of the body.

Thus it is that evidence of the truth of our philosophy, is cumulating in all parts of the civilized world.

PROPHETSTOWN, ILL.

We learn from BRO. A. J. Matson, that Bro. E.V. Wilson is to speak at the above named town on the 10th and 11th of July next. We learn that there are a goodly number of Spiritualists and other liberalists at that place and vicinity. Brother Wilson will give good satisfaction, and call out good andiences.

NOTICE.

Our friends must take notice that we cannot longer send the JOURNAL for three months on trial, for less than fifty cents. Any efforts that are made to circulate the JOURNAL on the lat ter terms, will be duly appreciated.

Titerary Botices.

"Seers of the Ages"; embracing Spiritualism past and present. Doctrines stated and moral ten-dencies defined. By J. M. Peebles. William White & Co. Publishers, Boston,

The above work is from the inspired pen of J. M. Peebles, editor of the Western Department of the Banner Of Light.

The compilation of the inspired utterances of the "Seers of the Ages," that can be found in this new work, is indeed valuable, and will be perused with interest. The book is written in that easy graceful slyle that characterizes all his previous writings and communications, and when reading it, one is apt to immagine that he is in a garden of flowers,-there is such beauty and granduer in all bis thoughts. . The book is, indeed, a c im. nilation of facts that cannot be found in any other work now published, and it will be read by the people with as much interest as they perused the contents of Planchette.

Speaking of Sensitiveness and Obsession, the Author seys:

"Like attracts like. Every door must have a hinge to swing upon. No evil spirit can ap proach us unless-morally weak-we possion a maynet within, attracting corresponding it fluences. This so painful to endure, is the lesson

Mrs. Cora L. V. Daniels and Col. S. F. Tappan were joined in the holy bonds of matrimony on the 10th ult. May happiness be theirs through the journey of life.

While Miss Carrier, a musical medium, was playing at the plano, the same was noticed to rise from the floor several inches; the power created being derived from the invisibles. No one was near the plano but Miss Currier, and she was playing at the time.

Mrs. J. M. Wilcoxon will speak in Onarga, Ill. during June. She is now lecturing in Omaha, Nebraska, to large and apreciative audiences. The Academy of Music there, is not slarge enough to hold all who desire to hear her. She is an eloquent and entertaining speaker.

E. V. Wilson's engagements for June are as follows:

June Srd, 4th, 5th, 6th, and 7th, at New Boston, Mercer county, Illinois; 8th, 9th and 10th, Tates City, Illinois; 11th, 12th, 13th and 14th, Casopolise, Michigan ; 15th, 16th and 17th, Racine, Wisconsin ; 18th, 19th and 20th, Mudison, Wisconsin ; 22nd, 23rd and 24th, Reedsburge, Wisconsin ; 29th, 27th and 28th, Sycamore, Illinois.

Amusements.

At Mc. Vickers, Mr. Chanfran has been play: ing in his great character as "Kit, or the Arkansas Traveller." The play is one which has great interest in its story, and which affords an excellent part for Mr. Chanfrau's adaptability to character. It charms full houses.

"Ixion; or The Man at the Wheel," has been productive of a grand rush at Crosby's Opera House. It is grand, fascinating and entertaining burlesque. It is well put upon the stage, with scenery, new songs, new dance, new costumes. and supported by the entire excellent Opera House company; and should be seen by all who love this class of amusements.

"Surf," the great attraction at Aikens Dear born Theatre, is not yet withdrawn, but is occasionally to have a hearing at this theatre during the present week.

The programme for the week is as follows; On Monday, Wednesday, and Saturday, and at the matinees, "Roselule"; on Tueslay and Thursday, "Surf.' On Friday evening, Mrs. Allen, the leading lady of the company, will take a benefit, on which occasion the drama of "The Plowers of the Forest will be presented. Mr. Aikens season continues to July 5, when there will be a few weeks vacation before the opening of the next season with a strengthened company.

At Woods Museum, the public are to be this week regaled with that popular lachrymose drama " East Lynne," notwithstanding Miss Lucille Western appeared in her great character of Lady Isabel for many successive evenings at Mc. Vickers. But the Management at Wood's have an excellent company and are rendering this play in a highly satisfactory manner to large audiences.

The evening's entertainment to canolude with the 'Laughing Hyena," In preparation-Dot

MAY 29, 1869.

RELIG.O-PHILOSOPHICAL JOURNAL.

Anniversary Meeting at Sturgis, Michigan.

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

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

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

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Association of Spiritnalists will be held in Opatona, Minnesota, on Saturday and Sunday the 5th and 6th days of June, 1 103 ; Mr. J. L. Potter. and Mrs. Lois Waisbroker are expected to attend : a fall delegation from all parts of the State is carnestly solicited, to make arrangements for the Annual State Convention to be held at Rochester, Minn., on the lat of Oct., immediately after the State fair. Arrangements are being made for a reduction of favo on the Railroads.

By order of the State Board. D. BEEDSALL. Sec., State Association.

Faribault, April 25th, 1869.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Ecencely.

Bead in another colomn, "A Panorama of Wonders by the great Spiritual Remody, Mrs. Sponce's Positive and Negativo Powders."

For sale at this office. Address S. S. JONES, 192 South Clark St., Chicago.

الحجة شهور فتجادأ كتشك والعثير والتكري بمكرهن لستوا تنابها بريية أواكا تعير ويبيو Portraits and Scenes from the Inner Life.

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

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

This offer is made on behalf of Benjamin West, Sir ADthony Vandyck, Sir Joshan Reynolds and a Host of Immortal Artists now controlling media throughout the Lund; they are anxions to give their, works in this way that the cause of Spiritualism may be benefitted by giving the greatest number of people an opportunity of seeing the grand beautics of spirit life. They know that in the past, their works were sought by the Catholic Church for the purpose of elevating and harmonizing the minds of the people-and they know that their power is now far greater, to accomplish the same end, if they will only be permitted to place their works where they desire them-as of old, in houses of worthip. These Artists are desirous of knowing whether it is a want of taste, or money, or both, that explains why they have not been called upon long ago, to ornament the public halls, knowing, as they do, that they have hundreds of epiendid portraiteand scenes already executed by different meday, with mt any inclination on the part of societies to oppropulate the same to their proper place, in the holds of worship.

In. Wm. Clark's Vegetable Syrap. "EDITOR JOURNAL :- Having by me a bottle of Dr. Wm.

Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, ho was out and at his work. [that of a common laborer.] His wife, a devoted Catholic, said, "She had spent quite

\$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this." His name is McCarthy and he lives in this place, No. 118

Yours Fraternally. Prospect St. ABBY M. LAVELIN FERRER.

Georgetown, D.C., January 7th, 1668.

Talyor's Hed Springs.

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Our friend and brother, J. W. Free, Esq., formerly of Richmond, Indiana, is a member of this firm. Many of our readers will recollect bim for his munificent donation of \$2560 towards the orection of the magnificent Spiritual Hall, which is to cost \$25,000, now approaching completion in Richmond. Mr. Free is of those successful business men whose open and literal hands do so much to redeem business from being the pality art of sheer meney getting. He has recently came tot bleage as his chosen home, and our triends will doubtless find him among the first of those who devise large and libcral things for our cause.

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As the most or minent and unportant of all the recogbized spiritual methods of treating disease, us would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embadied in the Positive and Negative Powders which bear her name. In principle, in practice, spain results, the medical school of the day, prosent us nothing that bears the remotest resemblance to them. They embedy a deeply radical and revolutionary movement, as widely different from the system of more drugs and chemicals as is the laying on of hands : while in results, or curvive effects, the difference is so vast that a comparison is bar. By possible, I much this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sale externel management of the spiritual system of Positive and Negative ever since its projection into the world through the medinmship of Mrs. Spence; and having during the nest four years and a list, encoasfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Negative and Positive Powders, I foily rederstand the piritual system, and know the full extent af its wind rfally curatics and heating powers. I am just hed then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders to be superior to the old systems in the following prominent and most important respects, as well as in all others. 1st. In its scientific principle. The leading principle of

the spiritual system, in the classification of both diseases and their retardy, is, that every disease is either Positive or Negative in character and that the remedy, therefore, should either be Positive or Negative. This is a principle which has reference to the interior, invisible causes of disease, and not to its outward, visible effects or appearances. But the old systems busy their classifications, not up in the interior invisible cause of disease, but upon the external, visible effects which that cause produces-in other words, upon the esternal phenomean of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturainees and truthiulnoss of the spiritual system, commend it to the most casual observer and even to the medical prefession themselves.

