

## S. S. JONES, PUBLISHER AND PROPRIETOR

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Department Of Brts And Sciences,

although electric motive force remain the internal resistence may be incr than a hundred times. 4. The self solution (or any fluid about the zin only as a conducter; since it can-by any negative metal even by zin The internal resistance of the batte separated into two parts, viz, that di ous cell and that due to the linguid

is centated that due to the inquits employed be specific resistance of the liquids was found be 13; that for a small clay cell, 17, and for leather cell 7; since the resistance of the leather ill is less than one half that of a clay cell, we we used it in the construction of hatterles, as e quantity of electricity is nearly doubled, thout any increase of the surface. For the gative metal, in place of the copper heretoface uployed, we have used sheet lead. The inves-

tions have enabled us to compute with cision the length of time a battery wil to its normal quantity of electricity, pro-amount of electricity flowing in the ex-uit is known, and the capacity of the ding the subplate zinc solution is detern

An

Solar Caseous 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. Gasen of France was the first light, but Mr. Gasen of France was the first light, but Mr. Gasen of France was the first between such spectrum under the direct light

spectrum ints, and

d the

light out and to observe such spectrum under the d of the sun. Mr. Lockyer, two month the same thing, and found a gaseous of a certain hight present at all p hence concludes that an envelope of the such as a such as the su

Cotton Waste As A Ma A French cotton spinner has used his aste for the last ten years for seed bee rily crops. Ite mixes the waste with anner alone, and thus chains to avoi appling chills which manure alone often of

New Tin Min

As the riv

applied to a nches thick Si

ills which manure alone often causes, spplied to an asparagus bed in a layer these thick was found to protect it and to so hasten the growth of the tender, and well flavored asparagus gathered, in the midst of winter,

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## Biterary Department.

THE OTHER WORLD. BY MIS. ILABLET BEBURE STOW I<sup>t</sup> 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.

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

Sweet hearts aroundons throb and b Sweet helping hands are stirred, And palpitates the vell 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 to see How lovely and how aweet a pass "-The hour of death may be. Hov

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

Scarce knowing if we wake or slee p, Scarce asking where we are, To feel all evil sink away. All 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 usaght. A dried and vanished stream ; Your joy be the reality, Our suffering life the dream.

## WILFRED MONTRESSOR;

OR, THE SECRET ORDER OF THE SEVEN. A BOMANCE OF MYSTERY AND CRIME.

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

K MATH-THE INSULT.

CHAPTER XXXIX.

A DINNER AT DELMONICO'S

Sd Weil Alfred T

annier which indicated the manliness and crosity of his character. aptain De Ruyter was apparently about y cens of age, with an open expressive, intenance, a bronzed complexion, and black by whickers, estending helf way from the ples to the chin. He was dressed in panta-is of striped casimer, a huff vest, and a blue t with metal buttons. The other outward enh artists in their respective lines as Beebe Costars and Martigay. Sparkling as Hock," replied Alfred Tracey, twithstanding a late slitting and a short ber; but we young fellows don't mind tri-Business first, however. A few friends of e dine with me to day at Delemonics'. Will make one of the party ?" You are going down to—Slip to reconnoite Miranda, I presume," continued the young L

"Ite answer, a present the term a sailor would employ," said Captain De Ruyter, smiling, "However, I am bound on a graise to-Slip to look after the land lubbers," "I will accompany you. The Miranda is loadnar rapidly." emp.

ang rapidly." Sincly-dicelyst When shall we sail, Captain ?" When shall we sail, Captain ?" When shall we sail, Captain ?" A guick voyage and a prosperous cance, say New York is a city whose amusement and citements to a man of spirit ?" Alfred Tracey paused abruptly. Aftar the edge the sidewalk and within two or three paces add his brother Owen Tracey, apparently raiting him. The countenance of the merchant as pale and somewhat distorted ; his eyes glanc-the add upnaturally. "Wead," whispered the

Was pairs and upshuran unservice that you grant the eld strangely and upshuranily. "A word in your car, Alired," whispered the merchant as the young man approached still nearer with his companion. "Excuse me one moment," said Alired Tra-cey, relinquishing the arn of Capt. De Ruyter." "I will overtake you." "Alfred," said the merchant-in s hearse whisper," "I have done with you. I have or-dered your clothes to be packed up and sent to.

