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

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Biterary Department.

THE OTHER WORLD.

BY MRS. HARRIET BEECHER STOWE. It lies around us like a cloud A world we do not see; Yet the sweet closing of an eye May bring us there to be.

Its gentle breezes fan our cheek; Amid our worldly cares Its gentle voices whisper love And mingle with our prayers.

Sweet hearts around us throb and beat, Sweet helping hands are stirred, And palpitates the veil between, With breathings almost heard.

The silence, awful, sweet and calm, They have no power to break ; For mortal words are not for them To utter or partake.

So thin, so soft, so sweet they glide, So near to press they seem, They lull us gently to our rest, They melt into our dream.

And in the hush of rest they bring, 'Tis easy now tosee How lovely and how sweet a pass The hour of death may be.

To close the eye and close the ear, Wrapped in a trance of bliss, And, gently wrapped in loving arms, To swoon to that-from this-

the Franklin House. Never let me see your face again. I say, Alfred, ha! ha! ha! you are a clever fellow, a very clever fellow !' Without waiting for a reply, the old merchant burst into a hearty laugh and passed on.

The younger Tracey gazed at his brother with an expression of surprise, and then turned upon his heel and walked briskly until he overtook Captain De Ruyter.

The Miranda was a fine ship of seven hundred tons burthen-nearly new. Some fif-teen or eighteen months had clapsed since her teen or eighteen months had clapsed since her launch, and during that period, she made a suc-cessful voyage to Canton, and a return voyage home. Captain De Ruyter was part owner, as well as commander, of the gallant craft, which, under his guidance, had braved the stormy surges of the Atlantic and the Southern oceans. Whether tending with the speed of an eagle before the mighty tempest, or lying, as now, hemmed in with torests of masts and spars, she was the pride and delight of her commander. Gentlemanly as was the ordinary bearing of Captain De Ruyter, it was only on the quarter deck, or in the cabin of the Miranda, that the ease and dignity of his manners became strik-

ingly perceptible. After a visit of two hours, which was passed in inspecting the vessel, and in superintending the operations of the stevedores, Captain De Ruyter and Alfred Tracey left the Miranda, and threaded their way through the boxes, crates, casks, barrels, hogsheads and draymen's carts that obstructed the narrow streets bounding the slip into Front street. From thence, they pro-ceeded by the most direct route to Delmonico's, a celebrated refectory or eating house in the business district of the city. They were ushered into a private apartment in the second story of the building, by one of the waiters in attendance.

but ere he had tasted a drop of its contents, his attention, and that of the company, were arrested by the voice of Wilfred Montressor.

"If what you have insinuated, Mr. Tracey, in your infamous toast, be true, you are a villain, if it be false, you are a liar !"

These words were uttered in a slow, meas-ured voice, which indicated the determined spirit of the traveler. The flush fided instantly from the cheeks of Alired Tracey, and a deadly paleness succeeded-the paleness of sudden, vindictive anger.

" Do you mean to insult me, sir ?" exclaimed the young man, glaring fiercely across the table.

"Lest there should be the slightest room to doubt my intention," rising with his glass of Burgandy in his hand, "take this as the punishment of the wretch, who, in the presence of gentlemen, has assailed an unprotected woman." With a quick, rapid motion, Montressor dashed the contents of his wine-glass, full in the face of

Alfred Tracey.

The young mar started to his feet with a vehement oath, and seized a champagne bottle, designing apparently to hurl it at the traveler. His arm was caught, however, in the powerful grasp of Captain De Ruyter, who was next to him at the table. "Be a man," whispered the Captain "and control yourself. This is a poor method of avancing on insult"

avenging an insult."

The remainder of the company had risen likewise, and were gazing with surprise at the par-ties to this sudden quarrel.

The features of Alfred Tracey were still pale, his lips contracted and bloodless, and his eyes glaring with intense hatred. He wiped the wine from his face with a linen handkerchief, and said to Montressor in low, quivering tones.

"You will hear from me, sir !" The traveler moved slowly to

bear a hostile message, on my behalf, to Mr. Jepartment Of Arts And Sciences Montressor ?"

"I am, Alfred. Besides other reasons, I am in friendly relations with both parties, and am unwilling to act in any other capacity than as a mediator between them. I condemn the act of Montressor, freely and without hesitation. Your toast, a piece of foolish braggadocio, can hardly be construed into a provocation personal to himself; though I believe he was acquainted with the lady in her younger days, and he may be more deeply interested in her welfare."

"I have had my suspicions from the moment first saw Montressor at your brother's residence, that love-passages had previously occurred between him and my brother's wife.

"Are you quite sure that there are no other grounds of hostility toward you on the part of Wilfred Montressor, than the unfortunate toast which he resented, as it appears to me, with unnecessary harshness?"

Alfred Tracey glanced suspiciously at the young man as he replied :

"Not that I know of. Why do you ask such u question ?

'Only, Tracey, because the whole proceeding eems unaccountable to me."

"And insufferable to me," remarked Alfred Tracey.

As the young men were about to separate, Frederick Willoughby said to his companion. "Reflect calmly, Altred, before you act in a

wav that you may repent hereafter." The reply was cold and swerving. "I thank you for your advice, Willoughby, and rely upon secrecy if not upon your assistance.

The young men parted. Alfred Tracey proceeded immediately to the Franklin House, and there met Captain De Ruyter, who was waiting for him in the public sitting-room. After a few moment's conversation, they retired to a private apartment, ordered a bottle of wine and cigars, and a long consultation ensued between them.

Electric Battery.

Prof. G. W. Hough, in his recent report as director of the Dudley Observatory at Albauy, N. Y. gives the conclusions arrived at after a series of experiments with galvanic batteries, as follows : 1. In the sulphate of copper battery [Daniel's form.] the principal cause of decline in the strength of the electric current is due to the formation of the sulphate of zinc. 2 The quantity of electricity flowing in the external circuit depends on the specific gravity of the sulphate of zinc solution. 3. When the sulphate of zinc solution approaches saturation, polarization takes place in the battery itself, and, Ization takes place in the battery itsen, and, although electric motive force remains the same, the internal resistence may be increased more than a hundred times. 4. The sulphate of zinc solution (or any fluid about the zinc), is useful only as a conducter ; since it can be replaced by any negative metal even by zinc itself. 6. The internal resistance of the battery has been separated into two parts, viz, that due to the por-ous cell and that due to the liquids employed. The specific resistance of the liquids was found to be 13; that for a small clay cell, 17, and for a leather cell 7; since the resistance of the leather cell is less than one half that of a clay cell, we have used it in the construction of batteries, as the quantity of electricity is nearly doubled, without any increase of the surface. For the negative metal, in place of the copper heretofore employed, we have used sheet lead. The i_vestigations have enabled us to compute with great precision the length of time a battery will generate its normal quantity of electricity, provided the amount of electricity flowing in the external circuit is known, and the capacity of the vessel holding the sulphate zinc solution is determined.

Scarce knowing if we wake or slee p, Scarce asking where we are, To feel all evil sink away, Ali sorrow and all care.

Sweet sounds around us! watch us still ; Press nearer to our side, Into our thoughts, into our prayers, With gentle helpings glide.

Let death between us be as naught, A dried and vanished stream ; Your joy be the reality, Our suffering life the dream.

WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE ACTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC,

BOOK SIXTH-THE INSULT.

CHAPTER XXXIX.

A DINNER AT DELMONICO'S

"Weil met, Captain De Ruyter," exclaimed Alfred Tracey as he descended the steps of the Astor House, and look the arm of a gentleman who was walking in the direction of Battery.

"How are you this morning, Mr. Tracey,' said Captain De Ruyter, with a frank courtesy of manner which indicated the manliness and generosity of his character

Captain De Ruyter was apparently about forty years of age, with an open 'expressive countenance, a bronzed complexion, and black bushy whiskers, extending half way from the temples to the chin. He was dressed in pantaloons of striped casimer, a buff vest, and a blue coat with metal buttons. The other outward adornments of his per-on were the productions of such artists in their respective lines as Beebe

and Costars and Martigny. "Sparkling as Hock," replied Alfred Tracey, "notwithstanding a late sitting and a short slumber; but we young fellows don't mind triiles. Busicess first, however. A few friends of mme dine with me to day at Delmonico's. Will you make one of the party?"

"Willoughby, Tracey ?"

"You are going down to-Slip to reconnoiter the Miranda, I presume," continued the young man.

"Reconnoiter is not the term a sailor would employ." said Captain De Ruyter, smiling. However, I am bound on a cruise to-Slip to

look after the land lubbers." "I will accompany you. The Miranda is

loading rapidly." "Finely-finely."

"When shall we sail, Captain ?"

"If the wind is fair, I hope to heave anchor and get out of port on Saturday of next week."

A quick voyage and a prosperous one, say I. New York is a city whose amusements and excitements to a man of spirit "-

Alfred Tracey paused abruptly. Near the edge of the sidewalk and within two or three paces stood his brother Owen Tracey, apparently awaiting him. The countenance of the merchant was pale and somewhat distorted ; his eyes glanced strangely and unnaturally. "A word in your car, Alfred," whispered the

merchant as the young man approached still nearer with his companion.

"Excuse me one moment," said Alfred Tracey, relinquishing the arm of Capt. De Ruyter.' "I will overtake you."

"Alfred," said the merchant in a hoarse whisper," "I have done with you. I have ordered your clothes to be packed up and sent to 1 The young man raised his glass to his lips,

"It is now a quarter to four," said Alfred Tracey, looking at his watch. "When will dinner be served, waiter?" "In about half an bour, Mr. Tracey," replied

the waiter respectfully. "Bring up two or three files of newspapers,

walter.' "Yes, sir." Ten minutes afterward Frederick Willoughby entered the room with a mutual associate of

Tracey and himself, a young man of genteel ap-pearance, by the name of Horace Travis. At brief intervals two more gentlemen made their appearance. The first was Silas Seabury, a young law student in the office of David Barton, counsellor at law, and the other was Henry Winter, a nephew of Colonel Winter, the proprietor of the Club House in Broadway. The young men chatted gaily together or

glanced at the newspapers as they listed, until dinner was announced.

"Mr. Montressor has not arrived," said Alfred Tracey, in a whisper, to Frederick Willoughby. Have you seen him to-day ?" "No, Tracey."

"I care little about it. He is no favorite of mine."

" You do not know him intimately, Tracey." "Gentlemen," said Alfred Tracey, speaking aloud, "dinner is ready in the adjoining apartment.

The gentlemen were soon seated at the dinner table, and actively engaged in discharging their functions as guests and gourmands. It is needless to describe the substantial dishes and minor delicacies of the several courses. The soups were excellent; the fish capital; the viands and game tender, racy, and cooked in the best style ; the entremets delicious, and the dessert profuse and tempting. "Dinner was over, and the dinner-party, the

cloth being removed, was beginning to develope the genial influence of the wine cup in enlivening conversation and promoting hilarity, when the door of the apartment opened, and the traveler, Wilfred Montressor, entered. His countenance was grave and thoughtful. Almost at a glance he surveyed the features, slightly flushed with wine and good humor of the guests at the dinner-table.

"You are late, Montressor," said Alfred Tracey, rising.

After introducing the traveler to such of the company as were unacquainted with him, Mr. Tracey continued :

"Shall I order something for you, Mr. Montressor ?"

"By no means," replied the man of thirty-five. "I did not come hither to dine."

"Seat yourself at the table, sir, and take a glass of wine with us," remarked the young man.

The waiter placed a chair at the table, nearly in front of Alfred Tracey, and Montressor seated himself.

"Fill as you prefer, Mr. Montressor," said Alfred Tracey. "Here are Madeira, Hock, Champagne, Burgundy." "A glass of Burgundy," said Montressor,

calmly, turning to the waiter.

"Fill_up, gentlemen, to my toast," remarked Alfred Tracey. As he continued, his manner betrayed more clearly that he was excited with wine. "You must drink freely to keep up with us, Mr. Montressor. We were talking of wo-men as you appeared. Woman and wine is the toast divine, and I proposed, as we are all gay fellows who have seen life, that we should in turn toast the last of our loves among the fair BCX, with sparkling bumpers of the rich juice of

the grape." "Yours, Alfred," said Henry Winter, wistful-ly cying a glass of sparkling Hock. "Will you follow?" exclaimed Alfred Tracey,

glancing round the table.

"Yes, yes," replied Henry Winter, impatient-, ly; "are you all filled."

"I give you, gentlemen, Mrs. Owen Traccy and the meeting at Mrs. Waters."

u me door but ere he opened it he turned to the company and said, with dignified composure.

Gentlemen, it is my request that you will abstain from repeating publicly, the cause of the merited reproof which Mr. Alired Tracey has received at my hands. The name of a lady should not be exposed lightly to the aspersions of the curious and the malignant.'

After the departure of Montressor, Alfred Tracey desired his guests to resume their seats, and an attempt was made to restore the broken hilarity of the party. The attempt proved abor-tive. Alfred Tracey, in spite of his efforts to appear gay and wiity, was for the most pari, moody and dull. No allusion was made to the insult which had been given by Montressor; but the memory of the scene was continually obtruding itself in the minds of the company. Dull jokes were followed by forced laughter; the wine excited no cheering influence; even the clink of the glasses sounded harsh and unmusical. And so, at the end of a weary half hour, the guests rose from the table without remonstrance on the part of Alfred Tracey.

"Willoughby," whispered Tracey, "remain with me. 1 have something to say to you." And added, in a louder voice as his guests offered their parting salutations, " Good day, gentlemen. Captain De Ruyter, I will meet you at the Franklin House in half an hour."

The gentlemen retired. Captain De Ruyter assenting to the appointment of Tracey by a slight gesture.

What did I tell you, Willoughby ?" said Alfred Tracey, bitterly, as soon as the other had departed. "Was I not justified in my instinctive dislike to the proud millionaire who has "I contess," replied the young man thought-

fully, "that I am surprised at the conduct of Wilfred Montressor. I do not understand it."

"He is a cursed conceited puppy," said Tracey, impetuously; " but I will have my revenge, Willoughby. I ask your services as a friend in this business.

"If you desire it, Alfred, I will call upon Mr. Montressor and request an explanation of his conduct toward you. He is a man of principle, and as he has apparently acted from impulse, he will, perhaps, regret his violence toward you, and tender an ample apology."

"An apology ?" " Yes, Alfred."

"An apology for a blow ?" said Alfred Tracey significantly wiping his face with his handkerchief.

"Why not?"

Have you forgotten the conversation which occurred the other day at Ottignon's pistol gallery ?" It seems as if it had been intended to meet such an emergency as this. There is but one species of redress which will satisfy my honor and restore my self-respect."

"It you contemplate a resort to violence," said Frederick Willoughby, "you must obtain the advice of a friend less scrupulous than myself. I am utterly opposed to dueling, and will never participate in any proceeding which its laws and practices sanction."

"What other course can I pursue," said Alfred Tracey, with a contemptuous curl of the lip "than to obey the laws which govern men of honor all over the world ?"

"And avenge insult by murder ?"

"Call it what you will," replied Alfred Tracey, with a burst of vindictive feeling. "I care not. I paut for revenge. For every drop of the accursed wine which you have seen tickling down my face, I demand a portion of his hear? blood,"

"In your present state of mind I can be of no service to you, Alfred," said Frederick Willough

by, rising to depart. "When an insult, as gross and unpardonable as mine, shall be inflicted on you, I predict that your scruples will be less powerful than they seem."

"Tracey, do not be unjust."

"At least I will not complain, but let me understand. Are you in earnest in refusing to

CHAPTER XL.

A BRIEF INTERVIEW.

Silently and thoughtfully the man of thirty five, Wilfred Montressor, traversed the lower apartment of his mansion in A-street. The saloon, the drawing-room, with their gorgeous furniture' and embellishments, were brilliantly illuminated.

One week previously he had trodden the same apartments with Zorah by his side. He recalled her words, her glances, her acts of tenderness and devotion. He reflected upon her leauty and her gentleness- upon her innocent life and her violent death. The soul of Montressor surrounded as he was by objects of taste and luxury, was pervaded by a sense of loneliness and gloom. While in this mood, Hamet entered the room.

"Captain De Ruyter desires an interview, said the Georgian, addressing the traveler.

" Admit him," replied Montressor. The sca captain approached Montressor with

a frank yet serious expression of countenance.

"It is with extreme regret, Mr. Montressor," said Captain De Ruyter, "that I am compelled at so early a period after my introduction to your acquaintance, to trespass upon you with businessof an unpleasant nature." "Proceed, Sir," said the traveler camly.

"You are the friend of Mr. Alfred Tracey?" " Mr. Traccy has called upon me to act as his friend on this occasion, and I do not feel at liberty to refuse, however unpleasant or hazardous my duty may become. Mr. Tracey keenly feels and deeply resents the insult which was publicly and intentionly offered to him, and expects to receive, as he intends to demand, the satisfaction due a man of honor and a gentleman."

"Proceed, Captain Dc Ruyter."

"You will permit me to suggest that no apolo-gy or explanation will be deemed sufficient by Mr. Tracey to atone for the injury he has received at your hands."

"The insult to Mr. Tracey was publicly and intentionally offered," said Wilfred Montressor, with an air of dignified composure, for reasons satisfactory to myselt, and I shall tender neither an apology or an explanation to your friend. By my own act, I have waived the privilege of objecting to Mr. Tracey, on the ground that he is not a man of honor or a gentleman.' "There is but one course left open to us," said Captain De Ruyter, courteously yet firmly."

Yes, I understand you,'

"Worldly prudence, however," said the Captain,^a suggests a movement preliminary to aformal challenge-The laws of the State of New York are very severe against dueling, and even goso far as to render it a high misdemeanor to give or receive a challenge to fight a duel. Both my principal and myself have pecuniary interests at stake in this City, which render it very important that we should not be detained to answer to a criminal prosecution. I am pre-pared at this time to say to you, that Mr. Tra-cey and myself will take train of cars to Philadelphia to morrow afternoon, at a quarter to five o clock with the intention of journeying Southward as far as Baltimore. If it will be consistent with your views and feelings to travel n the same direction, with one or two personal friends, there will be no difficulty in arranging our business satisfactorily on our arrival at Baltimore."