2d. In its practical operation. Whoever has watched in the sick room of a patient under the old system of treatment, or, still better, whilever has visited the wards of a public hospital, must have been sickened disheartened and discouraged at the endless and disgasting round of purging comiting, nenseating, eventing, capping, bli-tering, salving and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and visiont effects of discuss. But the practical operation of the spiritual system, as embodied in Mrs. Speace's Positive and Negative Powders. in redically different They aim at the mois ble cause of disease; and hence they neither produce, use are they in. tended to produce, any visible, external or violent effects -no purging, no massating, no vamiling. no sweating, no complag, no blistering, no plastering, no satting, but they silently, cently and so thingly prevele the patent's system and by rectaring the Latim crastly holans or equilibrium of the dressel ingen or trasis, risk are them to perfect health. and. In its results. I have already participed, and I am still publishing, in the cilemes, of the R-Listo-Puttesoperc AL JOURNAL and elsowhere testimony and evidence, in the form of certificates and reports from privite individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spense's Positive and Negative Powfers, is as far superior to the old systems in its results, or caratico effects, as it is in its scientific principle and in its practical operation. And yet the evidence thas far published is but a small fragment of that which is in my presentation. Distance of all kinds, the most complicated as well as the most simple, diseased toreditary as well as acquired, diseases which are invarable as. woll as those that are carable by the old methods all alike have readily yielded to the singular and extraordinary healing and carative power of the Positive and Negative Powders, Blindness, Deaffaess, Paralysis, Rheumatista, Neuralgia, Hip joint disease, Dyspepsia, Epilepsy, Fevera, Scrofula, &s., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted, as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to write in the private and hospital practice of the old system of realisine. Such being the facts with regard to the Positive and Secutive Powders, it is my intention to torsevere in hold ing them up before the public until every family and every adalt man and women shall test their virtues for themselves, and thes, from personal separations, learn and appreciate their full merits. And in further soce of this object. I take the liberty of referring the reader to the published testine nials which will be found in the back numbers and also in the fature numbers of the RELLES PHILDESPHICEL JALLNESS. and I also extend to all persons who reside in, or who may visit New York, a carlial invitation to call at my shipp No. 371/ St. Mark's Place and , If they desire more evidence. it will afford my much pleasure to hay before them such a mass of letters, certificates and reports as will patient the most skeptical that I have said a right in exage ration of

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Female Weaknesses and derangements; Fits, Gramps. St. Vitus Dance, Spanns; all hi.h.grades of Fever, small fox, Measles, Scarlatina, Eryspelas: all inflamations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; i atarrh, Consumption, Bronchitis, Coughs, Cokie; Scrofula, Nervon-ness, Sleeplessness, Ac, The NEGATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, kes of taste, smell, feeling or motion; al Low Fevers, such as the T3 phoid and the Typhus; ex-treme nervous or muscular Prostration or Relaxa-tion, Do in the POSITIVE AND NEGATIVE are

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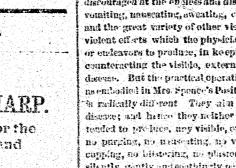
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For the lonefit of those why are not acquainted with me I would refer them to A. J. Davis or Hon. Warren Chase. Address M. Milleson, Chicago, Ill.

Important to Ladies.

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

noSvol6.

A PLEASANT STORY.

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

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Et. Louis, No., Nov., 1863.

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RELIGIO-PHILOSOPHICAL JOURNAL

Sommunications from the Juner Tife.

He shall give His angels charge concerning thes.

All Communications under this head are given through MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly re fied upon as coming from the source they purport to-the spir world.

(Ropertal by Alichis and Nevins, short hand Reporters, 118 Dearborn atreet, Chicago, lilinois.]

AC Questions, to be answered at our Inner Life scances, should be lacoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

INVOCATION.

Infinite Spirit God, again we would clothe our thoughts that they may be received by our brothers and sisters who are yet upon the material plane of life, showing them that within our souls there dwells thankfulness and praise unto Thee for the assurance Thou hast given us that we are Thy children-a part and portion of. Thee, Infinite Spirit.

We would have them realize the truth that Thou in Thy wisdom bath given unto us the power to manifest ourselves unto them-Thy children who are yet clothed with the material covering, but are unable to see Thee in every form of life. We thank Thee that Thou hast given us that assurance that we have but to aspire for truth and that it shall be opened unto us.

In Thy wisdom Thou hast implanted within us a desire to impart that truth unto every immortal soul. We thank Thee, infinite Spirit, for the blessing and the privilege of manifesting ourselves to those who are yet groping their way through the, to them, dark and dismal paths in which Thou art leading them. We thank Thee for the assurance that in time they will be brought to see all things in their true light, and that we all will be enabled to pluck from the rosebud of life the flowers unpierced by the thorns thercof. Step by step, precept upon precept, Thou art manifesting Thyself more fully unto us, leading us, and opening unto our once obtuse vision, light, purity, and love.

QUESTIONS AND ANSWERS.

Q. Will my spirit be individualized after passing from mortality to immortality ?

A. We would infer from the question that our brother desires to know if upon the spiritnal plane of life he will be an individualized being, and retain consciousness of his individuality upon the material plane. We would say most emphatically that he will. We can speak from experience, for we once lived upon the material plane, and passed from the material to the spiritual, and we still retain our individuality, and also a perfect remembrance of our experience upon earth.

Q. Matter being indestructible, is that part which now composes the body absorbed by the

in accordance with theological ideas, that the birth and crucifixion of Christ was necessary for the salvation of the world. Was not Judas, his betrayer, just as essential to accomplish that end as Jesus himself; was he not necessary to be the betrayer and give him into the hands of the Jews, so that it might be fulfilled which was spoken by the prophets? Now we will say, if freedom was necessary for the salvation of our colored brethren, then was not Jefferson Davis necessary in his position as well as Abraham Lincoln in his-all brothers, and children of the one parent, God. So we would say, brother Davis, brother Cain, brother Judas, and brother Jesus, we thank you for fulfilling your mission in the past, and look upon you all as being in accordance with the will of our father God.

Q. What is meant by "Thy will being done on earth as it is in heaven ?" We notice discord and confusion upon earth; are we to infer that it is the same in heaven?

A. When that prayer was given, people looked upon heaven as being a place of perfect happiness, and they desired that earth-life might also be a scene of continued happiness, yet their powers were so limited they could not conceive of the will of the Father being done on earth, except it brought happiness. His will is done alike in heaven and on earth, or on earth and in heaven, and out of that which is seeming darkness shall He bring light unto you. Happiness is a place. Heaven is a place ; yet those places are within the human soul.

GEORGE MONTEITH. E. MILLS, MEDIUM.

In the year 1860, I embarked in a wholesale mercantile business, and everything went on prosperous. In 1862, I enlisted for the war. leaving everything in charge of my brother-inlaw, who at that time was in a very feeble condition. My wife felt almost distracted at the idea of my leaving her and our children, yet remarked :

"I am not better than some other poor wife to bear this affliction."

I chided her for feeling thus, and remarked to her, that she should be proud and thankful that she had a husband, who in any way was able to help put down this wicked rebellion

"Very true, George," she replied, "but can I do otherwise than feel as I do, left alone with my three little children, and do not know when I shall see my husband again."

Had my wife spoken out what were her impressions as she afterward often remarked, she would have said :-

"Ab. George, I never shall see you again in this life"; but she saw I was determined to go, and would not cause me to feel as she did, that I was ere long to lie cold in death upon the battle field-that is my body. That I could return in spirit was something my wife had not thought of; so, of course, this belief could not comfort her; but now that I can return and impress some one with my thoughts,-I wish my dear sorrowing Cordelia to feel that her hus-

have never used any trick or devise, or availed myself of any deception or fraud in producing them; that these forms have appeared in each and every instance when they have been presented withont any effort, except my will power to preduce them. In regard to the testimony of Mr. P. T. Barnum, I would say that I can solemnly make oath that I never communicated with him verbally or in writing, nor did I ever know that he had or was writing anything in regard to spirit photography; and I further say that if be had my pictures taken by me, he must have recieved them from some other person. In regard to the testimony of Mr. Tooker, I have only to say that he came to my gallery apparently in the same way that other strangers were wont to come. As there was nothing particular to keep him in my remembrance, my memory in regard to him is stronger in its application to the form which appeared upon his picture, which I then thought the most villain. ous I had ever taken. 1 am now satisfied, from the manner which he came there, under an assumed name, or, more vulgarly speaking, with a lie in his mouth, and with the purpose, which sup-sequent events have shown, that he got what was promised him, i. e, the spirit nearest in sympathy with himself. In regard to my conversation with him, I can only say that I have never, under any circumstances, guaranteed to any one that a spirit form would appear. As to my refusal to entertain propositions from the self-appointed committee of photographers who appeared in my rooms since my arrest and who desired, as I am informed by Mr. Guay, to make me take pictures for them, whether I would or not, I have only to say that since my arrest I have placed myself entirely in the hands of my counsel, and have been guided by his advice; and I am pleased to say that one of the first cautions he gave me was to refrain, during the examination, from being led into any trap of that kind. Having been charged with a crime which, temporarily at least, places me before the public in the same category with gamblers and men of that lik, I have been deprived of the privlege of having my utensils seized at the time

of my arrest. [Judge Dowling here interrupted the prisoner by saying: I was applied to to have your tools and apparatus seized; but I refused to make any such order, because I disapproved of the procleding nuder the circumstances. I recollect that when Mr. Gurney's establishment was seized, during the war, the act was regarded as an arbitrary one. I disapproved of that act, then, and I disapproved of any similar one, when applied in your case.] The prisoner then

proceeded: "If I had been illy engaged the implements themselves would have been the strongest evidence against me, they were not touched; they have stood eversince in the position they have always occupied in my gallery; and for safety of others, who may hereaster be called to occupy my place in a court of justice, I sincerly hope that such proceedings may cease.