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 !"

the Franklin House. Never let me see your face again. - fasy, Alfred, ha: ha i ha you are a clever fellow, a very clever fellow !" Wikhout 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 over-took 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 launch, and during that period, she made a sac-cessial voyage to Canlon, 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 ocean. Whather tending with the speed of an agie before the mighty tempest, or lying, as now, hermed in the coshio of the Miranda, that the case and dignity of his manners became sirk-ingly perceptible. Atter a visit of two hours, which was passed in inspectup.

Atter a visit of two bours, which was passed in inspecting the vessel, and in superintending the operations of the steredores, Captain De Kuyter and Alfred Tracey left the Mirands, and breaded their way through the boxes, crates, asks, barrels, hogsheads and draymes's carts hat obstructed the narrow streets bounding the lip into From thence, they pro-seeded by the most direct route to Delmonico's, celebrated refectory or esting-house is the uainess district of the city. They were unhered not a private papartment in the second story of he building, by one of the waiters in attend-ince.

nnce. "It is now a quarter to four," said Alfred Tracey, looking at his watch. "When will dinner be served, waiter ?" "In about half an hour, Mr. Tracey," replied the waiter respectivily. "Bring up two or taree files of newspapers, waiter ?"

walter." " Yes, str." Tch minutes atterward Prederick Willoughby entered the room with a mutual associate of Tracey and himsoff, a young man of genteel ap-pearance, oy the name of Horace. Travis. At brief intervals two more gentlemen made their appearance. This first was Silas Scabury, 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 pro-prietor of the Club House in Broadway. The young men chatted gaily together or glanced at the newspapers as they listed, until immer was announced.

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"

ine." "You do not know him intimately, Tracey." "Gentlemen," said Alfred Tracey, speaking oud, "dinner is ready in the adjoining apart-

aloud," dinker is reasy in any second second and the dinner table, and actively engaged in discharging their functions as guerts and gourmands. It is needless to describe the substantial distance and minor delicacies of the several courses. The soups were excedent; the fish capital; the viands and game tender, racy, and cooked in the best style; the entremets delicious, and the dessert profuse to the several course.

were excessed. It de 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 caliven-ing conversation and promoting hiarity, when the door of the apartment opened, and the trav-eler, Wilfred Montressor, eatered. His counte-mance was grave and thoughtful. Almost at a glance he surveyed the leatures, slightly flushed with wine and good humor of the guests at the dinner table. "You are late, Montressor," said Alfred Tra-cey, rising. After introducing the traveler to such of the company as were unacquainted with him, Mr. Tracey continued: "Sikok order something for you, Mr. Mon-

company as were unacquarter Tracey continued : "Shaklorder something for you, Mr. Mon

"Sume trees of " " 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

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 scated himseld. "Fill as you prefer, Mr. Montressor," said Alfred Tracey. "Here are Madeira, Hock, Champagne, Burgundy." "A glass of Burgundy." "A glass of Burgundy." and the second scatter of the second "Fill up, gentlemen, to my toast," remarked Alfred Tracey. As he continued, his manner Hetrayed more clearly that he was exciled with wine. "You must drink freely to keep up with us, Mr. Montressor. Wo were talking of wo-men as you appeared. Woman and wine is the toast divine, and I proposed, as we are all gay fellow who have seen life, that we should in turn toast the last of our loves among the fair ex, with sparkling bumpers of the rich jules of the grape."

what space and go the provide the rate inter of the grape.
 "Yours, Aifred," said Henry Winter, wistfully or the gass of sparking Hock.
 "Will you follow !" exclaimed Alfred Tracey, giancing round the table.
 "To you of the sable."
 "I give you, gentlemen, Mrs. Owen Tracey and the meeting at Mrs. Waters."
 The young man raised his glass 'to his lips,

but ere he had tasted a drop of its contents, his attention, and that of the company, were ar-rested by the voice of Wilfred Montressor. "If what you have insituated, Mr. Tracey, in your infamous tosst, be true, you are a villain, if it be false, you are a list rf." These words were uttered in a slow, meas-ured voice, which 'influent the determined spirit of the traveler. The flush fulled instantly from the checks of Allred Tracey, and a deadly paleness succeeded—the paleness of sudden, vindicitive anger. " Do you mean to insult me, sir?" exclaimed the young man, glaring flercely across the table. " Lest there 'should be the sliphtest room to doubt my intention," rising with his glass of Burgundy in his hand, " take this suce punish-ment of the wretch, who, in the presence of geutemen, has assailed an upprotected woman." "With a quick, rapid motion, Montressor dashed