"I accede to your proposal, Captain De Ruyter. In company with a friend, I will take the train of cars indicated by you, and proceed with as little delay as possible to the Monumental City. To morrow afternoon, Mr. Montressor."

"To morrow." "We will meet in the cars. Till then, fare-

well."

Great minds have wills; others only feeble wishes.

The specific gravity of the subhate of zinc solution should not be less than 120, nor more than 200 Baume.

Refining Iron.

A new process of refining iron by the mechan. leal admixture of oxides of iron with the melted crude metal is now in practical operation at the Schenberger Juniela Works in Pittsburgh. The melted metal is run direct from the blast furnace into a large kettle having a capacity of five tuns: from thence, it is poured in a stream into a revolying circular trough about, 12 inches wide and 10 inches deep, the diameter of the whole being about 14 feet. As fast as the metal is poured in the pulverised or descends from a hopper, thus, as the trough revolves, alternate thin layers of melted metal and raw ore are made which combine in a very satisfactory manner. The machinary used in this operation is managed by one man. When the trough is full, the metal before it has cooled, is broken up into slabs of suitable size for the heating furnace. This is said to be the most important improvement in iron making introduced in many years.

----Arsenic.

Among the substitutes proposed for the dangerous green containg arsenic is that produced by M. Moulin. He mixes 100 parts of a hot solution of zinc in hydrochoric acid with from one to fifteen parts of a hot solution of the oxide of cobalt in hydrochloric acid-the proportion being varied according to the shade of color required. A solution of carbonate of soda is then added to the mixture, when a precipitate of the mixed hydrated carbonates of zine and cobalt is formed. The colorine in the first mixture unites with sodium in the curbonate solution forming common sait, which is removed from the precipitate is then dried on chalk or gypsum plates, and subsequently heated to at least 1, 0000 C, when it assumes a yellow color, but on cool-ing it becomes green. By using surplate of alumina in place of a portion of the zinc in the first mixture, a bluish tinge may be given to the pigment.

Solar Gaseous Spectrum.

Mr. Norman Lockyer first proposed a plan for detecting the gaseous spectrum of the sun without the intervention of an opaque body, as in the case of an eclipse, to cut off the direct light, but Mr. Gansen of France was the first to observe such spectrum under the direct light of the sun. Mr. Lockyer, two months later, did the same thing, and found a gaseous spectrum of a certain hight present at all points, and hence concludes that an envelope of luminous gas surrounds the sun to a distance of about 5. 000 miles, while the luminous prominences are only accumulations of the same gaseous matter reaching sometimes to a hight of 70, 000 miles.

Cotton Waste As A Manure,

A French cotton spinner has used his cotton

waste for the last ten years for seed beds and

early crops. He mixes the waste with stable

manure alone, and thus claims to avoid the

burning chills which manure alone often causes.

The waste applied to an asparagus bed in a layer

about 8 inches thick was found to protect it

from snow, and to so hasten the growth of the

plant that tender and well flavored asparagus

had been gathered in the midst of winter.

The great value of the tin workings at Junk,

Ceylon, said to be not less than 130, 000 tuns per annum, have incited a Chinese merchant to pro-

pose the development of the tin district at the Isthmus of Kra in Siam. He is to have the

government of the district to enable him to carry

out his designs. As the river Krs is the bound-ary between British Bumrah and Siam, it is

probable that the product of these mines will be

carried to England.

New Tin Mines.

RELIGIO-PHILOSOPHICAL JOURNAL.

Bacific gepartment.

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EV....BENJAMIN TODD

Spiritual Manifestations,

The inhabitants of the Spirit World are creating a remarkable excitement among the conservatives and old fogies in this place, through the mediumchap of John A. Tyler, the boy-medium whom we mentioned in an article not long since. One person thought he was a match for the spirit : so he conled some lines privately from a Magazine, wrapped and rewrapped them again and again in envelopes. sealing them thoroughly, then put letters in a glass bottle corking and sealing tight. Then he laid two strings at right angles with each other across the cork, cealing the ends down to the sides of the bottle. The bottle came back, the seals all correct, and the lines correctly transcribed. The skeptle acknowledged that there was more in Spiritualism; than he could account for in his philosophy.

A Methodist clergyman has got frightened, and gone to preaching againstit; and it is amusing to behold what a grand and lofty tumbling he makes is grapping with the mighty truths of Spiritualism. But the Devil, as he calls it, will not down at his bidding. No sconer than he thinks he has his enemy vanquished and prostrate, than he finds that it is himself that is prostrate, and his antagonist standing bending over him with a smile on his Chantenanee and pity in his eye, at the antics of the poor clergyman.

When will this class of men learn to be wise, and not seek to cope with a cause that in every conflict they have had with it, has invariably proved more than a match for their hell-born dogmas and superstitions.

Austin Kent's Reply to Sherman.

You object to the old theological idea that a son of God was eternally begotten. What is the difference whether he is eternally begotten, or begotten of eternal life?

If God creates children and gives them life, he must give them of that life which he poscesses himself. Hence, if God's life is sternal then is the life of his children sternal also, in essence. Spirit can only give itself expression through form; and the changing of that form so far as growth and det ay is concerned does not necessarily change the nature of the spirit. Man sometimes becomes corpulent in the extreme, and again through disease becomes wasted away to a mere skeleton. The taking on and laying off of that matter did not change his spirit at all.

Again, when man becomes individualized he becomes a fountain of life himself. If man first receive a life that is eternal in its essence, and has become individualized in that life, then he has power to beget that life. Hence, the life which the father gives his son is of his own, which is eternal. If he does not give of his own life, then he is no father at all and has no son. That life which a father gives to the son, the father can not take away, because he can not destroy an individualized life that is eternal. Man's identity lies not in his physical form, but in the experiences that individualize life.

Swedenborg uttered a great truth when he said that "a man was a man according to his interiors, and not according to his exteriors." If his idertity existed in his body or physical nature then he might lose it. But since his identity exists in his life, it can not be destroyed because that life is eternal

cui bono? Again; it is well known to the general mind, that the cui bono of any phenomena or system must depend upon the condition of the mind to which the phenomena or the system is presented.

I can not furnish brains and argument, said Doctor Johnson to an individual, who remarked that Milton was trachy

that Milton was trashy. A Captain of a whale ship had been descanting upon the merits and advantages of civilization, to a native of Spitzbergen, and expressed his sympathy with him, that he should be so unfortunate and miserable, in such an inhospitable latitude. "Ugh," said the indiguant native, "miserable! why, have I not always had a fishbone in my nose, and as much train oil as I could drink,—what more can a man ask ?"— The poor mole in the fable exclaims, "How these people boast about the sun ! I have never been able to see that it was of any use."

Again; one man may see an apple fall, and it reminds him of nothing except it be the probable price of eider in the Fall; another man may see the apple fall, and be enabled to grasp the golden key with which to unlock one of the my steries of the universe.

One person may see a table lifted into the air without human contact or visible means, and the only conclusion that he is evabled to arrive at, is, that it is a very undignified proceedure. Another may witness a table thus lifted, and from it receive a suggestion that leads to a train of thoughts, ultimating in the demonstration of immortality. Consequently, I say it is absurd to demand as a reason for a rational faith, that a cui lono should be proven. Nevertheless, we are ready and willing to meet the cui bono— "What good has Spiritualism done?"

The term Spiritualism in common usage, frequently means only a belief in spiritual intercourse. / That is a belief in the fact that man has an individualized, conscious spiritual existence after what is termed death; and that this spiritual existence can, and does, under proper conditions, commune with the spiritus living in the body. All who believe these two facts, are called Spiritualists,—no matter what they believe or disbelieve otherwise.

The term Sp ritualism is applied to a system of philosophy and religion, and when thus ap-plied, it has been defined by the angel gifted A. E. Newton, as embracing all of truth relating to the spiritual nature of man, its constitution, its capabilities, its duties, its welfare and its destiny; all that is, or may be known with regard to the spirit world and its inhabitants; with regard to God the great Father of spirits, and with regard to all spiritual mon f stations of whatever character. Lk-wise, al that is, or may be known with regard to the occult forces of the universe, which are spiritual in their nature When thus applied, as he says further, it will, at once be perceived by the intelligent inquirer, that - pir tual sm is no narrow superstition, but that, on the contrary, it is an all comprehensive system of truth ; that it embraces all of true religion, all of true philosophy, all of true theology, and lies at the basis of all true science.

Spiritualism does not, as is supposed by some, necessitate a disbelief in the bible properly understood, nor does it necessitate the rejection of Christianity in its highest significance : but it throws a flood of light over all the records and systems of the past, leaving each heart to choose for itself the right from the wrong .--Spiritualism has no authoritative teachers, thank God I because each man or woman, at best, can only give their conception of truth, from their own stand-point, proportioned to their ability to comprehend it. Therefore, I repeat, that Spiritualism has no authoritative teachers; but each man and each woman, standing in the presence of Almighty God, ministered to by a cloud of angels, has a glorious privilege and duty to perform. Now I think there is some good in this, aye, there is good in any system, that is calculated to break down arbitrary au thority in the realm of mind. I did think in the past, and I still think, that all efforts were egitimate to do away with physical slavery. I have thought, and I still think, that all efforts are equally legitimate to do away with mental slavery; consequently, any system that has for its object, the universal liberty of the entire family of God, must have some good in it. In the religion of the Brahmins, the Supreme Being is represented or manifested in three beings, Brahma, Vishua and Sira,-the creating, he preserving and the destroying powers. It is taught in this religion, that all the important changes that have occurred, or that may occur in the world, have been, or will be through successive incarnations of Vishua in the human form. A similar faith is true of the Jewish nation, both at its earlier and its later periods. Moses and the Prophets, and Jesus, were incarnations in different forms, it is true, but the same principle in essence, adapted to surrounding condition. It strikes me, that to this day and generation, Moses must have presented a sublime spectacle, standing alone and calling upon an enslaved nation to throw off the yoke of bondage, and free themselves from the task master of Egypt, to go forth into the wilderness with nothing but what faith could promise. So, also, do I suppose the Prophets must have presented an equily sublime spectacle, when surrounded by the splendors of Eastern Courts. influenced by the presence of departed kindred. they holdly prophesied the overthrow of the most powerful hierarchy the world has ever witnessed. So do I think that Jesus presented a most sublime spectacle when He stood upon Calvary, with the world, as it were, opposed to Him, ready to die for what He believed to be the truth; and let me remark here, that the scholastic theologians, who are sitting at the foot of the cross, speculating upon the mysteries of the trinity, are but so many crimson-handed tricksters, gambling for place and power, whilst the divinity of their own souls, like that of Jesus, is struggling for an utterance. Spiritualism teaches further, in addition to what these other faiths have taught, that incarnation is a universal principle and of universal application. Not only does it teach that wherever a new and beautiful thought is making itself out into practical life, and where ambition is springing anew, and where the soul has been enlarged by its own exertions towards the right, or where man has been elevated by the efforts of his brother man; not only does Spiritualism teach that there is the anointing there is the Messiah of the period, there is the Christ, there is the incarnation-but Spiritualism teaches that all are Christs. The word Christ, as many of you know, was not originally used as part of the name of the Ga'lilean Prophet. It is derived from the Greek word christos, and in Hebrew, the term Messiah has the same significance ; they are descriptive, and were used with reference to the custom of anointing persons who had been set aside for the priesthood or some important mission, and Jesus was called lesus the Christ, as John was called John the Baptist With this significance of the term Christ, Spiri u dism teaches that all are Christs; because all have been anointed at the everliving fount ain of the Infinite. This anointment was not confined to the seers, to Jesus, to the priests of Aaron, nor to the sacred ministers after the order of Melch se lek, but rather like the river of life, which flows on forever, knowing no flood or ebo, it percetrates into the divine in man, and elevates him to be enshrined in the glorious individuality of Christ. This principle, then, is uni versal, not because of its application to pecullar individualities, but because, from the very nature of the truth that attaches to it, it becomes

a principle, infinite and immutable. Therefore, while Spiritualism is willing to

accord Christ's individuality, at the same time it claums it as the primogenial right of every child of God. True, some from more noble culture, or from more fortunate circumstances, may be enabled to outwork this principle more beautifully, into practical life ; but it has been inherited by all of God's children, and is the universal centre, around which the divine in man revolves, and if this be true, is there no good in it? Consequently, then, upon this idea, you will readily perceive, that Spiritualism teaches that man is not vicious and depraved as you have been taught to believe, but on the contrary that he has within him, all the elements of usefulness, of beauty and of truth, and that he bears about with him, all the laws necessary to beautify and control him in every period of his existence, and that he is the focal concentration of every beauty, harmony and use. As the golden-monthed Sweedenborg says, "He is the centre of all the influxes of the spiritual and material," which means that he is receptive of the useful, the beautiful and the truthful, a microcosmical universe. Spiritualism teaches further, that the free and spontaneous outgrowth of these inward beauties and uses, constitutes the good man, the happy man, and on the other hand, their neglect, their perversion, constitutes the bad man, the unhappy man. A free and spontaneous development of these inward prtencies, constitutes what Spiritualism calls progress; their perversion, misapplication, or misinterpretation, results always in vice and misery. Spiritualism teaches further, that every man has within himself a potential heaven, that is only waiting for peace and sunshine upon the earth, to reveal itself outwardly. Therefore, always in the history of the race, whenever the spiritual nature of man would seek to outwork itself, it was always met with Calvaries and inquisitions, and to day, the beautiful in the race is condemned beneath the influence of ecclesiastical dictation and arbitrary rules.

Spiritualism is aiming to free individual man, and to give him perfect mental liberty as a prophylactic and antiseptic of all the ills in the world, and is there no good in this?

Spiritualism believes that God, as I said on last Sunday evening, is as immanent in spirit as in space, that he is as near to the soul as matter is to the senses. Spiritualism is marking by her investigations, the footprints of Divinity all over the footsteps of creation, and with her assistance. you break into the tabernacle of nature, into the chosen studio of the Divine, where beneath its crystalline dome, the heavens, you find God Almighty outworking everywhere new beauties. You will find, my friends, that God Almighty is nearer to his creation than an old theology has taught you. You will find that matter is but another form of God, that all matter is but God's tongue, that by its means God's thoughts are given forth. Is there any truth, any beauty, any goodness in such an idea as this? Further still, Spiritualism is demonstrating the fact that God is as near to matter as to mind, and that not a leaf of the forest can fall to the earth except by his knowledge or under his laws. And thus around us, in the vast fields of nature, God is solving more problems than were ever solved in the libraries of the world, and these everywhere give forth indications of the handiwork of an Almighty Artificer.

Spiritualism teaches this, and Spiritualists believe it. Is this a fit subject for the animadversion of newspaper writers? Is this a fit subject for denunciation in a land professedly Christian? Aye, my friends, if these beautiful thoughts comprehended in Spiritualism, are to become the subjects of denunciation in the press, of anathemas in the pulpit, and of condemnation in the parlor, then, America had better send to old Catholic Spain and import the eloquent Castelar, in order that he may preach true Christian liberality. Spiritualism teaches, then, that God is ever present in his works, and through the divinity of His children, that His image is stamped upon them. Now, can there be so much wickedness in any

The Spiritualists are beginning to perceive that in the discussions and reflections upon these abstract notions. The mind is gradually led from the present to the future, from the material to the immaterial, and they look to that which they have been taught to call the immaterial realm, for the future response to their unknown possibilities. They feel awakened. The earth cannot answer the longing lingering aspirations of the soul. Having the confidence that Spirit ualism is begotten by the Everlasting Father of the universe, they feel and know that there must be another and a better world. They feel and know that the fact of individuality beyond the grave must be, or we must admit the terrible and impious thought that the God of nature has condescended to deceive his child. Spiritualism has evolved these thoughts; it has culminated these glorious hopes, based upon the intuitions of man, and Spiritualism will crown that hope with a beatific fruition. Is there no good in all this?

Soiritualism is a grand system of philosophical thought; but, my friends, philosophical thoughts or theoretical disquisitions, perhaps, would not be entirely satisfactory, unless there were facts that agreed with the theory, and unless the theories legitimately and beautifully illustrated the facts. Well, now, that is exactly the condition of Modern Spiritualism. Her facts justify her theories, and her theories illustrate her facts; consequently all her deductions are logical, and her logic is convincing.

What good has Spiritualism done in medium ship? What good has Spiritualism done in healing mediumship? Honest physicians and students of Materia Medica, who have had an opportunity of observing the results of magnetic manipulations, confess, even though they may not believe in Spiritualism as a general principle, the beneficial results growing out of the healing process. But, whether physicians confess it or not, humanity is contessing it, and the world will be compelled to acknowledge the great forces, and the beneficent facis that are growing out of this laying on of human hands under spirit control. The healing manifestations of Elijah, Jesus and of the prophets in the past, have been, and still are, quoted as evidences of the divinity of the systems supposed to be resting upon them in part. If this be true, why may not Spiritualism claim something of the divine, from the fact that a portion of her system rests upon precisely the same order of manifestations? Spiritualism, however, is claiming that the manifestations of the olden time were not miracles as 1 explained last Sunday; but were performed through the exercise of natural power, increased by spirit communion and applied through organic laws.

If you wish to know what good healing mediumship has done, ask my medium if he has not received more benefit through the hands of a Beital and Paxson during the last week, than he had in two months from the medical faculty of Washir g on? If you want to know what good Spirucalism has done in this direction, ask those in your city, who have experienced the benefits in themselves and their families, from these and the healing Media. I would askCondenser if there is no good in this?

But there is another order of mediumship, known as test mediums. Is there no good to be found in the various phases of Spiritualism, that are presented through this class? Ask that mother whose little children whispered to her through a medium, telling her of the home to which they had gone; telling her of the flowers by which they were surrounded; telling her of the breezes of heaven borne amid fragrant howers; saying to her:

Would you have us come back, dear mother,

of the woodman's axe is as sacred as the singing and praying and the music of the chanting organ. It consects all pursuits,—the plowman becomes a priest, and the mechanic offers acceptable sacrifice. Sunday is as Monday, all days and times are alike holy, all are God's. God is truth, and all is good. Then, my brother and 'sister Spiritualist, let men traduce your faith as they nay, let them ostracise you as they may. How beautiful can you feel, then, with these consoling and soul sustaining thoughts. You can rejoice in the glory and grandeur of the past, the present and the future, that have grown and are growing up out of your glorious philosonby.