CAN A SPIRIT BE PHOTOGRAPHED.

To the Editor of the N.Y. Tribune, SIR :- It is sometimes a thankless task to expose villainy. It is always a thankless task to throw yourself against a popular belief with nothing in your hand but a new truth. Mr. Mumler may be a villain. I do not know the man. I never saw him. If he is a trickster his villainy is of the darkest hue, for he specu lates on the holiest instincts of men. I have nothing to do with Mr. Mumler. He may be honest, or the court may find him a swindler. The questions raised in this trial do not turn on the innocence or guilt of one man.

Cau a spirit be photographed? Whether Mumler is acquitted or convicted, most intelligent men will say "No." Ask them why, and they cannot tell you. They have certain vague mirit as so

writer in Saturday's Tribune. Myartist did not use old plates. He must find the solution in one of the other alternatives. Now I know that my artist did not hold an old negative to the sensitized plate and get a ghostly impression by transmitted light. We have one more alternative: was an object placed before the camera? This is the way the bogus Shenstone was photographed. A sheeted man flutted ghost-like before the camera. Were these pictures taken so? The photographer, myself, and my friend were the only persons in the room. Could we have been deceieved for four days, by such a shallow trick ? And if we were deceived, how did the confederate who personated the spirit, make herself transparent? How did she sus pend herself in the air? For one of these photographs is the picture of a woman floating down through the air. They are all as trans-parent as gossamer. How then were they taken? was in no haste to form my conclusions. Another case came under my notice.

A young girl in Chelsea called on one of the leading photographers of the city to have some tintypes taken. He was about to close his rooms for the day. The girl sat, and while the picture was taking, she felt a blur coming over her eyes. She spoke of it to Mr. A., who was standing by the camera. He told her she might wink, but she must sit still. When he developed the plate a pair of hands appeared on each face! There were eight faces on each sheet. This photograph appears to be very remarkable. I have examined four of the impressions, and have one of them in my possession. The hands are clasped around the girl's neck. They are shown up to the wrist where they fade away. They are transparent. One hand comes down over the girl's chin, and you see right through it, the perfect outlines of the chin. There is a wonderful family likeness to all these pictures. Judge Edmonds testifies that the spirits he sees are transparent, and one of the leading doctors of divinity of New England (orthodox) tells me

that he sees spirits in the same way. Now you cannot suppose that these hands had been photographed on the tin before. The photographer tells me that he used a new sheet. Suppose I do not believe him. How, then, did the hands appear over the face? Can you suppose the hands were photographed after the girl? You will see that the little finger and ring finger of the left hand are thrust under the girl's collar. You must say, then, that girl and hands were all taken togeth r. And now did some one steal in and clasp her hands around the gurl's neck, and still elude the eye of the artist? He tells me that no one was in the room but himself and the girl. Suppose some one did steal in, how did she make her hands transparent, and conceal the rest of her body? The photographer is a man whose word no one will doubt. He tells me that he had never thought of spirit photography, that he has no theory, that he only knows the hands came through no agency of his.

Now, gentlemen-you who have not settled these questions on a priori grounds—can you escape the conclusions to which I have been driven?

First: That the sensitized plate may be more sensitive to light than the human eye,

Second : Tuat men and women-spirits, but not incorporeal-can, under certain conditions, clothe their person with elements sufficiently tangible to reflect light.

If these things are true, the world had never such need of knowing them. We are losing our faith in immortality. We cherish a vague be lief that the dead are still living, but we think of them as gauzy abstractions, without form or substance. The men who give precision to their talk of the after life, and tell us their faith that our loved ones who have gone before are real human beings, with human forms and human affections-we call them dreamers. Hallucination is the mildest word we apply to them. While reading a report of the trial of Mumler, and finding lawyers trying to break the testimony of witnesses because of their belief in spirits, I thought of the words of a living German philosopner: "No one who has eyes to see can fail to remark that the belief in the immortality of the soul has long been effaced from ordinary We swear a witness on the bible, and then impugn his testimony if he believes in spirits!-believes that the writers of the New Testament were not mistaken when, on almost every page, they speak of spirits, and admonish to try the spirits !' Whither are we drifting? How would an item like this appear in the Tribune ?

said was, that it a form did appear on his picture it would be that of the spirit nearest in sympathy with him at the time. Was there any fraud here? Was it anything more, regarding the matter in its most criminal aspect, than a breach of contract? But Mumler is charged with fraud because the prosecution cannot understand how the spirit form was produced ; and owing to the fact that Tooker and those who testify on the part of the People are unable to account for the appearance of theses shadowy forms, therefore it is sought to hunt down this prisoner, and fix on him the brand of cheat and humbug. Suppose, when Morse was struggling to put before the world the great fact that by means of electricity, communications might be had on the instant between persons hundreds of miles apart, some skeptic should have asked to have a message sent from New York to Boston; that Mr. Morse, confident of the truth of his discovery, should attempt to send the message, but that, owing to some cause not clearly known to him, the coatinuity should be broken, and the attempt to transmit the message should fail, would such a failure be counted a fraud by any court or jury in Christendom? And yet Mumler is charged with fraud, because the spirit figure which appeared on Tooker's photograph is not recognized by Tooker as being the representative of any person known to him. Then, again, when these forms are recognized, the recognition is attributed to the insanity, or something approahing thereto, which is said to characterize. Spiritualists. Now, we have the authoritative statement of the Catholic Council which not long since assembled in Baltimore, called by a mandate of the Pope, that although the Christian denominations in the United States number about 10.000,000 members, there are about 11, 000,000 Spiritualists in the country. Can it be alleged that all these Spiritualists are insane? But as to the allegation that Tooker was deceived in not getting a spirit form on his photograph, the defense answer that there is no proof that he did not get such a spirit representation. There was nothing more singular-more out of the natural order, so to speak-in the production of a spirit picture, than in the exhibitions of psychological power, which counsel felt contident must have often come under the observation of the Court: and there was not, upon the evidence adduced, more justice in pronouncing spirit photography a fraud and a humbug, than in applying those terms to psychological demonstrations, the truth of which are now admitted. Under the theory held by Spiritualists what was more probable than that the villainous countenance that appeared on Tooker's picture should be that of some spirit most in sympathy with him. He was, according to his own statement, acting under an assumed name at the time; he was playing a role of dcceit, and if there be any truth in Spiritualism, he was likely to be in company with just such a villainous form as stamped its image on his photograph. But in this, as in all other cases where a prisoner is charged with crime, the scienta, the guilty knowledge must be brought home to him before an action will lie; in this consists the gist of fraud; it enters. into the charge as an essential, in fact the essential component, if conviction of the prisoner is to be the sequence of this examination. But here there was no evidence of such guilty knowledge; the prosecution had utterly failed to produce a tittle of evidence that could be tortured into fastening the scienta on the prisoner. It was singular that Mr. Mumler, if he be the man represented by the prosecution, was able to produce in his defense such unimpeachable

For seven years he had been in this photographic business and during all that time he had not been complained of, had not been called to

witnesses as have testified in his behalf; and

more especially when it is considered that he had

been a resident of this city for only a few

months.

spirit at death, or is it launched into the great ocean of matter ?

A. My brother would know if his spiritual body is to be composed of that which he now occupies as his material body. In other words, if that material body will be necessary for the perfect organization of his spiritual existence or body. We would say that your spiritual body is now covered from your external senses by an external form. You take cognizance of things while upon the material plane through the material organism, yet it does not follow that there is not a spiritual organism, or covering back of the material, and in that will the permeating life principle manifest itself to you upon the material plane, both through the spiritual and material. At death there is a dissolution of the material only; the spiritual with the life principle passes upon the spiritual or second plane of existence. That material body goes, it is true. into the great world or ocean of matter, quickened and brought into action by the pervading spirit which you term God.