with a quick, rapid m

books my intention, mang with the glass of Bargundy in his hand, "lake this as the punish-ment of the wretch, who, in the presence of gentemen, has assailed an unprotected woman." With a quick, rapid motion, Moutressor dashed the contants of his wine glass, full in the face of Alfred Tracey. "The young mar started to his feet with a vehement oath, and selzed a champage bothe, designing apparently to hurl it at the traveler. His arm was caugit, however, in the powerful graps of Capitai. De Hayter, who was next to him at the table. "Be a man," whispered the Captain " and control yoursell. This is a poor method of averaging an insult." The found of the company had, risen like-wise, and were gazing with surprise at the par-ties to this sudden quarrel. The fourness of Alfred Thacey were still pale, his lips contracted and bloodless, and his eyes glaring with interne haired. If weight the door, but contrast of the traveler door a body to aver a start were gazing with surprise to the root his sudden quarrel. The traveler more also with the door, but contressor in low, quivering tones. " You will hear from me, sit?" The traveler more also with the appendix should not be exposed lightly to the aspersions of the corious and the malignant." After the departure of Montressor, Alfred Tracey desired his guests to resume their sasts, and an attempt was made to restore the bracker hisrity of the party. The attempt proved halor-monter due were fixed by a should not a lary of the carious and the malignant." After the departure of Montressor, Alfred Tracey desired his guests to resume their sasts, and an attempt was made to restore the bracker hisrity of the party. The attempt proved halor-hisrity of the party. The attempt proved halor-mody and ull. No allusion was made to the insult which had been given by Montressor; but the memory of the scene was continually obtinding itself in the minds of the company. Dull jokes were followed by forced larghter; the clink of the gasses sounded hantsh and nu-musical. And so, at the en

this business." "If you desire ut, 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 imputes, he will, perhap, regret has violence toward you, and tenuer an affipie apology." "An apology ?" " an apology for a blow ?" wid Alfred Trecov

by for a blow ?" said Alfred Tracey wiping his face with his handker-

significantly wiping his face with his handker-chief. "Why not?" Have you forgotten the conversation which occurred the other day at Ottigrion's pistol gallery?" It seems as if it had been intended to meet such an emergency sat has There is but one species of redress which will satisfy my honor and restore my solf respect." "If you contempiste a recort to violence," said Frederick Willoughty, "you must obtain the advice of a friend less scrupulous than my-self. I am 'uterly opposed to dueling, and will never participate in any proceeding which its have and practices sancton." "What other course can I pursue," said Al-fred Tracky, with a contenpiuous curl of the lip "than to obey the laws which govern men of honor all over the world!" "And avengo insult by murder?" "Call it want you wilf, repied Alfred Tra-cey, with a burst of vindicitive fielding. I care not. I pant for revenge. For every drop of the accursed wine which you have seen tickling down my face. I demand a portion of lis heat?"

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

service to you, Alfred," says a service to you, alfred," says a service to you, a service to depart. "When an insult, as gross and unpardon as mine, shall be inflicted on you, I predict your scruples will be less powerful than

eem" "Tracey, do not be unjust." "At least I will not complain, but let me understand. Are you in earnest in refusing to

hear a hostile message, on my behalf, to Mr. Montressor ?"
 "I am Alfred. Besides other reasons, I am in friendly relations with both parties, and am nuwilling to act in any other capacity than as a mediato between them. I condemn the act of Montressor, freely and without hesitation. Your toast, a piece of foolish braggadocic can hardly be construed into a provocation personal to bimself; though I believe he was acquainted with the lady in her younger days, and he may be more deceply interested in the welfare." "I have had my suspicions from the moment I first saw Montressor at your brother's resi-dence, that love-passages had previously oc-curred between him and my brother's wife." "Are yon quite sure that there are no other grounds of hogility 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 tal I (know of. Why do you ask such a question 2" "Day Tracey, because the whole proceeding

Electric Battery. Prof. G. W. Hough, in his recent revort as director of the Dudley Observatory at Alba.y., N. Y. gives the conclusions arrived at after a series of experiments with galvante batteries, as follows : 1. In the sulphate of copper battery [Daniel's form.] the principal cause of decling 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 sofition. 3. When the sulpha-te of zinc solution approaches saturation, palar-ization takes place in the battery itself, and, although electric motive force remains the same, the internal resistence may be increased more

" Not that A nove a second sec

"And insufferable to me." remained Tracey." Frederick Willoughby said to his companion. "Reflect calmly, Altred, before you act in a wav that you may repeat hereafter." The reply was old and swerving. "I thank you for your advice, Willoughby, and rely upon secrecy if not upon your assist ance."

and refy upon secrecy it not upon your and an aree." The young men parted. Alfred Tracey pro-ceded 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 w ine and cigars, and a long consultation ensued be-tween them.