Voices from The People.

Remarkable Cure By An Indian Spirit

S. S. JONES:—Allow me to congratulate you upon your success in publishing such an excellent Spiritual Weekly as the JOURNAL. Neurly every number seems to be an improvement upon the one preceding-it.

Enclosed you find \$ 6,00 for twelve "trial subscribers." I would have sent more names heretofore, had it not been for my illness. I have been confined to the house, most of the time for the past six months. I have had influmnation in the eyes severely, a large proportion of the time.

We often hear it asked, "What good does spiritualism do?" Well, one of the last personal benefits derived from it, by myself, has been the curing of my eyes, after one of our best physicians, as well as many eures "recommended by those who knew," had all failed, or only aggravated the case.

Not knowing the address of any medium endowed with the proper powers, I had a lock of my hair cut and mailed to our friend, the excellent and highly gifted inspirational lecturer, A. B. Whiting of Albioy, Mich., requesting him to present it to a proper medium, if he should find such a person, and ask him to examine my case. and make a prescription for me. He at once took it to Dr. Rowe, of Albion, who was immediately controlled by an Indian spirit, who gave a full and correct statement of my case, at least, as far as we are enabled to judge in the premises, and also, three prescriptions, two of them for the eyes, to be applied alternately, and the other for the liver, & ..., which Mr. W. wrote off and sent to me. Upon receipt, the medicines were prepared for the eyes (the other prescription, unfortunately could not be filled here), and the first application soon mide. They acted like a charm, giving relief from pain very soon, so that I slept a part of the first night, even, and curing my eyes of soreness in about six weeks. The credit of the cure is clearly due to "spir tilism," or had it not been for the knowledge that our spirit friends can, and do assist and benefit us in various ways, I never should have thought that a spirit would have reported through a medium, more than a hundred miles distant, giving a correct description of my eyes, the cause of their inflammation, prescriptions to perform the

cure. Verily are not the Indians returning

Married.

We see announced in the BANNER OF LIGHT, the marriage in the city of Boston, of Mrs. E. P. Thornedyke, and we hope the union may prove a happy one.

Mrs. Thornedyke was one of the pioneers of Spiritualism on the Pacific Coast ; also an indefatiga ble worker in the Children's Progressive Lyceum. She has a large circle of friends in this State (California), who would welcome her return here and be glad to congratulate her concerning the happy event.

The Kostrum.

Spiritualism in Philadelphia.

Never before has the cause of Spiritualism attracted so much attention or commanded so much respect, as it does to day. There have been larger audiences this past winter than ever before, and we have had a little excitement here over a scurrilous article in one of the Sunday papers, which, after making a very indecent attack upon Spiritualists, asked the significant question : "What good has Spiritualism done?" Brother Forster's lecture which we publish to day, is another exposition of this subj. ct, and will be perused by our readers with interest and profit.

For the Religio-Philosophical Journal.

⁶⁶ What Good has Spiritualism Done ?"—4 Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 16th. 1869.

[Phonographically Reported By Henry T. Child, M. D.] SECOND LECTURE.

I am well aware that there are many in this community, and there may be some in this audience, who look upon Spiritualism somewhat as a vision of a new Atlantis, born of the imagination and destined eventually to die of the first hard grip of worldly want; or, as the beautiful phantom which was pursued by Shelly's Alaska along the borders of a silent wood, down the wierd windings of a river, until he, at length, woke amid the barren realities of a desert.-Nevertheless, I am willing to defend this glorious system of philosophy and religion, for I honest ly believe, that in comparison with all other faiths, Spiritualism exists in the hemisphere of mind, as the bright eyed king of day exists in the natural heavens, as a beautiful golden m. signia upon the sparkling breast-plate of Infinhade, the light from which is already shooting towards the zenith, and shedding its benign and healthful influence, far above the hill-tops of superstition, and fanaticism, the influences of which are destined to illuminate this globe, whilst earth's living heart shall glow with the fires of love, and showers of golden rain fall all over her withered landscapes, and e'en the tomb, grow beautiful with deathless bloom.

What good has Spiritualism done? Cui Bono? The writer of a recent article, well knows from his general intelligence, that it is absurd to demand as a reason for a rational faith, that the cui bono shall be proven. The lightning of heaven strikes the house of God,—cui bono? An Idiot is born,—cui bono? A poor widow is deprived by death of her only support, her son,—

system that has for its corner stone the universal development of man? Can a man be made any worse by having it proved to him that lie can be better? How beautiful does the system stand in juxtaposition to those systems which teach that man is innately bad ; that your liftle children have nothing good in them : that the adults have nothing good in them; that man can of himself do no good thing. How can you impress upon your children the fact that they are totally depraved, and expect to make honest men and women of them? Spiritualism, then, teaches this idea of God with man; it teaches the grand idea of universal incarnation with the finite expression of the Deity in the entire family of man, upon the earth and in the spheres. Consequently, if this be true, the intimate relationship claimed to existbetween the spiritual and the material worlds, has certainly some plausibility in it. Spiritualism contends that her facts demonstrate that inspiration is univers al, and if men and women would only be true to themselves, every one would feel that in their experience, there have been epochs, ave, many of them, traced by the fingers of the sky, in which beautiful thoughts, reaching across the wave, have struggled for utterance, feelings that would make the fathers and mothers grow more dear, and brotherly and sisterly affection grow stronger, in a golden galaxy of living light, whose undimmed lustre, though broken by the storms of earth, rises to heaven to be enshrined in God. Oh, then it is that the Spiritualist feels with old Paul, " That in Him we live and move, and have our being." But the skeptical mind snys, I cannot thus see my life in God. I cannot thus recognize fully the transformed kindred through whom I hold relationship to the divine. True, my brother, you may not be enabled to see the transformed kindred; but is human sight the limit of human knowledge? The natural eye is a wonderful organ, it is true, but the horizon of its capabilities is bounded by the conditions of materialism with which it is surrounded ; but it cannot see itself. The chemist will tell, you that that beautiful pearly stream that breaks from the side of the rock, and makes its deposits upon the bed of the sand as it ripples along, holds in solution solid iron. You cannot see the iron, but will you refuse a glass of that water, that is presented to you for medicinal purposes, because you cannot see it? A little nitric acid will dissolve silver so that it will be entirely invisible, but will you deny the existence of the silver? Has not the silver as posiuve an existence after it is dissolved as before? Most assuredly. Then, if you acknowledge these things, you must acknowledge that the visible is not the only real. Spiritualism asks, why is it that humanity cannot see the beautiful stream of God's love, that is flowing through the human family, beautifying and reforming all that it reaches? Spiritualism teaches that these ideas are founded in fact; that they are in accordance with the demonstrations of our platform, and in beautiful accordance with the intuitions of the race. Spiritualism teaches man to look within, and study himself, and the Spiritualists are beginning to perceive within themselves wonderful faculties, capabilities and possibilities, that belong not to the mere material form, or the surroundings of the material world. Spiritualism has tought man, and there is a significance in the fact, that he can reason upon abstract notions ; such as time, space, spirit, matter, form, quality, essence, and all such abstract notions, upon which all philosophy and all science are based.

Such positive knowledge as this, benefits one generation, and is an advantage to the next.

Though we love you dearly, mother, From heaven we would not come.

- Your world is very fair, mother, With its sunny hills and dates, But ours is fairer far, mother— Its beauty never fades.
- Ob, then rejoice with us, dear mother That in earth we closed our eyes, For we will guide your steps, mother.
- To our home beyond the skies.

Ask that loving, warm-hearted man, whose wife so recently departed, and who now says : "William, where is death? I did not find it

here; I only find still more of life, each moment in the sphere. Up here, William, the flowers pour forth their fragrant breath, and no one in these fragrant bowers can tell me aught of death. I heard your bilter teardrops fall upon my pallid brow as you said 'I have no darling now.' Oh, could you have seen the angel crowd that bore your wife away, you would have rejoiced. Then never say again, dear William, that I am in the grave, for could you see the crystal fount wherin I often lave, and could you feel how blessed and happy I am, you would know I had never felt the chilling kiss of death."

Is there no good in this? Hundreds and thousands, aye, bundreds of thousands, and millions, Brother Condenser, of American Spiritualists, realize the good in mediumship, realize the good in Spiritualism, and oh, there is not one of them that has a shaft of resentment to throw against you; on the contrary, they feel so beautifully baptized in the truth of their own glorious faith, that they can but wait and reach out, and beckon to you to come with them, and they will do you good, for the Lord God has spoken good concerning this Modern Israel. Spiritualism, how I love the name, although it was given to the brethren as an opprobrious epithet at first; but they had the good sense to adopt it.

Spiritualism is a theme for appropriate investigation, and one which requires all the energies of all the intellect, not only of your little world but of all the worlds that have been, and of all the worlds that may he. Why, my friends, God Almighty is its Grand High Pricst! The universe is its cathedral, the human heart is its altar, and the human family its beneficiaries. What good has Spiritualism done? Why, God bless thee, brother, what good has it not done? I might speak three hundred and sixty five nights in the year, and if I had an organism strong enough, three hundred and sixty-five years, and then not tell of the majesty and grandeur and glory that is comprehended in the estimation of the angel world in the one word of Spiritual-Ism.

There is one objection to it, that I will refer to, and that is that Spritualism is doing away rapidly with forms and ceremonies. It believes that forms and ceremonies constitute the scaffolding that human ignorance has built up and around the soul, and that when the soul is free this scatfolding must fall away, amid the rubbish of the past, and the soul will then stand forth in its own beauty and dignity. Spiritualism has endeavored to inoculate humanity with the thought that she needs no gilded temple, that she needs no silken gowned priest, no tall spire or carpeled aisle with which and in which to enforce her devotion; that she needs no holiday, no holy sacrament; but that, on the contrary, all that she does need, is, honest, earnest, ardent men and women, who will seek for the truth as for a hidden treasure, and more than all this. when they have found it, will labor for its promulgation. Spiritualism, my friends, is a child of God, and the friend of man. As said by " My flower has no thorns, its honey another has no cloy to it," it renders all places holy,the fireside becomes a holy and joyous temple, and flowers, fields and forests, grace its cathe dral. It consecrates all useful work -the sound

good for the evil that we have done unto them. Hoping that you will continue to prosper in the cause of truth, I remain yours fraternally. J. H. ANDRUS,

For the Religio-Philesophical Journal.

"Keep it Before the People,"

That Elder Miles Grant did not "say in Dansville, New York, Wednesday evening, Jan. 27th, 1869," "And if I am compelled to follow the Bible, and confine myself to it, then I may as well close the discussion at once, for I cannot maintain my defense from the Bible."

I accept Mr. E. V. Wilson's offer to repeat the discussion in Chicago, in July next, on Monday, Tuesday, Wednesday, Thursday and Friday evenings, the 12th, 13th, 14th, 15th and 16th, evening sessions. Terms, resolutions and conditions, the same as in Dansville, New York, with the understanding that, the expenses shall be mutually borne, and that each shall have the privilege of explaining all terms used in the discussion.

If agreable to Mr. Wilson, I should like to begun the discussion July 5th, instead of the 12th, and hold it six evenings, instead of five.

MILES GRANT.

N. B. Starr.

At a meeting of the Spiritualists of Port Huron May 25th, 1869, the following resolutions were unauimously adopted:

Resolved: That we regard our worthy Brother N. B. Starr, as one of the most reliable and gifted mediums of this age. That we believe the pictures produced by him are the productions of departed human spirits.

Resolved: That we know that many of those pictures, are portraits of deceased persons, who never in their earth life, had a photograph or other likeness taken, and yet were instantly recognized by scores of persons who are not spiritualists, and who did not know of the circumstances of their production.

Resolved: That a copy of the resolutions be forwarded to the Banner of Light, the Present Age, and THE RELIGIO PHILOSOPHICAL JOURNAL, for publication.

JOHN L. NEWELL, Pres. JAMES H. WHITE, Secy.

To The Executive Committee.

BROTHER JONES: — Please give the following a place in the JOURNAL: The friends of Spiritualism in Havyna, believing it to be for the good of the cause, to have the State Convention convene at some central place in the State, not only extend an invitation, but we ask that the Fourth Annual Convention of our State Organization, be held at Havana. The friends there have made all necessary arrangements for the accommodation of all delegates, speakers and mediums, and have made arrangements for a reduction of railroad fair on the P. P.& Jacksonville R.R. connecting Peoria and Jacksonville.

JAMES BOGGS SECY,

Bridgeport, Connecticut, has received an order from the Sognish Government for the manufacture of 10,000,000 metalic cartridges.

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who gave his name as Ira Smith, and said it lived at grandpa's near Newton, but it was not recognized.

A RED HEADED GROST, NAMED HAMILTON.

"I see the spirit of a man standing near (here the medium described the person and place in the audience); he has dark red hair and long cyclashes; cannot see the color of his eyes; appears to be about twenty years of age.

The gentleman in the audience asked for the name.

"William Hamilton, he says," you ought to to know me, Mr. Baker." Mr. Baker recognized the spirit, and asked if

there was any further communication.

"Yes; mother grieves much. Tell her I am happy but should be happier if she didn't grieve so much. Tell her I am not where she thinks I am; I am not with Jesus; but I am happy because I am with her."

This spirit was recognized by another person in the audience.

A TRIO OF FAMILY SPIRITS.

Three spirits were next described near a gentleman. One, a young lady who gave her name as Maggig, one, a young man who gave his name as Howard. Maggie held a small child, an infant, in her arms, whose name she said was Lizzie. They claimed to be the brother, sister and niece of the gentleman, who acknowleged the relation.

THE SPIRIT OF AN ARMY COLONEL.

The next spirit was that of a gentleman who appeared to be about fifty-five years of age; tall, rather stoutly built, hair gray or grayish, and wore chin whiskers. "He gives his name as Alexander Willis. No; he says that is not his name, but yours; his name is Key. This spirit has been in the spirit world but a short time. He was a Colonel in the army."

This was the fact. The person in the audience was the well known Mr. Willis, and an intimate personal triend of the late Judge Key.

AN OLD SCHOOLMASTER'S CHOST.

Here the medium said: "The spirit of an old gentleman comes forward to the stage and savs he has acquaintances in the room. He appears to be about sixty five years old, is tall but walks stooped; his hair is dark but turning to iron gray. He says he once taught school in Pennsylvania, but was of late years in Cincinnati, and gives his name as Adam Hornung. Does any one recognize him? (Several did.) He says at the time he died he was President of the German Protestant Asylum." (This was correct.)

A DEAD THEATRICAL MANAGER.

A tall gentleman was standing near the door of the hall, whem the medium pointed out, and by whom the spirit of a man some fifty four years of age, apparently, and three or four years dead, was standing. The spirit gave the name of Dr Collins. The person by whom the Doctor was standing, was Mr. Thomas Whitehouse, the actor, who knew the Doctor when he was a manager of Wood's Theatre.

A HIGH OLD SPIRIT FURNISHES A SENSATION.

The spirit of an old gentleman, described as full-faced with gray hair, gave the name of Bush Foley, and said he knew many in the room. The medium continued : "When you see Ella, give my love to her, and the boys also. Bush is doing well; tell him I am proud of him."-"The spirit says" continued the medium, " that Bush, is in Leipzig" which is a fact. "Bush" is the name of Mr. Bushrod Foley, who is in Leiphave shown us. zig studying music. There are many other curious cases in which the spirits were not only described so as to be known to friends in the audience, but test incidents in their lifetime stated, which were acknowleged to be correct. The seance lasted an hour, and at its close Miss. Keyser came out of the trance state almost immdiately. If it be all and RELIGIO-PHILOSOPHICAL JOURNAL. true, cui bono ?

views on vital points of religion and humanity, should truly be set before the world; not as a creed for the future, but as our views for the present, and until a better is proven to us. Therefore,

RESOLVED : That we believe the truest revelation of God to his children, is the revelation of to-day and not of yesterday; that the relationship exist-ing between the Father and his children which allows revelations, is general and not confined to saiah, Paul and a few others of their age.

2 That this age has a better government, better machinery, better humanity and a better religion, than any previous age.

3. That these improvements grew out of the advance of thought, the Bible invariably having been quoted against the reform.

4. That we have no war with the Bible, but only with man's determination to fetter thought and effort by forcing us to take it as plenary and author Ity.

5. That we find but few, if any book, so contradictory and opposite in its presentation of truth and falsehood, reason and folly, right and wrong.

6. That in the relationships of mind to mind, atom to atom, mind to matter, we see a universal law, unchanging as God, which governs the same in movements of gross matter⁴ table tipping, etc., of to day, previously as it did in the rolling of the stone from Jesus' sepulcher, -- the opening, by the spirits, of John's prison door, their putting Daniel into a magnetic sleep, the hand-writing upon the wall that dismayed the Chaldean monarch, etc.

7. That there is not, nor can there be a vicarious atonement for any one; it would be inhuman to ask, unjust in God or man to take it, immoral to teach it; that no one can or should escape the bitter fruits of any violations of any law of our being, physical or mental.

8. That neither priestly "indulgence," sprink-ling, baptism, nor any other foreign formality, nor any sudden and miraculous conversion, sanctification or new birth will atone for any transgression, change or eradicate physical deformities, or diseases, bring unba lanced faculties into harmony, relieve us from the panges of a guilty conscience, or pay the debt we will forever owe to the one we may have wronged, nor acquit us until we have paid it, which is the hell, alike for all of God's children.

9 That we hold ourselves, in fact and in theory stated, responsible to any injured party, for redress, to the full extent of the wrong done; that here there can be no bankrupt law, no vicarious indulgence, no bought atonement; no jumping of accounts, no washing out or blotting over with ceremony or pretended charity.