Q. Does not our early education have much to do with regulating our lives?

A. Certainly it does, from the fact that if you educate a child to be in constant fear of something or somebody, it will take centuries to obliterate or erase that feeling so permanently fixed in childhood. It is a source of more or less unhappiness; while on the other hand, if children were educated to look upon all things that they find in the universe as being in accordance with the great positive mind for their developement and unfoldment into a higher form of life, it would not only add to their happiness, but the happiness of all who may know them.

Q. Can we really know of immortality from experience?

A. The question of immortality upon earth is settled from the fact that we have an existence after death. That existence must, of necessity, be immortal, yet it is a query in the minds of some whether or not, in the great ocean of time, individualized men lose their identity, or are swallowed up in the great ocean of spirit, to be passed through another experience upon earth--it-not upon this planci, upon some other one similar to it. We know of none who have ever yet reached a point of perfection in which there was nothing left for them to more fully understand. We believe that it is an eternal progression including all time.-When you say all time, that signifies eternity.

Q. Would it not be better to put a mark upon Jeff. Davis, as they did upon Cain in Bible times, than to hang him ?

A. We would say to our brother inquiring, that our brother Jefferson Davis has his mark upon him already, whether recognized by those that do not know him personally, as the cruel Jefferson Davis. Yet the consciousness within himself that he is the one looked upon and despised by so many, is a sufficient mark for him. Now for a moment, let us consider the question

band is often with her, and how I pray t her conscious of my spirit presence. Montreal, Canada.

Mumler's Specch at the Close of His Trial. The following is the statement of Mumler lately on trial in New York for fraud in the matter of spiritual photographs, on being asked at the close of his trial, what he had to say in his own behalf:

MUMLER'S STATEMENT.

He was 27 years of age, a native of the United States, a photographer by profession, and that he resided at No. 45 East Thirty-first street. In response to the question. Have you any thing to say, and if so, what relative to the charge alleged against you? the prisoner said: " In 1861 in the city of Boston, while engaged in business as an engraver, I was in the habit of visiting a young man who was employed in a photographic gallery kept by a Mrs. Stewart, on Washington street. Occasionly, I would experiment with the instrument and chemicals. One Sunday, while entirely alone in the gallery, I attempted to get a picture of myself, and then it was that I first discovered, while developing it, that a second form appeared upon the plate. At this time I had never heard of spirit pictures although had been somewhat interested in the doctrine of spiritualism. At first I labored under what is now the general impression, that the plate upon which the picture was taken could not have been clean, and that the form which show. ed itself beside my own must have been left on the glass, and I so stated to my employers and others. Subsequent attempts, however, made under circumstances which preclude such a possibility, have confirmed me in the belief that the power by which these forms are produced is beyond human control and the experts that have been called by the people have failed to produce a picture made in that manner. I was a complete novice in the art of photography, and had no experience whatever in the composition of chemicals used in the business and that my use of them in my experiments at that time was simply in conformity with what I had seen my friend do while humself engaged in the business. After getting the form on the plate at the suggestion of several friends to whom I showed the plate, I made other attempts, and generally with most remarkable results. I then determined to leave my own business and devote myself to photography. Before long, the subject of spirit photography, and particularly my success, became the theme of every tongue, and was overrun with people of inquiring mind and obliged to go over and over again, for their pleasure, the routine of taking and developing the pictures. For a long time I never refused any person who came to investigate. It soon became apparent, however, that I must either stop it or cease to support myself; for, as a general thing, these sarans, while greedy themselves for intellectual food, seemed entirely oblivious to the fact that I myself was a material body. Laughter. | However, I can truly say that I have never relused, intentionally, any person who desired to have a picture taken, from making every examination or inquiry he choose to make; and, had I been allowed, in this examination. to have produced evidence from abroad, I could have shown, by scientific men whose names would have satified every one, that the most

careful and minute examinations have often

been made into all the details of my business.

while I have been engaged in taking pictures

I colemnly assert here that I have now but com-

paratively little knowledge of photography,or

chemicals, or science of any kind, further than

is absolutely needed to take ordinary photogra-

ic pictures. I positively assert that in the taking

of the pictures on which these forms appear, I

dismiss the question with an a priori. One day, in a conversation with Herbert Spencer, I told him of certain facts which had led Alfred Wallace to a belief in the nearness of a world of spirits and the communion of spirits with mortals. Mr. Spencer met the facts by saying that he had settled the question on a priori grounds. Wallace is one of the first naturalists of Europe. He tells me he has seen and heard certain things, and I, making my own experience a measure of the universe, dismiss his testimony as contradicting nature. Is that the method of modern philosophy?

I have brought to the investigation of this subject no wisdom above that of common sense, but I have not followed the Spencerian method In common with many others, I have sought only to find the truth, and have been content to keep the results I have reached to myself. Some of these results I will now give to the public. Gentlemen of the a priori method may dismiss the subject now and here.

In February, 1867, I formed the acquaintance a photographer living in the Connecticut valley; I had gone to his rooms for a photograph; while sitting for the picture, I saw that the artist was strangely agitated; when the plate was developed, a bright but vapory female form appeared, standing at my side; I had never heard of Mumler or spirit photography ; I asked the photographer how that form got on the plate; he did not know; he could only say that while he was photographing me, he saw that woman standing at my side; he did not want the picture taken from his gallery, and wished me not to speak of it; he told me that now and then, for years, he had taken such pictures; that they came through no agency of his; that he could take them almost any time by yielding to the control of beings which he believed to be spirits, but he wanted nothing to do with it. He would not have his name mixed up with Spiritualism in any form."

I had such confidence in my friend's honesty, that I wished to make an investigation of this strange power. It was only after many interviews and much urging that he consented to give me sittings, and yield to the "invisibles." offered to pay him generously for his time, but he declined any consideration, saying that he could not be tempted to use this mysterious gift for gain He gave me every facility in making the investigation. I took a friend to assist me. We had his time for four afternoons. We had the utmost confidence in him, but made the investigation as if he were a trickster. I assisted in preparing the plates, and stood by while the pictures were developed. We took every pre-caution to prevent or detect trickery. At almost every sitting we got the photograph of a woman -the same bright, vapory form that appeared when I went alone, or thought I was alone ! And at almost every sitting the photographer was partially entranced. What shall we say? He is a man of position and character. I would as soon think of flinging the charge of falsehood against the chief justice. He had no motive to deceive. He would not sell his gift for money. If I believed him capable of falsehood, still] should be unable to account for the pictures. I know of only two ways by which a photograph can be taken. It must be taken either by reflected or by transmitted light. To get a picture on the sensitized plate, something capable of reflecting light must be placed at a proper distance before the lens; or the plate may be sensitized and covered by another picture, and then exposed to the light. A dim picture will be printed on the sensitized plate by transmitted light. These are the only methods by which a photograph can be taken. The artist may use an old plate, and a picture may appear, the re-sult of a latent impression left by an old photo-graph. This last is the solution proposed by a

"The bishop of Rhode Island has written to the bishop of New York that three men whom he had known in Providence, appeard to him and talked with him after their decease. The Rhode Island bishop thinks that bad spirits can personate good ones and deceive us, but he is confident that these three spirits were really his friends. The bishop of New York has replied that, doubtless, there are deceitful spirits and false visions, and wishes that we had some sure means of distinguishing them from the true."

Our table talk over such an item would be a measure of our departure from the faith of primitive Christianity. For the bishop of Rhode Island put Evodius, a bishop in Africa, and for the bishop of New York put Augustine, and for the nineteenth put the fourth century, and you have a historical truth.

"But spiritual gifts have ceased." No Testament has told you so. "But modern science avers that spirits are illusions." What science? If a tree had sense and science, I suppose that such poor science as it would develop might say, Animals are illusions. They come and go out of dead carcasses, by no vegetable law, and our science of stumps avers that birds are apparitions, and that the birdless and beastless wilder-W. D. L. ness is vegetable orthodoxy." Boston, Mass., April 26, 1869.

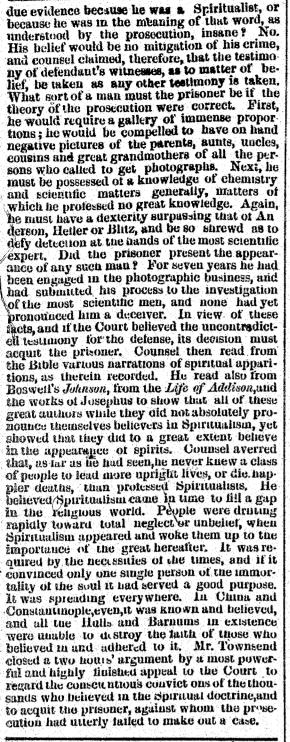
ARGUMENT OF MR. TOWNSEND.