10. That justice to the wrong doer, as well as to society, demands restraint as well as reform, and is accessory to reform.

Invocation by Mrs. Patterson.

Lecture by Mrs. Addie L. Ballou. She spoke for a full hour with great fervor,-discourse which will live in the minds of her hearers through life. Music.

Adjourned.

EVENING SESSION. Convention called to order by the President. Music.

Exercises opened by Mrs. Patterson reading a poem, estitled, "Eternal Justice."

Invocation. Lecture by Mrs. Ballou, after which the follow-ing resolutions were passed :

RESOLVED: That the Executive Committee be requested to deiray the expenses of Mrs. Ballou in coming to this Convention.

RESOLVED: That the Executive Committee be requested to engaged the services of some good speaker from a distance, for the next Fall Convention, and to pay the same out of the funds in the Treasury.

RESOLVED : That we, the delegates to this Convention, tender our sincere thanks to the people and triends of Des Moines, for the kindness they

Philadelphia Department

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

Subscriptions will be received, and papers may be obtain. ed at wholes ile or rotall, at 634 R aco street, Philadelphia.

Alleyne G. Chase, of Philadelphia.

Human life is not measured by the movements of the hand upon the dial-plate of time, nor by the swift rolling sands through its ever moving hourglass. That life which expresses itself in deeds of goodness and love, and is ever plucking fresh flowers from immortal bowers, and scattering them along the pathway of earth, is full and rounded out, though its years may be few.

Our young brother who has just entered upon the verge of manhood, has left a sweet and blessed impress upon a large circle of friends, young and old, and his memory is treasured deep in the hearts of these. He was the son of Thomas and Harriet Chase, and was born on the 26th of March, 1849. Young Alleyne was a beautiful child, and gave evidence of mediumistic powers very early in life. His mother was one of the earliest mediums we had in Philadelphia. He was one of the original members or the Children's Progressive Lycenm No. 1, in this city, and up to the time of his removal from our midst, was an active and efficient member, having filled several offices in the Lyceum. As a useful an lactive member of society, he was much respected, and his removal will leave a blank which will long be felt. In his own family, the world may never calculate the loss, nor know the sweet and beautiful consolation that those parents and brothers and sisters realize in the continued and sensible evidence of the presence of their loved one, whose visits, though angel, are not few or far between.

Brother, thy memory is precious to us, and we know thou will rest in peace, not in the cold graves but in the companionship of the loved ones whom thou hast met on that bright shore beyond the veil, and while we treasure up the recollection of thy pure life, so full of noble deeds and self sacrificing acts, we would not call thee back, but only ask thee, brother, to help us to be so true and so worthy, that when our summons comes to join the innumerable caravan that moves beyond the silent river, we, too, may be as thou wert, ready to receive the blessed words, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many."

Communication From A.G. Chase, Late of Philadelphia, Through H. T. Child, M.D.

Among the blessed privileges which we as Spiritualists realize, not the least is the fact, that we can return with much more facility to our earthly friends, who are ready to receive us with kindly feelings. After several visits from my young friend. he spoke as follows :

"Oh, brother of earth, how little did I realize the interior bond that binds soul to soul, when I walked the earth. Now with clearer vision, I see all my earthly friends, and I know what is the true bond that holds us lovingly together. This deeper soul-vision brings with it a change. There are those with whom I associated very little, whom I now meet with stronger attraction soul-wise, than some with whom I had been much more familiar I have visited many of my earth-friends in hours when their souls were unmasked by the shams and follies around them, and were asserting their rights. I would impress upon all these, that all that is lasting; that all that is true; all that is desirable of friendship and communion, belong alone to the soul, and that all the masks which are worn by earth's children, drop off, and we are glad to know that they are uscless, and the soul, asserting its supremacy, stands forth "a thing of beauty, which

lent with the aroma of flowers, I rested, oh l'eo sweetly, and strength came to me! Earth's children have felt something of this. How often does the presence of loved friends remove the weariness that seems almost intolerable, but there are those, whose presence is a weariness unto the soul.

I had never realized this to such an extent as I now dfd. In this calm repose the panorama of my past life moved before me. I saw that I had left many golden oportunities unimproved, and determined that I would be more faithful in the juture.

I lived over the joyous scenes of my life as reali. ty. Then there came a time when I needed the other means of rest, which is the practical one of work. Working out naturally and spontaneously, the interior feelings of the soul. The most satisfactory rest comes in this direction, through the attainment of our desires, and the accomplishment of our objects.

My strongest wish at this time was to visit my earth-friends, and help them in their good resolutions.

Leaw many of them s truggling with temptation of which the world knew nothing, and I said, let me go and help these; and I have been earnestly laboring in this direction, and some have been conscious of my presence and influence, while others, whom I have helped have not known anything about it. I have desired, as soon as I could, to give you this account of my experience, because I perceived that some who read this, would become sensible of this fact, and thus enable me to labor more effectually with them.

I have many other things to say, and shall be glad to continue the account of these experiences when opportunity offers:

It was an apt answer of a young lady who, being asked where was her native place, replied : "I have none; I am the daughter of a Methodist minister."

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 rabidly increasing in numbers that we are connelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.] J. Madison Allon will Leture in Terge Haute, Ind., six months, from May 1st. Address bex 209. Harrison Augler, Calamus, Clinton, Co., Iowa. C. Fannie Allyn, Stoneham, Mass. Mrs. N. N. K. Audross, tranco speaker, Delton, Wis. Mrs. M. K. Anderson, tranco speaker, Taunton, Mass., P. O. Box 48. Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.

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Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

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Mrs. Sarah M. Thompson, inspirational speaker 161 St. Clair street, Cleveland, O.

Proceedings of the Iowa Sphitnal Convention.

Agreeably to the call of the Executive Committhe of the Iowa State Spiritual Association, dele-gates met in the Good Templer's Hall, in Des-Moines, Iowa, on Saturday, May 22nd, 1869. Convention called to order by President Davis.

Mrs. Mary Aylesworth and Peter Hammon were elected Vice Presidents, pro tem.

Edwin Cate, Peter Hammon, and Mrs. L. M. Davis, were appointed as a business Committee.

The Secretary was requested to read the Coustitution,-the one adopted at the first Convention last October.

After much discussion, the following resolutions were passed :

WHEREAS: There is a lawful and licensed traffic in liquor, in the State of Iowa, out of which grows legitimately an uncalculable amount of crime and disease, attended with the squandering, annually, of our people of \$35,000,000, together with a waste productive industry of double that amount, and WHEREAS. There are in the city of Des Moines. full half a hundred saloons and drug stores, engaged in this ruin, therefore,

RESOLVED: That we, the Spiritualists of Iowa in Convention assembled, take this method of expressing our hearty co-operation with the efforts now being made to id Des Moines, and the entire State of these legal nuisances.

RESOLVED : That there is as much necessity for a thoroughly practical and ably qualified advocate of the spiritual philosophy to present its claims, as in any other department of life,-educational, mechanical, or anything else.

RESOLVED: That we limit the speakers to ten minutes time during conference meetings. Adjourned.

EVENING SESSION.

Convention called to order by the vice president. After a few general remarks, the following resolutions were passed :

RESCLVED: That O. H. Godfrey bc, by the Exec-utive Committee of the IowaSpiritual Association, constituted a "minister of the gospel," as Dr. E. Sprague was, so as to enable him to travel at balf-fare, as the ministers of the "gospel" do, and be commissioned as a State Missionary of said Asso. ciation, and authorized to go out and do all things that such Missionary may rightfully do, relying sole. ly upon collections that he may make, as such, for his expenses and compensation, which collections he shall faithfully report to said Committee, and pay into the Treasury of said Association any excess of collections over expenses and \$40,00 per month.

RESOLVED: That the Executive Committee be instructed to engage Mrs Addie L. Ballon, or some other lady lecturer, as a Missionary, to the extent of the money in the Treasury, and such as can be raised for the space of three months, at the best terms that can be obtained by the said Committee. and sent out to such places as shall be deemed most expedient.

A general conference was now had which pro-

duced a harmonizing influence over all. Mrs. Addie L. Ballon, of St. Paul, Minnesota, was called to the stand and spoke for a few moments with soul cheering effect.

Mrs. Patterson, of Des Moines, next took the stand, and spoke upon the "Goodness of God." Music.

Adjourned.

SUNDAY MORNING SESSION.

Convention called to order by President Davis. Another general conference was now had, after which the following resolutions were submitted to the Convention and adopted :

RESOLVED: That we thank Mr. O. C. Bates, of the NORTHERN VINDICATOR, for the liberality he has shown in wishing to publish the proceedings of this Convention, and that the Secretary be requested to forward a copy of the same to him. RESOLVED : That the proceedings of this Convention, also be published in the BANNER OF LIGUT

A communication from Voluey, Allamakee county, was read and therame was moved to be recorded in the minutes of the Convention. Adopted. Music.

Adjourned. Thus, for the second time, have the Spiritualists of Iowa met together for the free exchange of thought, and the dissemination of truth. May the abiding angels of truth and harmony ever be with them.

H.C. O'BLENNESS, Secretary. Below is a true report of the receipts of E.Sprague, State Lecturer, for three months, ending May 15th

TOAA*		
Prairie City,		22,60.
Warren county, ?	\$	15,00
Liberty Center,		13,00
Redfield,		\$8,65
Exiration	**********	\$7,50,
Garlan		\$5,00,
Nevolit		SO. 10.
St. Johns,		\$5.0),
Newton,		\$8,95,
Alhion		75.
Brooklyn,		20,85.
19 - 19 - 19 - 19 - 19 - 19 - 19 - 19 -		
Total,		15 40.
Trenterache	s	38 10

Expenses, \$55,10 W. W. SKINNER, Treasurer.

The Statue of Queen Victoria for Montreal,

The London Enquirer contains a description of a majestic statue of Queen Victoria for the city of Montreal;-the casting of which has just been completed :

"The colossal figure, which is ten feet high, independent of pedestal, has been cast in Florentine bronze metal, the proportions of which are, copper, forty five; fine yellow brass, fifty : tin, four, and antimony, one. The effect of this mixture is a rosy tinged yellow metal, capable of taking a brilliant polish, and approaching when polished, the lustrous purity of silver. The sculptor (Mr. Wood) has shown the queen in an erect and commanding position, crowned and clothed in a classic manner. Her majesty's countenance is a fine representation of the typical Englishwoman; she bears in her hand a wreath of oak-leaves and acorns. Very great difficulty was experienced in forming this part of the mould, owing to the intricacy of the fol'age and complication in the mould which it entailed; but, by the dint of skill and perseverance, the mould was formed so as to allow the figure to be cast in one piece. From the present stage, the statue will proceed to compl tion, under the immediate superintendence of Mr. Wood. However skilfully the mid I may have been formed, the chiselers must proceed under the direction of the artist."

Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fireside circle. They are jewels beyond price; and more precious to heal the wounded heart, and make the weighed down spirit glad, than all the other blessings the world can give.

Miss Ida Lewis, the Newport heroine, has received a silver medal and a check for \$100, from the Life Saving Benevolent Society of New York. A very handsome letter from the We deem it due to ourselves and others, that our | President, Royal Phelps, accompanied the gift. | yrs fanned my brow, and the balmy air was redo-

is a joy forever."

The memory of my last days in the form, is rather indistinct. You have heard it said, that I suffered from the want of cold water. I did. But I wish you to say emphatically, that this would not have kept me in the body. When I stepped forth upon this beautiful shore, before I knew that I had left the form, a darling sister who had passed to this life before I knew her, clasped my hands in love and gave me a cup of cold water, sparkling like nectar, and coving my parched lips.

They led me away quietly, and it was only when I gazed upon the earthly form and saw my friends weeping around it, that I realized the change which had come over me.

Oh, how I was disappointed. Life on earth had many attractions to me; there were many loved and loving friends, who held me firmly to earth, and a shade of sadness came over me as I thought of these; of the many unfinished plans that were thus suddenly cut off, and especially, of my own dear mother, so frail, and needing so much sympathy ; but it was only a shude, for that mother, with a smiling face, looked from my now prostrate form, and saw me as I stood a spirit beside her, and she blessed God that he had given her such a son.

Then, too, I knew that I should be her companion and support still.

I turned to my brothers and sisters in the form and my desires were that I might comfort andstrengthen them in all that was good and true and noble, and as I looked to my earthly friends, I rejoiced that I was in a condition to bless them. In this beautiful compensation, I was satisfied, and voices of sweetest music thrilled my car with the words, " He doeth all things well."

It is hard to restrain the impulses of a new-born spirit, and yet it is very important to be calm and serene, in order that we may realize the changes which so swiftly pass before us in these new experiences.

I found myself frequently drawn into sympathy with various persons on earth, who were deeply moved by my sudden and unexpected departure from their visible presence, and it required consid. erable effort on the part of my friends here to keep me from coming under influences that would have retarded my progress and prevented me from attending my own funeral. This privilege, not always obtained by spirits, was granted me, and I stood beside my dear mother, and listened through her organism to the words of consolation and hope that were uttered there and I would return sincere thanks, not only for the words spoken, but for that which was far more important,-the profound. heart-felt sympathy that was so freely given to our family and which was as sweet incense to my spirit. After this ceremony, I felt more than ever the need of rest, and I have here learned, that there are two modes of obtaining this, which you will realize as belonging to earth also; the first, and that which I required at this time, was produced by the presence of loving and congenial spirits. They came around me, and breathed a quiet and holy calm upon my spirit, and while gentle zeph-

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. E F. Jay Bullene, 151 West 12th street, New York. Mrs. Nollie J F. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address. West Randolph, Vt. Addie L. Ballou. Address Mankato, Minn, Wm. Bryan. Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussetts. John Corwin, Five Corners, N. Y. Mrs. G.S. Coles, 735 Broadway, N.Y. Warren Chase, 544 Broadway, New-York. Dean Chark. Permanent address, 24 Wamesit street, Lowell, Mass.

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Dr. J. R. Doty, Stockto III. Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio, George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed Rockford. Ill. Miss Eliza Howe Fuller, inspirational speaker, San Franisco, Cal.

Miss Almedia B. Fowler. Address, Soxtonville Wis. A. T. Foss, Manchester, N. H. Charles D. Farlin, clairvoyant speaker, Dearfield, Mich

N. S. Greenleaf, Lowell, Mass. Isaac P. Greenleaf. Address for the present 82 Washing ton avenue Chelsea, Mass., or as above.

Mrs. Laura De Force Gordon, San Francisco. Cal. K. Graves, author of "Biography of Satan." Aldrees

Richmond, Ind. Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanet address. Treasure City,

white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa.

R. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luna Hutchinson, Owensville, Cal.

O. B. Hazeltine, Mazo Mania, Wis. Dr. M Henry Houghton, Address, Milan Ohio.

Miss Julia J. Hubbard. Address 3, Cumston street, Boston Moses Hull, Hobart, Lake County, Ind. Mrs S. A. Horton, 24Wamesit street, Lowell, Mass.

Miss Nellie Hayden. Address No. 20 Wilmot street, Wor ester, Massachusetts.

Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md. Dr. A. Hunt will receive calls to lecture Sundays, Cold Water, Michigan.

Dr. E B. Holden, North Clarenden, Vt. W. A. D. Hume. Address West Side P. O., Cleveland, O. J. D. Hascall, M. D. Address 204 Walnut street, Chicago. D. W. Hull, Coldwater, Mich., care of N. T. Waterman. Lyman C. Howe, inspirational speaker, Box 99 Fredoms . V.

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Mr. and Mrs. Wm. J. Young, Bonse City, Idaho Territory. Mrs. Julietto Yeaw, address Northboro', Mass.

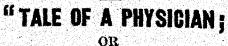
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are truthfully recorded.

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RELIGIO-PHILOSOPHCAL JOURNAL.

Beligio-Shilosophical Journal

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S. S. JONES, EDITOS, PUBLISHER AND PROPRIETOR.

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ET These sending money to this office for the JOUENAL, chould be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

27 All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois,

Tho Ben is mightior than the Sword."

SENSATION IN PLANTS, ANEMALS AND MAN.

In a former article, we alluded to the extreme sensitiveness of nature as manifested in various plants. The Sensitive Plant will tremble with fear, as it were, when ever touched, or the ground around it is jarred. It acts as if struck by lightning whenever rudely touched by man The Judean Rose, an Eastern production, whenever cultivated in a soil not adapted to receive its offspring,-its seeds, will loosen itself, by disengaging fibril after fibril, until only one remains, and when a favorable gale occurs, it will take passage theron, and will never stop on its course until it finds a soil adapted to the wants of its seeds. The Resurrection Plant, first given by an Arab to a Mr. Deck, exhibits its wonderful intuitive intelligence-for what else can you call it-by unfolding its blossom whenever water is poured on it. In a few moments, however, it folds the same in a beautiful casket, where it will remain encased until called forth at the so. licitation of man. This plant was first found by an Arab growing on the bosom of an embalmed priestess. He, of course, ascribed thereto marvelous powers.

We can scarcely appreciate the extreme sensitiveness of nature until we have turned our attention in that direction, and witnessed the wonderful intelligence that seems to be manifested in various plants. In plants, even, we witness some remarkable manifestations of inherent nowers. They seem to possess a soul that responds to the action of humanity in various ways. In the action of the Sensitive Plant, we seem to see a manifestation of the keenest sensibilities, for no sooner touched than it shrinks within itself, evidently feeling the deleterious effects of a contact with rude man. The human soul-the soul of the sensitive-feels no easier the influence that surrounds it. than the Sensitive Plant.

Sensation as manifested in animals, is readily understood; for in them we see a nervous system with its nerve-centres, or batteries; but in plants we recognize no such arrangement. The dog will respond to the call of its master, and when hungry, will hunt for food. The Judean Rose manifests quite as much intelligence, for when cultivated in a soil not adapted to its wants, it will loosen fibril after fibril, and finally takes passage on some favorable breeze, and will never cease its course until it finds a place adapted to its wants. The Resurrection Plant, at the bidding of its master, will disclose a beautiful blossom, and repeat this operation a thousand times, if demanded. The question then naturally arises, when does sensation commence? In our opinion it never commenced. It had no beginning-will have no end. We talk glibly as to when life commenced ; when sensation is first unfolded-when in fact, they never had a commencement, and can have no end. It would be well to carefully weigh this matter, for we are well aware that we are assuming a position, in regard to the truth of which, we can give no ocular demonstration. Very true: yet, it is better to believe nothing; to deny nothing, than to believe an error or denv a truth. Starting out, then, with that idea, we shall only reason from the manifestation of those objects around us-believing nothing, denying nothing, letting the reader carefully weigh each position we make; and reject or receive it as best suits his purpose. What, then, is life? To the natural eve.comparatively few manifestations of life are exhibit ed. Men and animals moving around us, contain within them manifestations of life; and for ages that man would have been called a fool, fanatical, laboring under an halfucination, who would have declared that in the water we drink. air we breathe, and food we eat, was animal life, as vital as that exhibited in men or animals. The microscope reveals the actounding fact. that in sugar, in vinegar, in water and in the air also, are animals, invisible to the naked eve. In a quarter of an ounce of raw sugar are myriads of living creatures with four well defined legs, and in a powerful microscope, they appear as large as beetles. It has been proved that in every pound of unrefined raw sugar there are 100,000 active animals. Take for example, the amœba, which to all appearance is a lifeless mass.vet it moves around, though having no limbs, no stomach, no eyes. The question, then, of course, naturally arises, when does life commence? At one time in the age of the world, it commenced with man and animals, visible to the naked eye. The microscope, however, revealed the fact that myriads of animals exist around us invisible to the naked eve, and now we have convincing proof that the araceba, though possessing no ever, stomach limbs or nervous system, yet it moves and seems to manifest a certain degree of intelligence. The day is not far distant when an imal life will be traced much farther than at present, and we would not dare say, considering the progress that has been made in the past, that life and sensation are not an inherent quality of all things. It might be well asked, what can be learned by a discussion of a subject so abstruse in its nature, and in regard to which all conjecture must be mixed up with a certain degree of doubt? Many things, of course. Why not as-

cribe to all things life? If God is infinite, where is there a nook or e mer where he cannot be found? Deny to God infinity, separate Him from the myriads of worlds that float through space, place Him on a throne in some quiet remote corner, and then you can, if you wish, separate life from the various inanimate (*) objects that surround us. But so long as you a'l. mit His infinity, at that moment you cannot sep arate life nor sensation from anything that the eye can behold. It is true, you do not see manifestations of sensation in many things. You can not feel the pain in your neighbor's tooth You have no outward evidence that man is endowed with thought, any more than the stone or clod of earth. You never felt the pain of your neighbor; you never saw within his brain a single thought.

As God is infinite, He must necessarily embrace every thing; for -it would be impossible to have two Infinites occupying the same space at the same time. Being infinite,—and embracing all things,—by no process can you separate man, animals, or anything else from him.

The various orthodox churches reason to little effect when they ascribe to God infinity, and then in the next breath, declare man is wicked and perverse above all things, when in fact he is a part and parcel of the very God they worship, admitting their first position to be true, that God is infinite.

Man in all ages of the world has been looked upon as the noblest work of God, making it apnear, of course, as if God were the architect, and man the object upon which he exercised his skill. Now we wonder really if such were the case. First, he was, according to Mr. Orthodoxy, made out of the dust of the earth-a good evidence of course, that the dust of the earth has life, for by no process could it impart what it does not possess itself. Then a deep sleep fell upon Adam and God took a rib from him and made a woman. We, however, entertain a different idea in regard to the creation of man and woman. Matter is eternal,-not one particle of it can be annihilated. If matter always existed, and we presume no one would dare assume to the contrary-why not sensation, that seems incorporated with it ? If one has existed throughout all time, the other has also. Man has the sense of feeling through the instrumentality of the nervous system, and the nerve-centres, or batteries, as we term them. Sever the lumbar vertebra, and all sensation below the part is to all appearance, gone. It may exist, but you are no more aware of any feeling there, than you would be aware of the feelings or pains of another. The sensation may not destroyed, but the communication to the brain is cut off. Telegraphic communication is destroyed. Knowing then, that matter always existed, it can possess no characteristic, as manifested in

man, that did not always exist with it.

THE UNPOPULABITY OF MEDIUMS.

The isolated condition of mediums, socially considered, is no less a remarkable fact, than an

this fiend and foe to goodness and progression. In his "Present Age and Inner Life," and in his new work "Spirit Mysteries Explained," page 166, may be read the following:

"Be watchful, oh Americans, lest ye become worshipers at the shrine of St. Custom! This saint is the foc of all true manhood and nationality."

Mediums are, from the necessity of man's being a progressive being, necessarily innovators, the hearers of truths calculated to advance the mind in love, charity, freedom and good will towards God and all His works. Hence they are ever at antipodes with his Saintship, popular custom. For no sooner does one medium or worker demonstrate one truth, and it becomes a fixedness, than another is developed ; and thus the work of progression is carried upward and onward through a continued series of agitations, and as a very natural sequence, the innovators, mediums, have ever suffered neglect, abuse and even death; and we cannot conceive of the time when such will not be the case. But of one thing we can conceive, and that is, that philosophers of the Jesus Christschool should rise above such prejudices, by learning of the causes rather than studying the effect, which is all that can be known by merely observing the medium.

That many bright examples have been developed by and through the agencies of Spiritualism, we are happy to be able to chronicle, as well as that our hope is that more study and more patience and charity be exercised towards all mediums; for, so far as as we know, not a single radical medium has any popularity among Spiritualists, save with the few exceptions that now and then arise, who are to the light of progress, what stars are to a dark and cloudy night; therefore even those who profess sympathy for mediums even, may find room to cherish more.

RELIGIOUS INSANITY.

Insanity from over religious excitement has been prevalent in all ages of the world ; but more recently the opponents of Modern Spiritualism would fain have us believe that it was the only or principal cause of insanity. And whilst we admit that the mind may be unbalanced by a knowledge of the realities of the continued existence of the soul beyond the confines of the tomb, in a few solitary instances, yet we affirm, and defy successful contradiction to the contrary, that the tendency of the realization of the possibility of communing with the supposed dead is calculated to encourage and strengthen the mind; and if insanity should ensue, it would be more likely to be the result of excessive joy, to know that the barrier, which death had heretofore been supposed to put up between the two states of existence, had been removed, and kindred, friends and lovers, could meet midway, as it were, between the heavens and earth, and hold sweet communion. But that the gloomy doctrines of the popular creeds of the past and present,-or an offended God, and an eternal hell, with all the accompanying excitements, called revivals, to avert the wrath of the former and the horrors PLANCHETTE.

Some months ago in consequence of the marvelous certificates in a "scientific" Journal and other papers, we bought one and gave it a fair trial. We have made every endeavor to find a person under whose manipulation it would perform the antics ascribed to it, but without success: mediums and non-mediums showed the sance result. The instrument writes in no other way than a pen writes; that is, by the force of human muscles. It is true that from the extreme ease with which it moves on its rollers, few persons can hold their hands so still, for five or ten minutes, as not to give it some motion. and however slight the pressure, the pencil at the other end will show it by a corresponding zigzag mark. This is done unconsciously, and we do not deny that an imaginative mind may be so far unconscious of its own doings. as to fancy that the hand remains passive, while writing intelligible words and sentences. But we know that when 200 write with it there is a volition, at least enough to give a direction to the muscles, and the same has evidently been true in the case of all whom we have seen use it. It is in short, nothing but a pen, with a very delicate machinery for making the smallest amount of muscular pressure accomplish the largest amount of visible movement.—American Baptist

Those who are determined not to be convinced of the beautiful truths of Spiritualism, are generally very weak in their argument against it; and, not being willing to ascribe the wonderful movements of Planchette to the agency of spirits, they fall back on the exceedingly weak notion that "the imagination" is the chief agent in causing it to move, and that in no case do spirits have anything to do with the phenomena. But it is strange, very much so indeed, how the imagination can indite poetry, write the the names of deceased persons, strangers to the mediums, give tests of spirit presence in a varietv of ways, as well as prescribe for the sick. This notion that many entertain who have not the ability or willingness to understand the philosophy of spirit intercourse, of attributing the cause thereof to the imagination, or the unconscious action of the mind, is certainly entitled to no credit, and only reflects the wonderful weakness of those who entertain this reason as a last resort.

It does not follow that mediums for other manifestations, will find Planchette moving under their hands, but far more frequently under the hands of those who never had any experience in Spiritualism, and hence it is, that Planchette has become such a dangerous "Toy" in Orthodox Society, and more especially so, since it is known that mediums exist amongst all classes of people, from the self-righteous Orthodox, up to the inspired Spiritualists. There is hardly a family but one or more of the members thereof, is sufficiently mediumistic to enable the spirits to control Planchette and write therewith some wonderfal truths. Thus:

> "God moves in a mysterious way, His wonders to perform,"

and the Rev. Editor will find ere long that his readers have opinions and experiences widely differing from his own in this matter, and of such a positive nature, as to throw discredit upon those who have been looked up to for wise counsel in all matters of faith; and thus disintegration goes on, and the bonds severed which bind so many in the most abject slavery to creeds and dogmas. So go on, Brother, and express your opinions often and freely,—true it is hard to kick against the pricks, but suffering must be endured that the people may be liberated and it is meet that blood should flows from the heels of such as you. newal for the second three months also, for fifty

newal ler the second three months also, for uppy

Will our friends he 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.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that *justly belongs to us*. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOURNAL. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them !

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

HANNER OF LIGHT ILLUSTRATED--A NEW FRATURE.

We see by their last number, that the publishers of the BANNER OF LIGHT have inaugurated a new feature in this ever welcome paper, namely, the publication of Accredited Spiritual Phenomena, illustrated. This is done, they inform us, in order to keep pace with the ever inquiring mind of man into the mysteries of nature. Word-pictures, we are aware, do not convey the idea sought to be portrayed, so vividly and accurately to the mind as "fac-similes" of the scenes described by engravings representing actual occurences. These pictorial illustrations are to appear in every number of the BANNER for several months, accompanied by interesting matter, descriptive of the spiritual manifestations in times past, similar to those witnessed to-day in our midst. Success to our enterprising brothers.

We love to see progressive unfoldment of beauty in the external, as indicative of true worth within. The RELIGIO-PHILOSOPHICAL JOURNAL, will imitate its worthy cotemporary in all that is valuable, and if possible, excel, if an opportunity shall offer.

Virtue ever rewards the possessor.

Biterary Botices.

The "Ladies Own Magazine," Vol. 1, No. 6, published at Indianapolis, and edited by Mrs. M. Cora-Bland, is before us, and furnishes evidence of time literary taste and ability.

"The Radical" for Jane contains a large number of interesting articles, all of which will richly compensate those who may read them. The articles on "Woman Suffrage," "Mauna from Heaven," and the "Piety of Pantheism," are alone worth the price of a year's subscription.

The "North Western Farmer," a Magazine of Western Life, published by the North Western Farmer Co., at Indianapolis, Indiana, comes to hand, profusely illustrated, and though we are no practical farmer, we judge that it is just the thing for those who are illing the soil.

evidence of the gross injustice ignorantly inflicted upon these bearers of truth from angelic abodes to mundane beings. It is a fact too well attested by history to need more than a mere mention, that the world's saviors, from Socrates to the days of Jesus, and from Jesus to H, M. Fay, and hundreds of other modern mediums, have had to suffer the scorn and contempt of their fellow mortals; often more harrassing than the sufferings of death its. If to a 'sensitive soul.

This is, as in the case of the murder of Jesus by the Jews, done, and perpetrated in ignorance by such as are not philosophie—" know not what they do," or why they do it. Did they know that mediumship was "a gift," as St. Paul would say, or a result of ante-natal influences and conditions,—that they were, in a Bible way of speaking, chosen and anointed of God, a orthe Spirit, they would evidently have compassion, and the world would be greatly the better by it. But the doctrine of free agency, which Jesus suffered death to disprove, comes in to blind the multitude and curse the world,—ever being as a stumbling block in the way of progress.

And if Jesus suffered death for the sake of the simple primitive truth of man's dependence, in will and action, upon the great Spirit, whose eternal will be came into the world to do, it follows that still others do; who must continue to suffer under the power of that spirit, made manifest through a Father or Mother, or both, in heaven, (guardian spirits), in spreading the light of truth, that God, a Spirit, is in all, surrounds all, and comprehends all; and hence that free agency is a myth—an idea belonging to the ancient systems of heathen mythology.

To Spiritualists, these remarks ought to be considered uncalled for and unnecessary. But as painful as it is to admit the fact, they, as a body, with a few bright and shining exceptions are the very people to whom they apply, and who as progressive reformers, should most earnestly and prayerfully consider the subject of mediumship,-its cause and the influences that direct and influence this class of sensitive souls, It is a fact well attested from angel sources that no person can become a medium for the simple asking; and it is equally well attested that they are not the positive or controling power. Hence the prevalent idea, even among many Spiritualists, that mortals or mediums can "call up" spirits at their will and dictate to and control them, is unpardonably weak and erroneous, and has not unfrequently resulted in receiving many very foolish and contradictory communications, the cause, being, as is too often the case, with those seeking communications, that they desire, spirits should give only such communications as are pleasing, popular and not in contradiction to time honored notions and customs.

This weakness in mankind to bow at the shrine of St. Custom, unfortunately is a weakness which Spiritualists have not outgrown. Our fellow medium and brother, A. J. Davis, was instrumental in cautioning the American people against the wilds and machinations of

of the latter, are, and were, calculated to drive mankind mad, is not at all to be wondered at.— And reports from our insane asylums do but too well attest its power and influence in that direction.

The New York World publishes an interesting account of a case of religious aberration extending to an entire family in Caldwell County, North Carolina, and resulting in the insanity of apparently every member of the household. and the murder of the mother and daughter by the father and brothers; which, if occurring among spiritualis's, we should not soon have heard the last of it. The case is one which is at least ten times more horrible than the Mc Ewen affair that occurred at Newark. New Jersev. a little over a year ago, and threw the country into such a wonderfull blaze of excitement. But as this case occurred within the folds of the popular and reigning creeds, nothing but a mere mention is made of the frightful and shocking circumstances by the secular and religious press.

The particulars as we glean them, are that the family consisted of James Land, fifty years of age, his wife, two daughters of full age, two younger sons and two infant children. They were of the low-down white class, ignorant and very poor, but previous to their aberration they were remarkably queit, industrious, religious and affectionate as a family. Last August, their religious feelings were greatly aroused at a protracted meeting, where, " for nine days and nights, from 9 A. M. to 10 P. M., preaching was kept up by three ministers, with brief interruptions for meals," As the result of the excitement thus aroused, the family resolved itself into a continual meeting at home. The mother and daughter exhorted, and soon had visions and prophesied. One of the daughters, Sally, at length believed herself to be " the true God.' and at times regarded her sister Polly as a person to be "secrificed." The mother soon conceived that Sally was the devil, and ordered her husband and sons to shoot her, which they did and burned her body. For this they were arrest ed and committed to the County Jail, where, being all confined in the same " cage," the two sons strangled their mother, apparently under the full influence of the kindred delusion that she had bewitched them. During their trial they appeared too demented to entertain the least sense of remorse or regret, and when acquitted on the ground of insanity they received the verdict with idiotic indifference.

AFTER LIFE, OR DISEMBODIED MAN.

By Dr. B. P. Randolph, is a work of thrilling interest, and should be in the hands of every Spiritualist. Dr. Randolph is one of those pleasing fascinating writers, whose sentiments gleam with beauty, in foreshadowing the Location, Topography and Scenery of the Supernal Universe.

Send for this book, and we will guarantee that you will be highly entertained. Price \$1. For sale at this office, 192 South Clark Street.

tor Every sin buys pleasure at the price of

Planchette is for sale at this office, and with a full knowledge of its many virtues, we can recommend it to the people.

CHARLES H. READ.

We are in receipt of the Waterbury Daily American, a Connecticut paper, containing a report, professing to have detected the reputed medium, Read, as an impostor. We place but little confidence in the report, and yet we know nothing except by report, of Mr. Read or his mediumship. The Daily American says:

"Subsequently a warrant was obtained, and Sheriff Blakeslee made himself manifest and put the swindler into confinement, where he still remains, unless his spirit friends have set him at liberty. It would be an excellent opportunity for them to exert their power, for if they outwitted Blakeslee it would be a big feather in their spiritual caps—so to speak. His case will probably come before Judge Gillette this morning, and the spirits will have a chance to testify."

Mark you, the editor of a paper called Daily American, in the last half of the nineteenth century, seems to enjoy the imprisonment of mediums, and with as much cant as was often manifested by his ancestors, who hung the witches, and banished the Baptists and Quakers from the land he now lives in, to say nothing of the lesser crimes they committed in the name of religion, seems to think that the medium is bound to remain in prison unless released by his spirit friends.

Perhaps the editor of that paper may recollect a similar case of the astute Jews, calling upon a celebrated medium, then of doubtful moral character, to come down from the cross to which he was nailed, wisely wagging their *little* knowing heads, saying, "others he could save' but not himself."

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 such 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 re-

Zersonal and Boral.

Mrs. Laura De Force Gordou is on a brief visit to her friends in Wis. Address for two months, La Crosse, Wis., Box 505. Permanent address, Treasure City, White Pine, Nevada. Will not receive calls to lecture 'till further notice.

A. E. Carpenter lectured at Rockbottom, Mass., Sunday, June 6th.

Dr. A. B. Child lectured at South Royalston, Vt., last Sunday.

Mrs. Amelia II. Colby's residence is now at Penville, Ind.

J. M. Peebles lectures at Portland, Maine, during June.

The Davenport Brothers have been holding seances at Augusta, Me.

Our worthy co-laborer, E. V. Wilson, has been in the City occasionally during the past week. His wonderful tests are making proselytes each day.

Amusements.

The present week is the last one of the regular season at Crosby's Opera House. "Ixion,or the Man at the Wheel," interspersed with parts of "The Field of the Cloth of Gold," will be continued through the week.