Mr. Townsend then began his argument for the defense. The case under examination, whe said, was one that had excited more than ordinary interest, not only because of its intrinsic merit, but because of the grave charges in which it involved his client. Public attention was not, however, exclusively directed to the prisoner: the interest in the case had spread itself among those who have religious views differing materially from those entertained by the community generally. He would, therefore, direct the mind of the Court, in the first place, to the legal aspect of the case, and subsequently he would touch upon the belief popularly known as Spiritualism. He would be compelled to do this, because the question as to what is the behef of Spiritualists had been introduced into this examination. He should do it, too, for the purpose of showing that there is nothing in the Spiritualistic doctrine that should tend in any way to throw doubt or suspicion on the testimony adduced for the defense. The gist of the charge made by the prosecution was that the prisoner had obtained money from Marshall Tooker by trick and device, and that he had the intent to cheat and defraud that gentleman as to his (Mumler's) power to produce spirit photographs. In the testimony adduced to support the charge made by the prosecution, including the affidavit of Mr. Tooker, there was nothing that would justify the Court in committing the prisoner to answer to a charge of fraud before the Grand Jury. When Tooker visited the gallery he asked if a spirit picture would be guaranteed him, and he was told that it would not. Mr. Guay gave him this answer: and Tooker himself expressly swears, on the stand, that Mumler would not and did not guarantee him any such bing. All that he

account by any one for whom he had taken a picture, although he had pursued his avocation for years in the most intellectual city in the Union. It remained for an argus eyed reporter of a newspaper to discover what the greatest mindshad failed to detect-the traudulent character of the prisoner's avocation. Mr. Townsend then critically reviewed the testimony for the defense, and claimed that whether considered in regard to the honesty with which it was given. or as the embodument of facts that the prosecution had failed to controvert, it called tor the acquital of the prisoner. In relation to the experts who gave evidence for the prosecution, he said that they followed the beaten track in which they had trod for so many years. Science had taught them certain facts, and they were unwilling that any one should declare avything not fully within their comprehension-they don't believe that science can improve. Men like these would have hung Gallileo, had he lived in their day. Counsel then alluded to the positive testimony of Mr. Livermore, who identified the spirit likeness of his wife; to that of Mr. Fanshaw, who swore to that of his mother and his son. All these were pictures of deceased persons. He asked whether, in its purported expose of the trick and fraud charged upon the prisoner, it had been able, through any one of its expert witnesses, to produce a piciure of a dead person, who never had a picture taken during life. His client, as had been proven on this trial, had done that thing-had taken such pictures, and they had been recognized by the parties most interested. As to the lestimony of Mr. Hull, the principal witness for the prosecution, counsel would beg leave to call attention to the fact that that gentleman had pointed out certain exhibits for the defense which could be taken by a process he described. Now, one of these pointed out was the photograph of Mr. Gilmore, who had testified that when that very picture was taken he watched Mr. Mumler, and had been unable to detect fraud. Another witness, Mr. Bogardus, had set himself up as an oracle in things photographic, and said that he could put a plate into a bath, keep it there for half a day, and then, on taking it out, use it, and produce a spirit likeness. This shows that there are immense numbers of ignorant photographers in this city, or that Mr. Bogardus has reached to the very last round of the ladder of science. This witness had pronounced the opinions of Judge Edmonds and other men of great intelligence to be merely matters of imagination, and the learned counsel would leave it with the Court to decide how much such testimony was worth. If, said the counsel, the piritual belief is true, then we must admit that there is nothing in Mumler's works to justify the charges brought against him. Spiritualists found their belief on the Bible. Throughout that book we find mention of spirits. Balaam and his ass furnish a familiar instance, and sounsel thought that the people of these times were possessed of fully as much intelligence as Balaam's ass, which saw a spirit. The Witch of Endor raised the spirit of Samuel, and if we believe in the Bible-counsel could not see how we can fail to believe that spirits do appear, at times, and are palpable to the sight of those mortals gifted with the power of seeing them. Mr. P. T. Barnum's testimony was a very pretty illustration of a humbug. His very name smells of humbug. I have no faith, says Mr. Townsend, in such men. Even allowing his testimony to be true, Mr. Barnum violates the great precept relating to honor among thieves, in that he exposed a man whom he claimed was his accomplice. In relation to the charge that because a man is a Spiritualist that is proof positive of insanity, counsel would ask if a Spiritualist were brought before his Honor on a charge of murder, would the Court, or would a jury, fail to convict him of the crime on

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do no the north together with a first of Chambrand howers and sage, equal parts, steeped; continue came, in connection with cordini, until the patient perspires profusely. For dyscp-tery, give the cordini as directed, together with cooling drinks—i. e. slippery elm or barley water. In all these case-scep the circulation rapid in the extremetics by rubbing, as directed on in label on the bottle.

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age. N. B.-The Magnetic Vegetable Syrup is advised to be ta-Ren at the end of two weeks instead of the Bilious Pills, tak-ing three of the Pills once a week in connection with the syrup. By following this course the patient is sure to find speedy and lasting relief.

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Remove costiveness, indigestion, and correct the stomach

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

These powders are invaluable in all cases of debility and These powders are invaluable in all cases of debility and weakness of the blood; in consumption, dropsy, long contin-ned ague, obstructed menses, &c.; may be taken twice a day with great benefit, by those taking the Magnetic Vegetable Syrup Where the patient has no appetite, or feels generally debilitated, they emrith the blood, strengthen the system, give tone to the stonach, and restore the organs to their nat-eral healthy condition aral healthy condition.

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of collc. Rub-bing the patient's back and extremities with mustard-water is advised in connection with the Pills as directed, especially

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- Set the trath-echos humming ! Write, write, canny Planchettel

Answer, angels coming coming, angels coming.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Traufier Department.

BY K. Y. WILMON. and a state of the state of the

"Kxcellent Society .-- Detroit, Michigan." In Brother Peoble's department of the BANNER

OF LIGHT, we find an article, headed as above. Well, we have no doubt of the fact, for the De-

troit Spiritualists are an excellent class of people, and Brother P. is a good man, " a patriarch," and who are patriarchs ? Patriarchs are good men." But the festure that strikes us as very peculiar is the formalities.

First. Brother Peebles says: "We determined from the commencement to reduce everything conneeted with the Sunday service, to system and order." Bolow this we find order of service. Thus opoko Moses, and so speaks Peobles.

L. "Voluntary." After which we would recommond the Society to respond after the manner of the Episcopal church, viz. : Lord have morey on us, poor miserable Spiritualists,—audience rising at the time.

II. "Silver Chalnings, the Opening Service," respondents crying with clear, solemn voices, e Lord, have mercy on us, poor miserable Spirituallots,—with tears in their eyes.

III. "Song from Spiritual Harp." Respondents: " Lord heve mercy on us, poor miserable Spiritual-

Ists." "Invacation, or select reading, -brief." We would recommend the audience to follow by chanting the 103th Paalm, concluding with, "Lord have mercy on us, poor miserable Spiritaalists."

V. "Chant from the Spiritual Hurp." At this point we would recommend our brother to have on the white surplice, with a large badge of the Order of Eternal Progress, embroidered with threads of gold on the bosom of the surplice; also two little boys in white surplices, burning incense around his feet and under his gown, to keep evil spirits away : the audience chanting at the same time in slow and colemn measure, "Good spirits, protect us, poor miserable Spiritualists, from evil spirits."

VI. "Announcêments, etc." Here we would recommend our brother to adopt the course sometimes pursued by our Catholic friends, viz.: To read out the names and faults of delinquent Spiritnalists, thus: Jane B. was seen last Sabbath in a Methodist meeting.

Samuel T. has not been at our circles for four weeks. Johnny K.wasknown to use profane words at the wake of Teddy O'R nk. Little boys all the time smoking the brother's legs with incense of tar or some other fragrant odor. "Lord have mercy on us, poor miserable Spiritualists."

VII. "The Discourse," on Ritualism, with li-Instrated charts of hell, the audience in the mean time rising from their seats, crying in a dolorous voice, "Good Lord, save us from the world, the flosh and the devil."