Next week, commencing on Monday evening, June 7th, will be inaugurated at the Opera House, the great play, entitled "The Forty Thieves;" which has for months been so popular in New York.

McVicker's Theatre boasts of Mark Smith this week, the well-known and popular comedian.

"Foul Play" has been revived by Mr. Aiken at the Dearborn Theatre, in a most admirable style; the increased stage facilities which he enjoys, giving him greater advantages than when he played it at Col. Wood's Museum. The scenery is splendid and the cast is very strong; all of which will conspire to give its second appearance in this city a long run.

At Wood's Museum, the play for this week has been "Colleen Bawn," concluding with "Family Jars."

A series of benefits have been given to a number of the company, during the week. There is in rehearsal for the boards of this stage a new local drama, written by a gentleman of Chicago, entitled "The Crimes of the Garden City."

On Monday, Tucsday and Wednesday, June 7th, 8th and 9th, Forepaugh's great Combination Show, Menagerie and Circus, under two mammoth pavilions, will give two exhibitions daily—afternoon and evening, at the corners of West Madison and Elizabeth Streets. One ticket secures admission to both exhibitions.



JUNE 12 1869

RELIG: O-PHILOSOPHICAL JOURNAL.

GTHE ADVENT OF IDEAS."

We have received an excellent article from J. Finney on the above subject, accompanied with il-Instrations. We would gladly publish the article, if he will render the same intelligible to the genera al reader, without the accompanying diagram.

\$100 REWARD.

Thos. Mc Kenstry, Superintendent of Police, Cleveland, Ohio, has offered the above reward for information that will lead to the arrest and conviction of the persons who broke in the office of the "American Spiritualist," on the 25th of April.

CONVENTION.

The Quarterly meeting of the Society of Spiritualists of Nuoica, Ottawa Co., Michigan, will he held at the Bartholomew School House, on the19th and 20th of June next, commencing Saturday at 2 o'clock P. M. The speaker engaged is Lydia Ann Pearsall. A cordial invitation is extended to all lovers of progression. Come iriends, and help us to have a good time. O. W. MURRAY.

Nunica, May 16th, 1869.

Anniversary Feeting at Sturgis, Michigan. The Spiritualists, Friends of Progress, of Free Thought and Free Sneech, will hold their Annual meeting at Sturgie, Mich., on Friday Saturday and Sunday, the 18th, 19th, and

20th of June. Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the neoplo, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommudate strangers from abroad.

By order of the Committee.

Sturgie, Mich., May 11th, 1869.

Sixth National Convention, or the American Association of Spiritualists.

"TO THE SPIRITUALISTS OF THE WORLD : The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, com-mencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in scession until Thursday, the second day of Septem-

ber. We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is in-vited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention. By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary. 924 Race street, Philadelphia.

SPECIAL NOTICES.

Hop Yeast Cakes,

Winslow & Co's Hop Yeast Cakesare being as entitaively circulated as Mrs. Winslow's Scothing syrup. تفريقه ا

overwheiming Success Of the Great Spirituflemedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mgs. Spence's Positive and Neg-

HOW TO BATHE. A Family Guide for the Use of Water in Preserving Health and Treating Disease.

BY E. P. MILLER, M. D.

Water, when properly used, 18900 of the most effectual Health Preserving and Remedial agents known to man. This work discusses the properties, uses and effects of wa-for; describes minutely all the various water applications; both in the healthy and the sick, and explains the method for applying it in each particular form of discusse. Price do cants. Address S. S. Jones, 192 South Clark Street Objects Chicano.

THE BOOK OF THE TIMES. JUST ISSUED.

PLANCHETTE. OR THE DESPAIR OF SCIENCE! LEING & FULL ACCOUNT OF

MODERN SPIRITUALISM. ITS

Phenomena, AND THE VARIOUS

THEORIES REGARDING IT: WITH A FULL SURVEY OF FRENCH SPIRITISM.

BY EPES SARGENT.

Thus Lag-annoused volume, from the pen of a well known American man of l-tters who has given, for the I known American maa of letters who has given, for the last thirty years much attention to the subjects treated, will not disappoint public expectation. "Planchette " is a thorough and careful survey of the whole subject of well attested phenomena helieved to be Spiritual. Beginning with

MODERN PHENOMENA

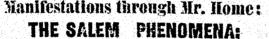
That broke out at Hydesville and Rochester in 1847, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of early anothere and a indicate a can annueld he income, the writer, after giving a most interesting account of such contemporations incluents as are commended by irresistible testimony to be the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-affested marvels of the past, the phenomena of witcheraft, somnambulism, clairvoyance, &c. The author then gives the various

Theories of Investigators

Who admit the phenomena but reject the spiritual hypothe-sis; and the reader will be surprised to had what a change is taking place in the opiniors of the scientific world in respect to the genuineness of these manifestations, Science is fast abandoning the "pooh-pooh method of de nial" with which to treat the subject. The subjects of the chapters are :

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Entrituatism is prof, undly radical and revolutionary in all of its movements. This is ovident to the most casual observer. The unseen intelligences which we recounted do nothing after the old fashion, and seem determined that all things shall pass away, and all things shall become new ---In no branch of the grand spiritual movement, is this more conspiruons than it is in what may be called the healing art, out racing under this concrat expression all of the present acknowledged spiritnal methods of guing the sick and the diseased, whether it he of the loving on of hands or by the internal administration or the external application of molitines or mellegted structures, soll, legald or gase-011.

As the past prealine and apportant of all the recognized spiritual methods of treating damase, we would refer to the Follive and Negative system, which, as is well known, was projected through the realismship of Mrs. Amanda M. Spence, and is etaladied in the Positive and Negative Powlers which hear her hame. In principle, in practice, and in results, the medical school of the day, precont he nothing that hears the remotest rescaldance to them. They embedy a deeply radical and revolutionary movement, as widely different from the system of more druganed chemicals as is the laying at of heads ; while in results, or curative effects, the difference is as vist that a comparison is har ity possible. I make this statement with premeditation and deliberation, and with a fall knowledge of both sides of the question. Bding myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully undorstand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world through the mediumship of Mrs. Spence; and having during the past four years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Negative an I Positive Powders, I fally understand the spiritual system, and know the full extent of its wonderfully curative and haling powers. I am justifiel 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 remedy, is, that every disease is either Positive or Negative in character, and that the remody, therefore, should either to 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 base their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces-in other words, upon the external phenomena of discase, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthininess of the spiritual system, commend it to the most casual observer an loven 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, whoever his visited the wards of a public hospital, must have been eickened disheartened and disconcaged at the endless and disgusting round of purging vomiting, naugeating, sweating, capping, blistoring, salving and the great variety of other visible, external and often violent eff ets which the physician intentionally produces, or endeavors to produce, in baching with his principles of counteracting the visible, external and violant effects of disease. But the practical operation of the spiritual system. as embodied in Mrs. Sponce's Positive and Negative Powders, is radically different "They ain at the mais ble cause of disease; and h new they neither produce, but are they intended to produce, may visible, external or violent effects no purglug, no matsenting, no someting, as establing the cupping, no blist ring, us plas estar, no sitcing, but they silently, gontly and southincip percels the pat entrast terr and by restaring the lost magnetic belavee or equilibrium of the discard again or server, cost to thems to perfect

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No. 192 South Clark Street,

W FLEMING

6. 8. JONES,

Communications from the Juner Life.

He shall give His angels charge concerning thee.

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

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

[Reported by Bitchie and Novins, short hand Reporters, 118 Dearborn street, Ghicago, Illinsis.]

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

INVOCATION.

Unto Thee, permeating and pervading Spirit, we would send forth our thoughts, and desire to know more of the object and aim Thou hast in the different formations we behold upon the face of nature, and the different laws by which Thou hast surrounded us. We feel that Thou hast implanted within us a spirit of investigation-hast given us the power to reason from cause to effect, until by that course we are brought closer unto Thee, with the desire to become mor ; like unto Thee in wisdom and truth. We would feel Thy spirit within us, that we may hear with one another, and realize that though dissimilar in appearance, yet each one of us is but filling the place Thou hast in Thy wisdom seen fit to give.

Though the hand of time may cast its shadow upon us, and the present seem dark; and the future portend naught but sadness, may we feel Thy presence, and with Thy presence the assurance that all is in accordance with Thy will and wisdom. May we look upon our sorrows as the husbandman upon the kernel of grain that he submits to the different changes of nature. that it may bring forth a harvest in the autumn. We would possess a spirit of kindness and love, and be governed by Thy unerring wisdom now and through all coming time. We feel that to know more of Thee will bring happiness unto us, as the result of the great permeating and pervading principle, life.

QUESTIONS AND ANSWERS.

O. We would ask if the universe is full of spirits waiting for bodies in order to become individualized ?

A. That the universe is full of spirit life, we can readily perceive; but that it is waitingseeking an opportunity for individualizationwe can not see. In the working of the great positive Mind we can not conceive of a lack of wisdom to bring forth everything in a proper time and place. The word waiting implies not full. Individualizing spirit is the work of nature, ever true to its laws.

O. Are there not countless numbers of individualized spirits that never had a material covering?

A. My friend, it is by individuality that we are enabled to comprehend spirit. As we have said before it is like the aroma of the flower that we can take cognizance of by one of our senses, and by the combination of the whole realize its existence. It is from the covering of the spirit that we are enabled to realize the existence of the spirit. Thus you will readily perceive that spirit, which is not individualized, we can not take cognizance of by our senses. We can not see or comprehend with our senses, spirits which have not a material covering. Q. Must not spirit after being vexed with flesh ultimately return to the great sea of spirit. or would not that sea finally become exhausted ? A. When my friend takes into consideration that she is enabled to comprehend by her five senses, and the time that it would require to perfects herself in the acquirement or perfect understanding of what she can now conceive of, she will see that the acquirement of that would open new fields of investigation, and so it will be on through all time; and she will be unable to find a time when the spirit will return to the great ocean of spirit for the want of something more, to do. For knowledge and wisdom are eternal founts from whence the soul can drink, and yet be ever thirsty for more.

Mrs. S. in regard to her visiting Mrs. Jackson-I wish now to tell you how perfectly natural I feel, and of what I have done while holding possession of this medium. I have been conversing with the reporter about this communication reaching you, and she has been kind enough to show me this week's paper-that portion of it devoted to the messages from spirits to their friends. She tells me that what I say to you will be published, and sent to you. I have had the paper right in my own hands and folded it, I read spirits' names-the paper is dated April 7th. You can look at it, if you desire. The communication that I read a portion of, was from Caroline L. Heber. Now, then, I read that myself, and you must know that I am all straight and right here, for you know that I could read, else I could not have done that I am as well, yes, better than I was in my old hody. I thought I would not go on and tell you about the folks, but the people on this side where I am, tell me that I can do so, if I like. I will inform you that all your friends here are doing well-the best that they can, and judging from appearance, I should say that they are happy; that will be sufficient. Uncle Sam is a great deal happier here than he was on earth. He has learned not to be so compative in his conversation with persons who don't happen to agree with him. You know that he was famous for that, especially in politics. He says everything has all come out right, and that his exciting language did not benefit the cause any. He told me to say anything about him that I had a mind to, for I know just how he is, and could tell it just as well as he could. He don't believe now in forcing anything upon persons unless they are willing to receive. If you feel all right about this, and feel desirous

to talk with him, you can do so by going to some medium that he can talk through. You won't regret it if you do, for he gets off some pretty good ideas

Now, Aunt Margaret, I don't want you to feel bad about what I have said in regard to Uncle Sam. He says that when he gets an opportunity to talk right to you, instead of having it put through the newspaper, he will tell you things that you will be glad to know, and you will have no occasion to doubt in regard to his identity. [Taking up the JOURNAL, he read, "He shall give his angels charge concerning thee." He then said :] I am no more of an angel now than I ever was. What is the use of this prayer here? I would not pray for you, for it is not needed at all. What is the use of saying what you don't mean! Does he not say in the prayer, " Thou that art ever present?" What is the use of praying to that which is ever present with you? [It is the expression of an aspiration for that which is good.] The spirit who made that prayer is right here by me. [Please give us a description of him?] He is tall, light complexioned, with dark auburn hair, blne eyes, full, heavy dark beard, but not quite as dark as his hair. Round, full eyes, heavy eyebrows, considerably arched. [Mr. Jones here entered the room. The spirit being informed of his connection with the paper, said :] Sir, I have been looking at your paper. I think it is very commendable in you to devote so large a portion of your paper and time to us who have passed on to the higher life. As far as I am concerned I am very much obliged to you, and I have no doubt but every one that comes here feels the same. It is not always necessary to express what one feels. I think you are doing a world of zood by letting friends know that we still live, and can come and give them a correct idea of our condition after we have left our bodies .--It is of great importance that people should know more than they have in past ages about the passage from earth to the higher life.] There is not much of a real passage after all, because you see we are not far away. It is not even like going from one State into another. We simply lay off that which is no longer of any use to us, the same as you lay off an old suit that is no longer becoming to you. The laying off of the physical form in no way impedes the progress of the spirit, or prevents it taking ap interest in what is transpiring upon the earth plane. Were you aware before coming here that a paper of this kind was published?] No. and I was asking your reporter about the way in which what I said would reach my friends, when she showel me this paper, [pointing to the JOURNAL, and told me the object of this side of it [the sixth page.] I looked at it, and found that I could read it easily, I find that there are a great many waiting for a chance to speak to friends. I do not think it would be just for me to stay much longer. [Did you have any difficulty in getting control of this medium?] None whatever. [Explain to us, if von can, how it is that you control.] Externally, I know that this body is not mine, but internally it seems to be my own. When I look upon these hands I know that they are not mine, but my own feelings tell me that they are mine; that is, they feel as if they were mine. I see by your paper that you term us angelsthat is a' mistake; we are no more angels now than we were before we died. [In common parlance we sometimes term those who have departed from this plane, angels.] It may be well to call them angels to distinguish them from individuals, as you term people upon earth. Sir, let me say to you that you can never reap your full reward for what you are now doing, while upon the earth plane, but it will come to you from time to time, and through all time. The compensation for such an object as this is not to be obtained suddenly and then cease, but will be one continuous blessing. [I am glad to hear you say so. It gives me pleasure to be instrumental in some little degree in diffusing knowledge amongst the people.] Had I had a paper of the style of the JOURNAL to have read I should have had a better idea of the place, I should have had a better idea of the place I was going to after death.

are unable to do so. When we look upon our friends, and see the mental bondage which they are in, why it seems almost impossible for us to reach their reasoning faculties. When the desire comes up, and we are perfectly overpowered by that desire, we then overcome obstacles, and say whatever we feel anxious to say, and trust to its effect. There are some that can not do that; they fear that they have not the power. Many friends do not get the consolation that they would if they would lay aside their prejudices and place themselves in a receptive condition to the truths their friends might being them. I hope to have the pleasure of meeting with you again. I am happy to know that I possess the power of conversing with persons upon the earth plane, and am recognized by persons present as an intelligence outside of the lady medium. You will see, my friends, that time has passed very pleasantly with me since I took possession of this organism. I shall leave her, hoping soon to have an opportunity of conversing with you face to face; then I know that I can give you that which will be more satisfactory than this. My name is Amos Colwell. I am at a loss where to tell you to send this message. Has your paper a wide circulation ? [Yes.] I have one sister who lives about one mile and a half northeast of Syracuse; that is her postoffice address. I will send first to her, with the request that she sends it to the rest of our friends Her name is Mrs. Lydia Mills. I have not entered into the particulars in regard to my sickness, for I do not feel that is necessary. [I fear your letter will not reach its destination. Can not you give us the name of some other person and place of residence to send the JOURNAL to ?] I see no reason why it should not go safe. I will trust to that at all events. I shall see and know myself whether it reaches my friends. In case it does not, I will come and have you direct to some other place. [Could you influence your sister to respond to this if she receives it?] Not immediately. [Does she believe in spirit intercourse ?] Not at all. There is not one of my relatives who believes in that. | People are loth to respond to spirit messages.] I suppose it is not so much the response that you care for. as it is that it should reach the friends, but of course it would be gratifying to you to know that it did reach those for whom it is designed. [It seems strange so many are unwilling to.respond. They don't like to acknowledge that it is in fact a communication from their departed friends. I have known of instances where people have manifested anger when a communication was shown to them from one of their friends.

I would prefer that my friends should make manifest the reception of this, even if they can not believe that it is true. It would have more effect than if they took no notice of it whatever. I care not whether they receive it as an absolute truth at first or not; some will and some will not, and yet, if they were to send a reply to you it would not be sending to me. There is where on see it would rest. If would be satisfactory to the public to know that you are identified by friends on earth. We heard of an instance a few days ago, of a gentleman who had just erturned from Chattanooga, who, upon reading a communication intended for him from his spirit brother, declared it contained facts of which none but himself and the spirit could possibly have cognizance, yet he declined to make any acknowledgement publicly; such is the prejudice against spiritual intercourse .--Some people seem to be so much alarmed if spirits communicate to them.] His admitting what he did to friends and acquaintances shows that the object of the spirit was gained-the desire to be recognized. I should be very much pleased if my friends, one or more of them. would write to you in regard to what I have said; but should they not do so, it will not change my real existence in any way, or the truthfulness of the power that I possess to manifest myselt to them. It is for them to decide whether they will converse with me or not. With kind feelings to you all, and hoping that you will succeed in all your endeavors, I must now leave you. Good day.

genial, happy and contented. Remember, this. is upon the plane that I occupy; it is true, how. ever, that there is a great diversity of intellect and talent there.

In my explorations, recently, I have traveled thousands and thousands of your miles of earth's distance, and in all the range of my travels, I have seen naught but harmony, love, peace and joy: love to God the Father, love to man,-all is love, all is harmony ; no envy, no slander, none saying "I am holier than thou," no difference in religious faiths or opinions, no haughty and bigoted priesthood, none claiming that they are the Great Father's particular children.

Ob, what a heavenly paradise where the pure and bright inhabitants of the Summer Land dwell! Great God, we can but contrast our lovely abode with that of your earth, where discord, jealousy, animosities, contentions, envy and every unholy thought and desire fills the souls of earth's children, with but few exceptions.