VIII. "Singing." We would recommend "Hark from the tombs.".

1K. "Benediction." Here we would recommend car brother to have a bottle of holy water to sprink. le his audience with, crying in a clear voice, audience uniting, "Save us, good Lord, from blatant, angular, tangential, egotistic, irreligious, unscientlile, self important, bigoted, godless, heartless

Dr. Gardner drew up a Resolution, supposed to contain seven reasons for dissporoving of the ac-tion of the Fifth National Convention in resolving itself into an American Association, etc.; which, after reading, he made it a special subject of debate at a special time. It was very imperfectly discuss-ed nee and cont of an andience of nearly ed pro and con, and out of an andience of nearly five handred, probably one third of whom were members of the State Organization, less than twenty votes were expressed in its tavor and its

Peruaps I am not a disinterested party, but I heard one good judge say that even this vote was owing more to the psychological power of the au-ther of the Resolution, than to his arguments. Certainly this does not warrant the assertion of being "denounced in a most unmistakable manner." Fiesse make this correction, and oblige. Respectfully yours, GHONGE A. BACON.

Boston, March 10th, 1869:

The Resolutions, supposed to contain seven reasons, were the following, which, with the abstract report of the remarks made by different men before the vote was taken, I cut from the BANNER OF LIGHT . of February 13th.

I do not wish to occapy the valuable space in your columns by asking you to publish the debate, but simply to publish the resolutions, and the final vote, and let your readers judge who " unintentionally" misropresented the facts in the case, and whether or not you was warranted in the assertion that the Association "denounced in a most unmistakable manner the American Association."

Mr. B. states that "less than twenty votes were expressed in its favor " I took particular notice of the vote, and although 1 did not count the namber, I did notice that it was a very full vote in the affirmative, and I heard only one vote "No," and that from G. A. Bacon.

(4) RESOLVED: That we disaprove of the action taken by the Fifth National Convention of Spiritualists, held in Rochester, in August last, in forming an American Association for the purposes set forth in the Constitution then adopted :

1st Because such action was not contemplated by the Local and State Societies or the Associations there represented.

2d. Because It takes from the State Associations the legitimate work of such Associations, or materially interferes with local or State propagations as conducted by the State Societies.

3d. Because it diverts the limited pecuniary means from the channels in which the greatest good can be accomplished.

4th. Because it divorces the Children's Progress sive Lyceum movement from the parent societies and creates an antagonism of interest where there should be the closest union of effort.

51h. Because the Association, as formed, tends to the centralization of the immense power the great Spiritualistic movement of this age into the hands of a few.

6th. Because a National Association should be oth. mecause a National Association should be constituted of delegates duly appointed by State Organizations, and should be under the control of the State Organizations, through their representatives, instead of being controlled by persons whe secure membership by paying five dollars yearly.

7th. Because we believe that ALL the money that can be raised can be used to greater advantage than for the specified object of the American Association.

The resolution on the American Association called forth a brisk debate.

Dr.Gardner said that only a few of the objections against this American Association were presented against this American Association were presented in the resolution. He objected to the action of the Fith National Convention, because no such action was anticipated by the Societies of whose delegates it was composed. If it had been found delegates it was composed. It is had been found necessary to change the form of the meetings of the National Convention due notice should have been given, that the matter might be discussed in the Societics. Many delegates came there wholly unprepared for the issue, and were psychologized and swept away by the tide. Spiritualists were and swept away by the three operturbities were afraid of organization, as displayed in any of the belittling efforts of authority. He objected, sec-oudly, because it took from the State Association its legitimate work, or impeded it. This could be its regulate work, or imposed it. This could be seen by a reference to the course pursued by its Eastern Agent in this State. He thought all the money that could be spared in Mas-achusetts should he applied to the sustenance of our State Associa-He objected to the National Association, because it divorced the Children's Lyceum cause from the National Convention. In this step might be seen the outer spping of that Secret Order, which, having its home in Penn-ylvania, sought to get a sort of leverage upon the minds of parents through their children, and thus govern this great power which wasspringing up in the world. He objected because the Arte intion, as formed, tended to a cen tralization of 10 ver in the hands of a few. Accord ing to its constitution, five members of its Execu-tive Committee constituted a quorum. Now who were that Committee? Among others were Col. Fox, Dr. Child, M. B. Dyott and Warren Chase. Now he did not desire to give those men a power which he was unwilling should be trusted with himself. He objected to the American Association because it was not as it should be, a Congress of Spiritualists, representing the various State organispirituansis, representing the variate organi-zations; but was one, on the contrary, where a lee of five dollars give an unquestioned vote. He hoped the resolution would pass; and that another one would also be presented, calling on the Spiritvalists of Massachusetts to ignore the agents of the American Association. I.C. Ray, of New Bedford, helieved in the motto "Millions for defence-but not one cent for trib-nte." In this feeling he had told the people in the Fith National Convention that if he had any money to spare he should give it in Massachusetts. Dr. Clark quoted the ideaof George Washington -" No government on earth can prosper unless it is motded after the divine at d eternal," and said tout no organization of Spiritualists could prosper tost no organization of operturning could prosper noises m died after the celestial. He though he traced in this new National Association an utter lack o spiritual feeling. He referred briefly to the Convention of the past. He considered that the American A-sociation was a sort of joint stock American A-sucharion was a sole of joint effect company, selling shares of spiritual truth at five dollars apiece. He was willing certain paries sh mid support this joint stock company if they cuove ; but he objected to their disgracing the Spiritualists of this country by calling it an "American Association of spirit mists." A E. Girp nter said he was a member of the American Association ; he did not wish to impugn the motives of any one He would say that for four days the Fifth National Convention worked as he never saw one work before; the members seem d to be in varaest. What he did in that Convention was done with good motives, and he had n reason to say that the motives of other men and women composing that body were not equally pure. But he thought there was something in this matter which was premature. The original pur-puse of not sending missionaries into the field had been broken over, and those laborers had seriously interfered with State Associations already or zauized, instead of going into places where there were no organizations—as was understood to be the du-ty at lirst. He had no fear, however, that the agent of that Association would appear in Massachusetts ugain, owing to the fact of his want of success before. He closed by defining his position to be that he at first approved of the American Association of Spirica dists, but su'sequent occurrences had leu him to the opinion that the time for such organizations had not yet come. G. A. B.con said that one of the first lesson he had tearned in Spiritualism was to agree to disagree; apon the platform of common sense we should be ready to settle all our difficulties. He wa- present at the Fifth National Convention, from which was organized the American Association of Spuitue ists, and thought he was as much behind the scenes and knew as much of the machinery as any one else; and he telt called upon to testily that the motives of all the workers there were in the hignest couse for the good of all the cause. He could hot see why there was any necessity for an nurogenism between the State Association and the A meric in Association. The cases referred to in Guesca, Lowell and Tanuton, showed that there were men who would give money to the cause as canonalied in the American Association, who would not give to the local organizations, so that the cause was really a gainer, in thus being able to

reach all classes. He had also been told by peo-ple who professed to know, that if Brother White had not gone to Taunton, Brother Carpenter would not have been so successful in his raising of funds. nos mave peen so successful in his raising of funds. The State of Ohio had been cited as a case where the interests of the two Associations clashed; but such was not the case—the President of the State Association being also Agent for the National As-sociation and finding that he could not do his duty as well in both, resigned his office of Fresident. He failed to see that the action of this National Association divorced the Children's Lycoum inter-Association divorced the Children's Lyceum inter-est from the National Convention. On the other hand, in the Lyceum Convention lately held in Philadelphis, it was expressly stated that a part of the duty of the American Association was to es-tablish Lyseums. As regarded the matter being a surprise to the people, etc., Mr. Bacon read an ex-tract from article written by himself for the Spirit-nal press forsehedowing the idea, and said there usl press, foreshadowing the idea, and said there were many others who had the same view of the subject. He defended the doings of the Beard of Trutees. Owing to the action of the BANNER OF LIGHT, which wass power in the land, a certain amount of distrust in the American Association had been started, and the way been made up-hill work. Still he thought the National Association was as necessary as the State, and, as regarded a joint

stock company, he could perceive no difference, save the sum of morey between a membership in the National Association at tive dollars, or a memberhsip in the State, at one dollar. Dr. Storer said there were two classes of Spiritualists; the one composed of earnest men, accus-tomed to the movements of political machinery, who had great faith in the power of organization;

and the other, generally among the mediums, who telt a distrust in all organizations. The fact was that the Agent of the American Association, while in Massachusetts, spoke to please the people, and raise money, and they because he was a favorite with them, gave him the means-not from any interest in the Association, however; they would probably have given as freely to him in any other cause. In Ohio, where the Agent reported such success the money was pledgen to the College fund -to be collected when a certain amount was raised the Agent not getting each enough to barely pay expenses. The speaker did not believe in the efficacy of a Spiritual College. He believed the true system was the Children's Progressive Lyceum movement. He did not attach any covert meaning either to the American Association, or those conneeted therewith; he was sure that individuals would never rule the great body of Spiritualists but it was folly to take the money needed in the State, and give it to Agents who were traveling about to raise more money. He believed we had better start one store, and sustain that well, before we open another. He had no doubt that the American Association would die of itself, by common consent, and that, out of it, better forms would arise.

After some further remarks by Dr. Gardner, A. E. Carpenter, J. C. Cluer and others, the resolution disapproving of the American Association was adopted with but tew dissenting votes.

I presume the meanuers of the Association who voted for the resolution will appreciate the compliment paid them by their former secretary, in the last paragraph of his letter, in which he says his friend, the good Judge, remarked, "That even this vote was owing more to the psychological power of the author, than to his arguments."

The Massachusetts Association did in a most unmistakable manner express their disapprobation of the doings of the Rochester Convention, for the reasons set forth in the resolutions adopted by a nuanimous vote, save one.

By the way, I notice a call for a Convention, or Sixth Annual Meeting of the American Association to be held in Buffalo. How can it be the Sixth Annual Meeting of a body vorn last year? Aud why is not the name of the president signed to the call? Can it be that there are heart burnings and

Tolosa, G. Maotingu are hold and regular speaking in Old Massenie Hall, Bunamit street, at. 75 F. M. All are invited fros. Children's Progressive Lyoum in the same piece every Sunday at 10 A. N. A. Wheelook, Conductor; Mrs. A. A. Wheelock, Guardian: Lerny, Mass....The Spiritualism of Lynn hold meetings every Sunday aftermoon and evening, at Cadet Hall.

NEW YORK .-- The Friends of Humanity meet every funday at 3 and 71/2 P. M., in the convenient and comfortable hall; 278 Grand street, northeast corner Forsythe, 2d block east of Bewery, for moral and spiritual future, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Scats free, and contribution takes and and contribution taken ap.

Oswaee, N. Y.-The Spiritualists hold meetings every Ban-day at 314 and 714 p.m., in Lyceum Hall, West Second, mear. Bridge street. The Children's Progressive Lyceum meets at 1214 p.m. J. L. Pool, Conductor; Mrs. S. Doelittle, financial

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of Sih avenne and West 29th street. Lestures at 1014 o'clock a. m. and 7 p. m. Conference at 3 p. m.

BROOKLIN, N. Y.-The Spiritualism hold meetings at Cum-berland street Lecture Boom, near DeKalb avenue, every Bunday at S and 7% p. m. Children's Progressive Lyceum meeta at 10% a.m. J. A. Bartlett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

Breddord, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sanday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con-tribution 10 cents. tribution 10 cents.

CLEVELAND, OHIO .- The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-ior St. at Sand 7 p. m. Lyceum at 10 s. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor.

BUFFALO, N. Y.--Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 71% p. m. Children's Lyceum meets at 21% p. m. N. M. Wright, Conductor: Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.-Meetings held overy Sunday at 101/2. at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ranson, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 mombers.

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

NEWARS, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hull, No. 4 Bank street, at 2% and 7% p. m. The atternoon is devoted wholly to the Children's Fro-gressive Lycenni. U. T. Leach Conductor; Mrs. Harrist Parons, Guardian of Groups.

SPRINGFIELD, MASS .- The Fraternal Society of Spiritualiss hold meetings overy Sunday at Fallon's Hall. Progressive Lycenm meets at 2 P. K. Conductor, H. S. Williams; Guar-dian, Mrs. Mary A. Lyman. Lectures at 7 P. K.

VINELAND, N. J .- Friends of Progress meetings are held in VINZLAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening-President, C. B. Campbell; Vice-Presidenta, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Socretary and Treasurer, S. G. Sylvester; Becording Secretary, H. H. Ladd. Attasutor, S. G. Syroster; neorrang cecretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian : Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Brion, Wis.-The Spiritualists of Beloit hold regular BRIGHT, WHOW THE Spintuanes of being how regular Sunday meetings at their church at 10% A.M., and 7% P.M. Lewis Clark, President; Leonard Rose, Socretary. Lycenm moets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Sr. Louis, Mo,-The "Society of Spiritualists and Progres-sive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut in the Polytechnic Institute, other of portant and offendation streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Socretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

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

MIS. F. A. FUTH, COT. DECL. SPRINGFIRLS, I.L. - Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 6th and Adams street. A. H. Wor-then President, H. M, Lauphear Secretary. Cinkiren's Prog-resive Lyceum overy Sunday at 20'clock P. M. B. A. Rich-ards, Conductor, Miss Lizze Forter, Guardian.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1014 a. m. Chil-dren's Progressive Lycenn meets in the same hall at 2 p. m. LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and 5th.

MAY 29, 1869.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

TUBLE WHEKLY NEWSPAPPE will be devoted to the ARTS and SOIENCES, and to the SPIRITUAL PHI-LONOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan is obsaus-ter—a friend of our common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. J.N aS; late the

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the right, whether such principies are found in platforms of a party opparently in the min sity or majority. Astargo space will be a voted to Spirical Philosophy

and communications from the inhabitions of the Su Luod.

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nothing trianism, sometimes socking to pass itself for Spiritaalism."

X. "Music by the organist," audience retiring to the time of "Saut's Deid March," crying, Lord, have merey on us, poor, miserable Spiritualists." Well, here we have the ten commandments of Brother Prebles, and as he went out toward the Rocky Mountains last summer, we suppose the Lord took him up to the top of Pike's Piak, and

there delivered him these ten commandmonts under seal, to be opened in Detroit. Well, brother, its a big egg, double yolk, and has taken three months to lay it, and we will wait patiently for one year to see what sort of chickens it

will hatch. - --

7

A Remarkable Test.

On the evening of March S3 h, at Ravena Ohio, in the presence of two hundred people, E. V. Wilson speaking, stopped, looked behind him, and then Sold :

"Fbere is by me an Irishman, full medium sized. five feet, ten inches in height, light complexion. dark crispy hair, saudy whiskers. He says he was killed five years ago on your railroad just above the depot, and that his head, shoulders and back were crushed, and that his wife is now living in Raven i." Tell her I came to night, and that my name is Jimmy."

The next morning, word was sent to the wife, and she dictated the following ; it speaks for itself .

"We still live." Bless the Lord. .

"Killed on this railroad, five years ago this spring, J. P. Couley; hurt on the liead, shoulder and back : medium size, light comp'exion, sandy whiskers." Rovena, Morch 31st, 1869.

"Impostor," "Humbag." "It is the devil." Well, suppose it is. Wao is imposter, humbug and devil,-he that tells a thing, or the one that testifies to what was told him?

The reader is not the book, nor is be responsible for what the book con ains. Who, then, is the impostor.

ANOTHER TEST.

MR E. V. WILSON : - Lereea de to your request I will write you a few lines to inform you of my safe arrival at my friend's, in the pleasant little village of Tabor.

Shall I call you a prophet or a fortune teller ? I must say in regard to my fortune thus far, a portion of your prophecy has come to pass. I was married on the fifth of October last, to that friend of mine; therefore, I shall be under the necessity of signing my name,

Respectfully yours,

MRS. JOSEPH

Tabor, Dec. 29th, 1868.

The reader will remember a communication in the Frontier Department from us in November, giv. en to a lady who was going West, and whose spirit husband told her that she was going to get marsied. The prediction is verified by the above letter.

Letter From Dr. H. F. Gardner.

S. S. JONES :- A few days since, a slip cut from your paper was sent me. It contained a communieation from George A. Bicon, of Boston, in which he charges you with "unintentionally, no doubt." micropresenting the fact, in your article upon the action of the Massachusetts, Spiritualist Convention, in your issue of March 13th. His objection to your article lies in the sentence : "That the Mass. Association denoan ed in a most unmi-takable manner the aims and objects of the American Association of Spiritualists." He then gives what he claims to be the facts in the following paragraph :

jealousies among the managers, and wire-pullers of last year?

There are several other questions I wish to ask,

but will wair! If you think the matter of sufficient consequence, please publich this and oblige an opponent of all trickery and eliqueism in Spiritualism.

Yours for the right.

H. F. GARDNER.

Pavilion, 57 Fremont St., Boston, May 12th, 1869

NOTICE OF MEETINGS.

ATHENS, MIGH.-Lycoum meets each Sabbath at 1 o'clock . M. Conductor, R. N. Webster; Guardian of Groups, Mrs. . B. Allen.

Astoria, Clatsop county, Or.-The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindy received.