Oh, what a work yet to be done by angels and good philanthropic men and women, before the inhabitants of earth shall be redeemed, disenthralled and become what God the Great Father desires man to be, pure and holy. But the morn has dawned, the sun of righteousness has arisen, and in due time, the dwellers of your planet will become enlightened and made to conform to the laws of God and nature. Then man can converse with the inhabitants of the Summer Land, face to face, without a dimming veil between.

Hasten the time, oh, Great Father, when man shall become like the pure and holy dwellers of the celestial world!

But I will now inform you of some of the incidents of our travels. I, in company with a few congenial companions of our community, started on a visit, or rather to explore a distant part of our sphere, to better acquaint ourselves with this lovely spirit home. In our travels, we met with very many things of great interest to us, much that was grand and magnificent, and if it were possible, I would describe them, but as I have often before informed you that the language of your carth is so poor and meagre, it appears almost like folly to attempt a description, for it would be quite impossible to use earth's language to fully describe the beautiful scenes and scenery of the spirit land, that you could perfectly understand, and get a perfect and correct idea of its transcendent glories.

But, dear friends, I am ever ready to make the trial, even should I fail.

The first place of ettraction that particularly drew us, was to a very large and delightful valley. The valley was filled with most splendid trees and shrubbery, principally of tropical growth, of the richest and finest green. Some kinds of trees had long, light, feathery leaves, and these, floating in the breaze, presented a shimmering appearance, that was a most lovely and endless variety of flowering vines and shrubs. The grounds were covered with the softest verdure and flowers exceedingly fragrant indeed, the abundance of flowers everywhere filled the atmosphere with the richest aroma. that was exceedingly delight ful. Birds of bean tiful plumage were flitting from branch to branch, warbling their sweetest notes. In the background were seen towering mountains. grand to look upon, and from which pure and limpid streams of sparkling water coursed down their sides, and gently rippled through this glorious valley, presenting to the eye rills of liquid silver, making the atmosphere cool and delightful. At a short distance in front was a splendid sheet of water, a small lake that looked at times like a smooth mirror, at other times again would be covered with tiny waves. This lovely little lake was covered with beautiful gondolas and delicate sailing vessels, from which floated banners covered with all kinds of devices, and were decorated with great splendor and skill. They were all freighted with bright and lovely intelligences, enjoying a delightful sail on this heavenly little lake. We could hear the most charming music, both vocal and instrumental. They were exceedingly joyous and happy. It was a splendid scene. The shores of this lake were environed with flowering vines, splendid shrubbery, roses and flowers of every form and lint, down to the water's edge, the fragrance of which was almost intoxicating. In the distance could be seen many delightful cottages, mansions and villas, with fine parks, walks, fountains, cascades. trees and shrubbery of every kind and shade of green, soft lawns, &c., &c., in short, everything to delight the eye and cheer the soul. Here. again, could be seen magnificent temples of gorgeous architecture. Altogether, the scene was perfectly fascinating and delightful.

in to silence, he spoke as follows:

"Beloved inhabitants of the spirit orld while you are so exceedingly blessed with all these heavenly beauties, and your whole natures are filled with pure and holy love, and enjoying all the bliss of the Summer-Land, your brother man upon the mundane sphere, is groping his way in darkness and ignorance. On every side he is beset with superstition. Theological bigotry and priestly dictation and dogmatism, with all its dire attendants, has chained man down as a serf and a slave, until Earth has assumed the appearance of a boiling chaldron. The atmosphere is poisoned with the stench of unholy bigotry of the priests and leaders. Materialism has usurped he place of Spiritualism and reason. The pure and blessed teachings of the meek and lowly Nazarene have been misconstrued and perverted, until the angel world has looked on with pity and compassion for the deplorable condition of the priest ridden sons and daughters of earth; and now, almost with one accord, have resolved to emancipate and enlighten the minds of their brothers of earth, and break the fetters that bind them to these unholy theological creeds and dogmas.

Now, dear companions of the Summer-Land, will you come to the rescue? Will you arm yourselves with holy truths and righteousness, and away to yonder earth, to fight the great battles of our God?

For, know ye that a great and fearful crisis is now pending, the battle must be fought, the priesthood with their unhallowed satellites are now marshalling their forces to strike the fearful blow against freedom of thought, to chain their victims styll more firmly to the car of despotic theology

But enough; the enemies of free thought shall bite the ground; they shall be ground to an impalnable powder and their banners shall be trailed in the dust before the hosts of God's angels. I say, arise, gird on your armor and prepare for this great and terrible conflict. Will you go? I await your response."

In a moment, I heard a murmur as of many. waters, but like unto the most scul stirring music that filled this great valley.

"We will! we will! lead us on, we will do battle for the Great Father, the living God."

Then I perceived a large and beautiful banner of blue and gold, floating from that eminence. streaming on the breeze, with this inscription, God, Liberty and Immortality. Eternal Progression for the children of earth.

But do not for a moment suppose that these were the precise words of this heavenly orator, oh, no! the language of earth could not convey to your senses, the burning elequence that was discoursed from his lips. I have merely given you the simple facts set forth in his address. ' It was short and simple, but comprehensive. His language was musical and full of pathos, such as mortals never hear.

In a short time this vast assemblage began to retire, and we resumed our travels of which you shall hear more anon,

AMOS COLWELL.

I was not born blind, and I do not like to have my eyes shut-lopening the eyes of the medium] Please wait a few moments before you write what I say. I want to feel perfectly natural. | Assuming a natural look and appearance.] I wish you could take a peep over here on our side, and see the condition of things. My folks do not have the least idea that I can converse in this way. It they had, they would instantly fix things as you have them here.

Yes, friends, you would immediately fix your paper and pencil, and write for me as they do here, and after I had communicated you would read it to everybody, and tell all your friends that I had visited you. What is this on my head? [Putting his hand on the medium's head. The reporter replied, "It is the lady's net or head-dress."] Good God, this is a woman after all. I forgot that I had possession of a female organism.

I know, my friends, your anxiety to hear from me, if you thought it a possible thing. You know when those folks were at your house the other night, and you were talking about spirits returning, and that woman said she had come to the conclusion that there was something in Spiritualism after all, for she had been to see one of those persons that you call mediums, and had been told about her father and a little girl whom she was sure the medium knew nothing shout, and that her father told her of some things that happened before he died. You then wished that if that was so, your Amos would come and talk to you. You did not know that I was near enough to hear you say that. You did not suppose that I should have a chance of conversing with you so soon. [To reporter.] How long will it be before my friends will get this message? [About one week.] When you get it, you will think of your conversation with

There are a great many here that are so much affected-sympathetically, I mean-when they

Experience in Spirit Life-From the spiritof

Mary Moore. J. CURL, M. D. MEDIUM.

Dear friends of earth, how repliced I am to meet you again this beautiful bright morning. Your atmosphere is very favorable for the inhabitants of the spheres to manifest themselves to the people of earth. I have been spending a considerable part of my time in investigating and exploring our beautiful Spirit-Land, very much that I had never before seen or supposed that existed.

So much of my time has been spent since my entrance into spirit life, on earth in acquiring a knowledge of the matters and workings of earth life, that I have had but little time for investigation in the spirit world. What a very small part of these heavenly beauties have I yet seen, although I have been here in spirit life for many vears of your time, yet it appears to me, however, but a few days only.

The enchanting scenes, such as delightful and lovely landscapes, communities of bright and lovely spirits, that I have but recently become acquainted with, vast regions of this beautiful Summer Land, that, until now, I knew naught of; splendid residences, temples, parks, lawns, beautiful flower gardens,-all new and delightful. filled my soul with rapturous delight. On all sides were new fields for knowledge and research, and lovely intelligences, ever ready to communicate to us new demonstrations of wisdom. Everything is harmonious, everything very joyous and natural, we are welcomed cordially everywhere, we are not restrained by etiquette and false notions of society as you of earth, but we meet and know as we are known. We read every thought, and they read ours in return, consequently we are acquainted at sight. We find none cold and formal. A heavenly joy is depicted on every face. None are old; none wish to converse with their friends, that they.] deformed-no, all are in youthful beauty, con-

The inhabitants were engaged in innocent amusements, dancing to the most heavenly music that ear ever heard. Some were listening to the experience of some high and intellectual being, still adding to their store of knowledge: some were strolling lovingly together under the boughs of this delightful grove, drinking in evervthing of interest or pleasure. Every countenance beamed with pure and holy delight; all were joyful, all were perfectly happy.

At a signal given, a majestic, but an exceedingly bright and intellectual being ascended a rising eminence, clothed in rich and chaste apparel,-his countenance radiant with intelligence and pure benevolence. In a moment, he raised his right hand. Then it was that all nature appeared to be hushed into profound silence: the joyous laugh was instantly stayed, music ceased her strains, even the leaf and tiny wave stopped their motions.

In the mean time, the lovely gondolas and sailing vessels on the lake had all moved to that part of the lake near to this eminence. On the land, the whole of this delightful valley, mountain sides and shore were covered with the inhabitants of this glorious land. It seemed so strange, even like magic, that in so short a period, that such a vast multitude should assemble; but they were there and all eagerly listening to catch the first accents from this glorious beings lips. When all was stilled and hushed

VOICES FROM THE DEAD.

A Seance of Spirits-Wonderful Performance of a Medium-Dead Senator Baker of Oregon Convrolls Her-Forty Head Of Ghostson hand-How the Ghosts Performeð.

F From the Cincinnati Commercial. 1

The second Spiritual scance, Miss Lizzie Keyser, medium, was given at Hopkin's Hall last evening. The house was crowded, for the fame of the medium had gone abroad. About eight o'clock the medium came upon the stage in a trance condition. She is tall, pretty well formed, has black eyes and hair-or very dark-features in no respect remarkable, and is rather masculine in appearance. She wore a plainly-made black silk dress, a plain collar, no cuffs, and no iewelry.

DEAD SENATOR BAKER, OF OREGON., CHIEF OF THE SPIRITS.

She came on the stage, as we have said, in a trance condition, and under the spiritual control of Col. Baker, who was killed at Ball's Bluff. It is said that her features undergo a marked change when under his influence, assuming a masculine expression, wholly wanting when she is not in a trance. The eyes were dilated, and had a staring look not at all agreeable, and an intense expression, especially when directed towards any one in the audience, or the spirit which she claims to see standing by. him. The mouth is contracted, and lips compressedly moving one over the other. She paces the stage continually backward and forward, the hands rarely still, unless it is when she appears to be listening to something said to her. Not unfrequently she shakes her head, and appears to be agitated when she fails to un. derstand what it is; or when, as the spiritualists claim, the spirits fail to impress the niedium.

THE SPIRITS MAKE SHORT SPEECHES.

It seems to be the object of these scances merey to describe the spirits giving its name and obtaining its recognition. No long communications are given, as they would take too much time, and might not always be agreeable. Sometimes the spirits desire to communicate, but not in that public manner. It would be tedious to give these (generally considered) uninteresting, brief communications. A few examples will show the method. It is proper to say however, before going further, that forty-five spirits were described as present, and that all but three were readily recognized, if not by the person by whom they were standing, then by some one else, and perhaps many in the audience.

A GRAY-HEADED SPIRIT, NAMED GOODWIN,

Miss Keyser comes forward, walks up and down a moment, with an intent look in her face. and savs:

"I see the spirit of a man who has been in the spirit world, I think, about one year."

Here she describes the person by whom the spirit is standing, and continues: "He is not so stout as the gentleman. His hair is gray. He says he died last year, and gives his name as Goodwin."

In answer to a question-"He says he died in Mirsouri. Does the gentleman recenize him?" "Perfectly."

TWO LITTLE ANGELS IN THE AIR.

"I see the spirit of a child-a little girl; she has light hair and light blue eyes. The name over the child's head is Jennie Brooks. Does the gentleman (by whom she was described as present) recognize her?"

"Yes." The spirit of another child was described. Continued on third page.

JUNE 12, 1869.

RELIGIO-PHILOSOPHICAL JOURNAL.



Chicago and Northwestern Railroad-Connoil Bluffs and Omaha Line-Depot North Wells street Leave. Arrive. *6:59 p. m. *1:39 p. m. Clipton Passenger. *8:15 a.m. 15:00 a.m. Dixon Passenge 4:00 p. m. 11:10 a. m. Freeport Line. *9:09 a.m. *9:45 p.m. Freeport Passenger..... *3:10 a.m. *3:10 p.m *4:00 p. m. *11:10 s. m. State Lin Geneva and Elgin Passenger..... *5:30 p. m. *8:45 a. m. *6:10 p. m. *7:00 a. m. Lombard Accommodation, Wisconsin Division-Depot corner of Qunal and Kinzie street. *9:00 a.m. *7:15 p.m. Day Express.... *5:00 p. m. *5:30 p. m. *5:45 a. m. *2:30 p. m. 5:30 p. m. *9:20 p.u. Woodstock Accommodation...... Milwaukee Division-Depot corner of Canal and Kinzie streets.
 9:00 a.m.
 11:45 a.m.

 1:50 p.m.
 4:00 p.m.

 4:30 p.m.
 8:00 p.m.

 4:40 p.m.
 9:25 a.m.

 5:25 p.m.
 8:45 a.m.
Day Express...... Rosehill, Calvary and Evanston.. Wankegan Accommodation. Milwaukee Accommodation 11:00 p. m. 5:15 a. m. GEO. L. DUNLAP, Gon'l Sup't. B. F. PATRICK, Gen'l Passenger Agent. J. P. HORTON, Passenger Agent. Chicago, Rock Island and Pacific Railroad. Michigan Southern Railroad. Depot cornet Van Buren and Sherman streets. Ticket Office 56 South Clark street. Day Express..... Evening Express..... Night Express.... Detroit Line. Fillsburgh, Fort Wayne and Chicago-Depot, Owner of Madi-son and Canal Streets. *4:30 a.m. †6:06 a.m. *8:09 a.m. 9:35 a.m. Mail *S:00 B. m. Express. *6:55 p. m *7:00 p. m Illinois Central-Depot, foot of Lake street. Day Passenger..... Night Passenger..... Kankakee Accommutation...... *9:15 a.m. *10:10 p.m 19:30 p. m. *8:30 a. m. *4:16 p. m. *9:14 a. m. Hyde Park Train..... *6:20 a. m. *12:10 p. m. *7:45 a.m. *1:40 p.m. *8:00 p. m. *6:10 p. m. *5:18 p. m. *7:35 p. m. M. HUGHITT, Gen'l Supt. W. P. JOHNSON, Gen'l Passenger Agent.

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..... E. V. WILSON. BY

Ten Days in Wisconsin.

On Saturday, May 5th, we left our home for a lecturing tour through the P ger State. At 9 o'clock, A. M., we fou id oursel. ited in one of the spacious cars of the 25.W. R. I at twelve M. we were at Reyard. He e we dince, t the sumptuous board of Judge Ayer "who can keep a Hotel." After breaking our in "h the very best of vlands, Tthe Madison Branch we took our seat in the of the N. W. R. R. e soon whirling on . There we stopped our way to Evensvil cetur to good and inover Sunday, giving c telligent andlences. found nany intelligent men and women, loy its of the 1 with and earnest workers in the fleid . ' Progress.

We gave several vicy fine tes , among which, the following may be of interior o our readers : NUMBER ONE

Ward Withen, Esq., of Mag. ia; we see you ure rie ing a dark colorat eleven years of age · him, and I see you ed horse, and are to You are seriously lying insensible on the at twenty years old. affected. 2.1. We s. ring. It is to raise a You are at a public barn. In raising one of the bents, the man nolding the foot of the post c . your right, lets it slip from its place, and it falls. You see it in time to spring forward under the bam and thereby escape. Others are injured. Seven years ago, you signed a note for a la ge amous of money. You are alarm-'r. We then described mied, nneasy and in trot ing that the taller of the nutely the men, rema t the no e, and that the two was houest, and shorter of them prove 's raseal. I get this infeltihe spirit of your sister, gence through and fre who is with you. Anrue to the letter, and I "All you have said

fully identify it all."

NUMBER TWO

There came to us a spirit ; told us how he was killed four years ago, a man app, oached him and knocked him off his wagon, and the wagon ran over him and thus he vas killed. 'Ve then described him minutely, as well as the run who killed him. The name of he man killed was Mr. L. Gribbs, but it was not snown who killed him. His father now lives in Evansville, Wis., and was present, as well as the w fe of the man killed.

NUM MER THREE

Mr. Hoxey ; we sa by him as ddler, describing him mlautely, and to when he died. Fully iden. tifled.

The Spiritu dists of Evansville are loyal to the cause, and fearless in he truth.

Monday, we went . to Mazomania vis. Madison, the capital of V .onsin. We have not been in Madison since 1861 and then we were soldiering. It has grown since then, and is beautifully situated in the midst of a glorious farming country, and surrounded, as it is, by beautiful lakes, and green forests, the capital of V. sconsin must eventually become a city of resort for the wealth and fashion of our country.

We reached Mazomania at 7 O'clock P. M., and found a quiet home at the house of Brother and Sister Cropper, a happy couple, loving to help each other on the journey of life.

charge, to the quiet octagon home of our old friend. and Brother, Jacob Woodruff, Esq., situated in the midst of beautiful flowers, fruit-bearing trees and evergreens,--a little paradise, containing three good angels, presided over by a dear good old patriarch whose name is Jacob, and he wrestles with the Lord daily and wins the blessing every time. On Saturday, the 22d, at 2 c'ckock P. M., the Conference was called to order by John Wilcox, Esq., of Oruro, one of the vice presidents. There were present 125 souls in the form, and several hundred spirits. Remarks were made by J.S. Loveland, E. V. Wilson, Mrs. Williams, J. Baker and others, after which the usual committees were appointed : then came an hour of social conversation. Conf-rence adjourned to meet in Greenway's Hall at 7 o'clock. Evening meeting called to order by Brother Nik-

erson, of Appleton. Speaker for the evening, E.V Wilson. Ills subject was Spiritualism, sustained by the Bible. The lecture was given in his usual style, straightforward and to the mark, full of points, made clear and well applied. The house was completely full, in fact, the audience numbered full four hundred. At the close, according to the announcement, the gymnastic class of the Oruro Lyceum came forward and gave an exhibition in gymnastics, and we frankly say that we have not seen them excelled, in fact, they are superior artists. -----

For The Religio-Philosophical Journal. Practical Religion, or Work for Spirituallats.