BOSTON .- MERCANTILE HALL .- The First Spiritualist Association uteets in this ball, 32, Summer street. M. T. Dole, Prosident; Samuel N. Jones, Vice Prevident; Wm. Danckiev, Treasurer. The Childrons' Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanbern, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

MUSIC HALL.-Lecture every Sunday siternoon at 21/2 o'clock, and will continue until next May under the man-agement of L. B Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL .-- The South End Lycoum Association brainwritte Hall.- The South End Lycoun Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Unidren's Pro-gressive Lycoum meets every Sunday at 10½ A. M. A.J. Unive Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Unardian. Address all communications to A.

J. Chuse, 1671 Washington street. UNION HALL.-The South Boston Spiritual Association hold meetings every Sanday at 19,3 and 13/4 o'clock. Mr. Keene, Pleadent; R. H. Gould, Secretary; Mary L. Srench,

TEMPERANCE HALL .- The first Society of Spiritualists hold TEMPERANCE HALL.—The heat society of opprivations hold that meetings in temperance fluid, AO. 5 Maverick square, rest Boston, every Sunday, at 3 and 7 p. H. Benjamino Whorne, 9i, Lexington street, Corresponding Secretary. Speakers e-gaged, Mrs. Fanule B. Feiton, during January; Mrs. M. Maconder Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Junette Yeaw during April; J. M. Pachasi toring March; Mrs Junette Yeaw during April; J. M. Peebles during May.

WEDSTER HALL-The First Progressive Lyceum Society WEBSTER HALL—The First Progressive Dicemi Courty hold meetings every Sunday at Webster Hall, Webster sarcet, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, —, Vice President, N. A. Simmons; Treasnrer, i. C. liney; Corresponding Secretary, L. P. Freeman; Re-ording Secretary, I. M. Wiley. Lyceam meets at 10½ A M. John T. Breeman, Conductor; Mrs. Martin S. Jonkins manufect

Huardian. Baltimore, MD.—Tho "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evon-ings at Saratogo Hall, couth-east corner Jalvert and Baratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lyceum meets every Sanday at 10 A. M Broadway Institute .-- The Society of " Progressive Spiritu-

Bervices every Sunday morning and aliana of lightmore," evoning at the usual hours. Battle Creek, Mich .- The Spiritualists of the First Free

Battle Greek, mich. The Study at 11 A. M. at Wake-Charch, hold meetings every Sudday at 11 A. M. at Wake-lee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. S. Bailey, Guardian of Groups Belvidere, Ill .- The Spiritual Society hold meetings in

Dervicere, 11. -- 118 Spiritual cochety nou meetings in Green's Hall two Suudays in each month forenoon and even-ing, 10% and 7% o'clock. Children's Progressive Lyceam meets at two o'clock. W. Y. Jamiseon, Uonductor; S. G. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-dan

Chies 50, 111 .- Labrary Hall .- First Boolety of Spiritualists hold meetings every Sunday at 10½ P. M. Children's Pro-gressive Lycenm meets manediately after the morning ser-vice. Speaker engaged; Dr. H. P. Fairfield during April and May.

CARTAQOE, MO.-The Spiritualists of Carthage, Jasper Co., Mo., uold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

responding Secretary; A. W. Pickering, Cierk: Ds Quoin, LL.—The First Society of Spiritualiset, hold their rogular meetings in Schraders hall, at 10 o'clock A. M., the first sanday in each month. Guildrens Progressive Ly-ceam at the same place at 3 o'clock each Sanday evening. J. t. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups. Social Lores for the benefit of the Lyceum, every Weinesday evening.

I er Monnes, Laws, -- The First Spiritualist Association meet regatarly for fectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10% o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 11% P. M. B. N. Kinyon, Corresponding Socretary.

Georgetowa,Colorado. The Spirituália's meet there three ar must each week at the residence of H. Toft. Mrs. Toft, marvoyant epeaking medium.

KILAN, U .- Children's Progressive Lyceam meets every fa may, at 1914 delock a.s. Conductor, Hudson Tattie quardian, Emmo Tottle,

STOANORS, ILL .- The Children's Porgi STGANORS, ILL.-The United B Porgressive Lycenn of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hah Herrey A. Jones, Conductor; Mrs. Ho-ratio James, Guardian. The Free Conference meets at the same place on Sunday at

The Free constructs more at the ballo place on sunday at 8 o'clock p. m., one hour session. Essays and speeches lim-ited to ten minutes each. Chauncey Elawood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding e.d Recording Secretary.

ADBIAN, MIGH.—Regular Sunday moetings at 10% a.m. and 7% p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Aarian Eociety of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherway Secretary.

Lowent, Mass .- The Children's Progressive Lyceum hold meetings every Sunday alternoon and evening, at 25 and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEFORT, CONR.-Children's Progressive Lyconn every Sunday at 10½ A.M., at Lafayotte Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

Onono, Wis -Children's Progressive Lyceum meets every Sabush at 10 o'clock a: m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

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

Lorus, IND.—The "Friends of Progress" organized per-manently, Sept. 9, 1866. They us the Hall of the "Salem Idorary Acsociation," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice Presient; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector. /

MAND MAND, WIS--Progressive Lyceum meets every Sun-day at 1 p. m., at Willard's Hall. Altred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

TOPEKA, KANSAS .- The Spiritualists of Topeka, Kansas,

TOPEKA, KANGAS.—The Spiritualists of Topeka, Kansas, meot for Social Services and inspirational epeaking every Sunday evening at the Odd Fellow's Half No. 185 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker. F. L. CEASE Pres't. WILLIANSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, overy Sun-day at 3 p. m., and Thursday evening at 7½ o'clock, in Grana-da Hall (upper room) No. 112 Myrile avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Gontinental Hall, corner Fourth and South Ninih streets, Williamsburg. Also, Snaday at 5, and Tuesday at 7½ o'clock, in McCartie's Temps ance Hall, Frankum street, opposite Post Office, Green Point. Contribution 10 cents.

SAGEAMENTO, CAL.-Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. C. F. Woodward Corpnding Secre-tary. Children's Progressive Lyceum meete at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian HORTY BOWMAIL, CONDUCTOF, LINE G. A. DIEWSIEF, GUARDIAN ROOMENTER, N. Y.-Religious Society of Progressive Spatia-failists meet in Schtzer's Hall Sunday and Thorstay eve-nings. W. Parsel's President. Speakers analysis, during teb. Sarab A. Byrns, during Nov.; C. Faunic Allyn, during teb. Lycrum every Sinday at 2 P. M. Mrs. E P. Collins, Con-ductor; Miss E. G. Beetre, Assistant Conductor.

PLIMOUTH, MASS .- Lyceum Association of Spiritnalists hold meetings in Lycenm Hall two Sundays in each month. Children's Progressive bycomm meets at 11 o'clock a.m. Speakers ongaged -- Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and S: I. P. Greenleaf, March 1 and S.

FITCHBURG, MASS .- The Spiritualists hold meetings overy Bunday afternoon and avening in Belding and Dickinson's Hall. Speaker engaged -- Mrs. C. R. Taber during January. Quart Mass.-Meetings at 2% and 7 c'olock p. M. Pro-gressive Lycouni meets at 1% p. M.

FOXBORO', Mads -- Meetings in Town Hall. Progressive Lycoun: meets every Sunday at 11 A. H.

CAMPRIDESPORT, MASS .- The Spiritualists hold meetings ery Sunday in Williams Hall, at 3 and 7 r. m. Speaker

engaged. PERNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11% o'clock. Progressive Lycoum at 10% in the forenoon.

DOVER AND FORCEOIT, ME.—The Children's Progressive Lyceun holds its Sunday session is Mervick ilall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mus. A. K. P. Gray, Guardian, A conference is held at 114 p. m.

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

Keith, Conductor; Mrs. Louiss Reith Guardian.
WASSINGTON, D. G. First Society of Progressive Spiritualisis, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th strees. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Perce. Dec. Cora b. V. Daniels. Jan. N.; Franke White. Feb. and March. Netlie J. T. Brigham. April James M. Peebles. May, Aktoda Wilhelm. Lectures at 11 a. m. and 72 Op. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups. Miss Maggie Eloup. Assistant Guardian of Groups. Commences 12:20 p. m. Sociables Thursday evening at 7:30 p. m. Sociables Thursday evening at 7:30 p. m. ring onco in two weeks

Ting onco in two-wroad Mn.waters, Wis-The First Society of Spiritualists meets at uswman's Hall. Social Conference at 10% A. M. Addres and Conference at 755 r. Geo. Gooker, readent, The Progressive bycome mores in the same in 1 at 2 p. R. T. M. Watson, Conductor; Bettie Parker, Qua. Cha; Lr. T. J. Freeman, Mosical Director.

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