BY D. P. KAYNEB, M. D.

It must be evident to every clear observer, that the so-called religious world is do-day in a state of terrible excitement and painful anxiety, on account of the progress of mind from the false teachings and degrading dogmas of theological bigotry and superstition under the name of Christianity.

The Children's Progressive Lyceums have shown a practical way of guiding and elevating the young from the enslaving chains of bigot's creeds; and the work of our devoted mediums, in giving utterance to the angel voicings of love, peace, goodwill and eternal progression for all, has shown to earth's hungering millions, the golden dawn of a brighter day, and has infused hope and faith in the future into souls before imbued with sadness and despondency.

In these "Signs of the times," the creedlings and the bigots discover the "hand-writing on the wall," and it is not to be wondered at that they are nerving all their strength for a final struggle before giving up the "ghost,"-alias,-before giving up the "loaves and fishes," or, in other words,-the control of the minds and pockets of their misled and innocent dupes; as, witness their united attempts to control all matters of public polity and weal.

Through their church organizations, they not only gather up the extra earnings of the toiling millions, but endeavor also to control the legacies of those who have amassed wealth through the connivance of the churches at their worldly transactions, however questionable, so long as the church receives its share. They must also manufacture "public opinion" through their Young Men's Christian (?) Associations, in controlling the public reading rooms, libraries and lecturers in the various cities; and in this way also add to the altre in force ; "at the same time, if possible, covering his center and both wings by his artillery, while his reserve forces are duly posted for any emergency. So we, in the van of progression, should profit by the labors of our opponents, and meet them upon their own ground. In other words, we should at once establish libraries and reading rooms in all the principal cities, and, instead of making windy, wordy prayers "to the unknown God," have once or twice a week a free lecture on the various scien. tific matters of the day, and also furnish annually a course of the best lectures possible, for the benefit of the general community. This system of free Halls, with Spiritual Hospitals, cheap homes for the poor, our regular Sunday trance and inspirational lecturers and Lyceums, our test and healing mediums, and the reserve forces of the angel hosts ready to aid us just as fast as we make conditions suitable, would soon make our Progressive Army. with their "spiritual weapons" only, invincible.

For a time this may call for sacrifice on the part of the pioneers, but sooner or later public opinion will swing over on our side, and then there will be enough, and to spare. See to it, then, ye that have means, that the opportunities to do good thereby are not lost, and great shall be your reward.

Who among the Spiritualists to-day, is ready to do as much to aid in the ministrations of angels, as was here spontaneously given to promote the perpetuation of dogmatic Creeds and isms?

Who will come nobly forward and voluntarily devote their energies and means to the furtherance of the great principals evolved from the immortal world of life, to elevate the thought, educate the reason, guide the intelligence, and inspire the mind of humanity, by instructing them in the fundamental laws of life and mind, so as to develop the greatest usefulness and unfold the highest good, both in the mundane and in the celestial spheres?

Who is ready to "give cheerfully,"-"give until it pinches them,"-to make sacrifices of selfish ease and comfort, by giving liberally of the means at their disposal to aid the angels in their offorts to shower down blessings upon humanity?

If any, let them respond, and we will cheerfully inform them how, and aid them to feed the hungering millions, who have sought, and are still seeking nourishment among the husks of Old Theology, in vain.

In this matter, we have no personal "axe to grind," only to be elevated by and with the general progression of the race, into holier communion and closer fellowship with the divinely inspired intelligences who reside in the Summer Land. Federal Hill, Erie, Pa., May 17th, 1869.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.-Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11% A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. n. Asat. Guardian:

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

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

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 kindreceiveu.

Havana, Ill.—Lyceum meetsevery Sunday evening at two. 'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

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

LOUISVILLE, Ky.--Spiritualists hold meetings every Sunday at 11 a. m. and 75 p. m., in Temperance Hall, Market street, between 4th and 6th.

LOWELL, MASS .- The Children's Progressive Lyceum held meetings every Sunday afternoon and ovening, at 214 and 7 o'clock. Lyceum session at 1014 A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LENN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and ovening, at Cadet Hall.

Lorus, IND.—The "Friends of Progress" organized per-manently, Sept. 0, 1869. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vico Presi-dent; F. A. Coleman, Scerctary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.---Progressivo Lycenm meets every San-day at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m.; for Confer-ence. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUREE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 101/2 A. M. Addres and Conference at 71/2 P. M. Geo. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freemau, Musical Director.

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

MORPHESANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avonue and Fifth street. Services at 3 p. m.

MILAN, O.-Children's Progressive Lyceum meets evere Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

MANCHESTER, N. H. .- The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. B. A. Scaver, President; S. Pushee, Secrotary.

NEW YORK CITY .--- The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth: street and sixth avenues, at 10% a. m., and 7% p. m. Conference at 12 m. Children's Progressive Lyceum worth, Guardian.

The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. Scats free.

New YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a.m. and 7 p.m. Conference at 3 p.m.

NEWARK, N. J. .- Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 21/2 and 71/2 p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

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

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

PROVIDENCE, R. I.—Meetings are held in Prati's Hall, Wey-bosset street, Sundays, alternoons at 3 and evenings at 754 o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter PLYMOUTH, MASS. — Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged :—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Fcb. 2 and 8; I. P. Greenhoaf, March 1 and 8.

PUTNAM, CONN.-Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 10/2 in the forencon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 91/2 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dy-ott, Guardian. Lyceum No. 2, at Thompson street church, oft, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lec-tures at Concert Hall, at 11 A. M. aud 71/2 P. M. on Sundays,... "The Philadelphia Spiritual Union "meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHI-LOSOPHY. It will advocate the equal rights of Man and Women. It will advocate the cause of the rising generation. It fact, we intend to make our Journal cosmopolitan in charac-ter—a friend of cur common humanity, and an advocate of the rights, duties and interests of the people. This journal is published by S. S. JONES: late the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published overy Saturday at

No. 192 South Clark Street, Chicago, Ill.

The JOURNEL is a large quarte, printed on good paper with new type. The articles, mostly original, are from the pense, the most popular among the liberal writers in both hemispheres.

heres, All systems, creeds and anstitutions that cannot stand the ordeal of a scientific research, positive philosophy and en-lightened reason, will be treated with the same, and no more ingreened reason, will be treased with the same, and no more consideration, from their antiquity and general acceptance, than a fallaoy of modern date. Believing that the Divine is than a fallacy of modern date. Believing that the Divine is unfolding the fluman Mind to day, through Spiritual inter-course and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason. A watchful eye will be kept upon affairs governmental While we stand aloof from all partisanism, we shall not besi-tate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority. A largo space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Smner Land.

Land.

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

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JUNE 12, 1869.

On the ro. d from Madison, we made the acquaintance of the Rev. Mr. Fullerton, Presiding Elder of the Methodist church in Mazomania. We found him a social and intelligent man, and were pleased with our hour's acqui intance. May he live to do a world of good. We mly wish that he was a Spiritualist. We lectured three times to the brothers and sisters, and there were many gentiles present. We gave several fine fests of which the following may be worth re din ".

NU THER ONL.

A little boy came ; he was drowned nine years ago and would be twelve years old if living ; describing him tully, he was identified, and his relatives, some of them were present.

NUMBER TWO.

Lieut Allen Mc Donald came ; was fully described and his name giveen, said he died at Washington (D. C)., on the 'th of Marcia, 1869. He subsequently said, "Tell my wife to accept the offer of her friends, and return to England:"

This was an interesting case, and another cvidence of the authenticity of spirit life. Amongst those who were present she knew him, was Mr. and Mrs. Scalers, just returned from England, who stated that on the evening of March 16th, 1869, they were in a circle in London, England, Mrs. Marshall medium, through whom there came a spirit and announced himself as from A merica, and that ne died on that day, and that he was an acquaintance of Mr. and Mrs. S. Sabsequently they learn ed the facts of his Jeath.

NI MBER THREE.

A woman cum and said, describe me. We did 50. The spirit then said, "I l'ved three miles ont of town, and died at child-birth." Fully identified.

We gave many more very file tests, and they were identified. We visited this place last year, and our heimis created a great excitement, and many were constrained to inquire for the light and facts of Spiritualism. The churches became clarmed, and sent for S. P. Lealand, the man who signed a libel at Kalamazoo on the 7th day of June, 1861, and he abused the Spiritualists roundly, for which he received some \$300. Thus the churches countenance lisrs, and hire the Devil's spawn to do their dirty work, and they are but carrying out the exiom laid down in the Bible, "It is righ. to tell a lie when it will help the church or God." Vide 2d. Chron., 18th chapter, 19, 20,21, 22.

We had a very pleasant conversation with Brother and Sister Seniers, who have just returned from England ; and it did our sou! good to hear how bravely the work goes on in merry old England, and we felt like shouling with a great shout, when we heard of the good work being done there through our Brother D. D. Home and Sister Emma Hardings, and the noble souls, men and women. truc as steel, who gather wound them. Long may they live and work for the new religion of the age is which we live.

Friday, May 91st, we left Ripon to attend the quarterly meeting of the North-western Wisconsin Conterence of Spiritualists. At Milton (Junction we found Brother J. S. Loveland, of Hammonth, Illinois, bound to. the same place, and during our ride, we had a st sic! chat all about curselves, our cause, its growth and progress.

We reached Ripon at 7 P. M. and found Brother Brown at the depot, ready to convey us in his great Buss, to our quarters, and of him we can say truly, that a more genial soul and true-hearted one, there is not in Ripon, and he knows how to man a Buss. We were quickly conveyed, free of

ready large fund for the propagation of bigotry. To keep up the material upon which to work in the future, they are ready, if possible, to move heaven and earth to make one proselyte ; and, as of old, when they have made him he is tenfold more the

child of hell (darkness) than he was before. The plastic mind of childhood must be wrought up in and inverted, in order to accomplish their task; for when the mental powers have once become matured without having been cramped and molded to their forms of error in early life, they find they can exercise little or no power over it, unless by an appeal entirely to the selfishness of the individual.

To this end they are concocting every possible means to so run the machinery of the church and Sunday schools, as to frighten, psychologize and intimidate the children whom they can draw into their snares, that they can early entrap them into the church, and by this means continue to keep up its membership and up wild its "saving (?) ordinances."

An I still further, as its last spisinodic kick in its final death-struggle, we behold its attempt to have God recognized in the Constitution, and Jesus Christ as the ruler of nations. Thus, like Herod attempting to slay the young child of Spiritualism by an edict of human law, while its own body is being devouced by the wormsits putrid and rotten carcuss has engendered.

Here is a lesson for profit and instruction.

The following from the Dunkirk and Fredonia ADVERTISER and UNION, May 14th, is directly to the point, as illustrative of the manner in which the church machinery is run.

At the dedication of a new Methodist church in Fredonia, New York, the 12th inst., after a sermon of one hour and a half by Eishop Simpson, the "Rev. Mr. Ives, of the Cential New York Conference, stated that an important' part of the dedieatory service was the paying up of any Church indebtedness. The church building they had completed he wound had cost \$23,000; and was suprised that it was nearer \$40,000. He had further found that but \$14,000 had been paid, leaving another \$14.000 that must be raised before the dedication could be performed. God requires free-will offerings-not mortgaged ones. He wished those prescut to be governed by these rules :

1st. To pay without reference to what they had done before.

2d. To pay cheerfully.

3. Pay until is pinched them. Sacrifice was a first law of the christian religion, too little followed at present.

W. D. Archbold was then appointed Secretary, and the books opened for subscription.Mr.Ives.the previous evening, had made a little plan in which he calculated that seven \$1,000 subscriptions, six \$500, six \$200, ten \$100, twelve \$40, twenty \$25, fiftv \$5. and a plate collection of \$50 would make the required \$14,00, with a little over "to fill up the gaps." And to his credit we will add, every proposition was tilled.

The hat was then passed, resulting in \$61. To this should be added \$01 given by nameless parties and \$25 by Mrs. Henry C. Loke, " to finish up," making a grand total of \$14,242. In addition to this, \$195 was also collected in the evening, after a sermon by Mr. Ives, which applied on the ladies carpet fund."

To what does this directly point as the work for Spiritualists ?

We answer, as a good General will always prolit by the strategy displayed by the opposite commander, and extend his skirmish line and deploy his troops wherever the enemy attempt to "reconnol-

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BOSTON .-- MERCANTILE HALL .-- The First Spiritualist Acsociation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dnuckles, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BANGOR, ME .- Spiritualists hold meetings in Pioneer Chapel every Sanday atterneon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

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

Gaurdian of Groups. Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenn session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

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

BUFFALO, N. Y.-Mootings are held in Kremlin Hall, West Eagle street, every Sunday at 101/2 a. m. and 71/2 p. m. Children's Lyceum meets at 21/2 p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BEIDGEPORT, CONN .- Children's Progressive Lyceum meets every Sunday at 101/2 A. M., at Lafayotte Hall. H. H. Crau-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y .--- The Spiritualists hold meetings at Cum-

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-berland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Eriday 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 McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents. tribution 10 cents.

GAMBRIDGEPORT, MASS.—The Spiritualists hold meetings ery Sunday in Williams Hall, at 3 and 7 p. M. Speaker ngaged.

CLEVELAND, OHIO.-The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois .- The Chicago Spiritualists ment every Sunday in Grosby's Music Hall at 10: 45 A.M. and 7: 45 P.M. Speakers engaged,-Mrs. A. H. Colby, June 6th and 13th; Muss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

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

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

CARTHAGE, Mo.-The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday ovening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

DOVER AND FORCEOFT, ME .- The Children's Progressive Lycenm holds its Sunday session in Mervick Hall, in Dover, at 10% a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 11/2 p. m.

DUQUOIN, ILL.-The First Society of Spiritualisat, hold their regular meetings in Schaders hall, at 10 o'clock A. M., the first Sanday in each month. Calibrans Progressive Ly-ceum at the same place at 2 o'clock each Sunday evening. J. G. Mangold, Conductor: Mrs. Sarah Pier Guardian of Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening.

Dee Moines, Iowa.—The First Spiritualist Association meet regularly for foctures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Childron's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Sceretary.

FIRCHLURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Holl. Speaker engaged:—Alrs. C. F. Taber during January. FoxBono', MASS .- Meetings in Town Hall. Progressive Lycenm meets overy Sunday at 11 A. M.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toit. Mis. Toit, clairvoyant theaking medium.

HARTFORD, CONN.-Spiritual meetings are held overy Sun day evening, for conference or fecture, at 7% o'clock. Chil-firen's Progressive Lycenm meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, Mz. - Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.-Meetings held every Sunday at 1014 at Spiritualiet Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. U. Bansons, Conductor; Miss Lizzie Baudall, Guardian of Groups. Lyceum numbers 100 members.

QUINCY, MASS.-Meetings at 234 and 7 o'clock P. M. Pro-gressive Lyccum meets at 134 P. M. RICHMOND, IND .--- The Friends of Progress hold meetings

every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. ROCKFORD, ILL .- The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian,

ROCHESTER, N. Y .- Religious Society of Progressive Spirit. ROCHESTER, N. Y.—Rengions Society of Progressive Spirit-nalists meet in Sclitzer's Hall, Sunday and Thursday eve-nings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fanuie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets évery Sunday at half past one at Chandler's Hall. II. A. Eastland, Conductor. Mrs. Delia Pesse, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, Sonth West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Prog-resive Lyceum every Sunday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

STCAMORE, ILL.-The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio Junes, Guardian. The Free Conference meets at the same place on Sunday at

3 o'clock p. m., one hour session. Essays and speeches lim-ited to ten minutes each. Chauncey Eltwood, Esq., President of Society ; Mrs. Sarah D. P. Jones, Corresponding and Recording S ecretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

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, corner of Seventh and Gnestnut streets. Lectures at 10 a.m. and 8 p. fm; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 a, m. and 7 p. m. Mrs. Latra Cuppy, regular speaker. E. F. Woodward Corpuding Secre-tary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Browsfer, Guardian Toledo, O.-Meetings are held and regular speaking in Old Masonic Hall, Sumnit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A.

Wheelock, Guardian.

TEOR, N. Y.-Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian. THOMPSON, O .- The Spiritualists of this place hold regular

meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tilloteon Sec-

E. COCKWOR, D. Han J., ALEVES, and A. THOROD SEC-rotary and Treasurer. TOFER, KANSAS.—The Spiritualistic of Topoka, Kausas, meet for Social Services and inspirational speaking overy Sauday evening at the Odd Fellow's Half, No. 188 Kausas Avenue, Mrs. H. T. Thomas, Inspirational Speaker.

P. L. CRANS, Pres't. VINELAND, N. J.-Friends of Progress meetings are held in VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m. and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coon-iey and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyccum at 12% p. m. Hosea Allon, Conductor; Mrs. Porta Gage, Guardian: Mvs. Julia Brigham and Mrs. Tanner. Assistant Guardiana.

WILLIAMSBURG .- Spiritual meetings for Inspirational and Trance Speaking and Spirit Test ramifestations, every Sun-day at 3 p. m., and Thursday evening at 7% o'clock, in Grenaday at 3 p. m., and Thursday evening at 7½ o'clock, in Grena-da Hall (npper room) No. 112 Myrfle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WASHINGTON, D. C.—First Society of Progressive Spiritual-ists, mest every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anns M. Middlebrook. Nov. Nettle M. Peaso. Dec. Corn L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peeblos. May, Alcinds Wilhelm. Lectures at 11 s. m and 7.30 p.m. Childrens Pro-gressive Lycenm Geo. B. Davis conductor, Mrs. Horner, Guar-dian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 1230 p.m. Conference Free Platform everyTuesday erguing at 7.30 p.m. Sociables Thursday eve-ning once in two weeks.

YATES CITT, ILL.-The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 21/2 p. m.

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