## CHAPTER XL.

Reflation from the second state of the second

CHAPTER XL A DRIFF INTERVIEW. Silently and thoughtfully the man of hirty five, Wifferd Montressor, traversed the lower, apartment of his mansion in A-street. The sulon, the drawing-room, with their gorgeous furniture and enabellishments, were brilliantly illuminated. One week previously he had trodden the same apartments with Zorah by his side. He recalled her work, her glances, her acts of tenderness and deviation. He reflected upon her becauty and her gentleness-- upon her innocent life and her violent death. The soul of Montressor surround-el abe was by objects of taste and luxury, was pervaled by a sense of londliness and globan. "Cuther in De Ruyter desires an interview." "Affinit De Ruyter desires an interview." "Affinit De Ruyter desires an interview." "Affinit De Ruyter desires an compelied Montressor." "Affinit De Ruyter desires an compelied Montressor." "Affinit De Ruyter desires an compelied for a sensor of londliness with a frank yet serious expression of countenance, "Affinite period after my introduction to your acquining the trapped Montressor." "Out are the fixed of M. Montressor," as a day and De Ruyter, " that I an compelied your acquining the trapped montressor." "You are the fixed of M. Alfred Tracey?" Among the substitutes proposed for the danger ous green contains arsenle's that produced by M. Moulin. He mixes, 100 parts of a hot solu-tion of zine in hydrochoric acid with from one to fifteen parts of a hot solution of the oxide of cobalt in hydrochoric acid—the proportion being varied according to the shade of color being varied accorrequired. A solution then added to the required. A solution of carbonate c then added to the mixture, when a pre-the mixed hydradic arcbonates of zinca is formed. The chlorine in the first mites with solium in the curbonate forming common sail, which is remo-the precipitate is then dried on chalk or plates, and subsequently heated to at les C, when it assumes a yellow color, but ing it becomes green. By using sul alumina in place of a portion of the zir first mixture, a bluish linge may be giv pigrment.

strainer of the stand of nonot and a get "Proceed, Captain Dr. Ruyter." " You will permit me to suggest that no ap gr or explanation will be deemed sufficient Mr. Tracey to none for the injury, he has ceived at yours hands." "The insult to Mr. Tracey was publicly

ry or explanation will be deemed sufficient by Mr. Tracey to alone for the injury, he has re-ceived at yours hands." "The insuit to Mr. Tracey was publicly and intertionally offered," said Wilfred Montressor, with an air of dignified composite, for reasons attifactory to myscal, and Fahalitender neither and apology or an explanation to your friend. By my own mt. I have waived the privilege of objecting to Mr. Tracey, on the ground that by my own mt. There waived the privilege of objecting to Mr. Tracey, on the ground that "Iner is but one course left open to us," "Iner is but one course left open to us," "Iner is but one course left open to us, "said Optimic Heyler, cource, allow the State of New York are very severe against dueling, and even grob far as to render it a high mislemeanor, to give or receive a challenge to fight awhuel. Both my principal and myself have pecuniary interests at stake in this City, which, render fr. very important that weakould not be detained to answer to a griminal prosecution. I am pre-pared at this time to say to you, that Mr. Tra-eyand myself will take train of cars to Phila delphis to morrow afternoon, at a quarter to five oclock with the latention of journeying Southward as far as far and feelings to travel in the same direction, with one or two personal friends, there will be no difficulty in arrapring use uses satisfactorily on our arrival at Baltimore." " accelet to your proposal, Captain De Ruyter. Baltimore. "I accede In com-

Baltimore." "Taccede to your proposal, Captain De Ruyter. In company with a triend, 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." The great value of the tim workings at Juni Ceylon, said to be not less than 120, 000 tuns per snuum, have incided a Chinese merichanit to pro-pose the defelopment of the fin district at the submus of Krm in Shan. Heid to have hi gwyernment of the district to enable him to carr

"To et in the cars. Till then, fare Great minds have wills ; others only fee-

## RELIGIO-PHILOSOPHICAL JOURNAL.

## Pacific Department.

## BT......BENJAMIN TODD

### Sulritual Manifestations

spiritual Manifestations. The labalitation of the Spirit World are creating are markable excitement among the conservatives and old focies in this place, through the medium-shop of John A. Tyler, the boy medium whom we mentioned in an article not long since. One person thooght he was n atch for the spirit is on twops, sealing them thoroughly, then put letters in a glass, bottle corking and scaling tight. Then he laid two strings at right angles with each other across the took, scaling the ends down to the ides of the bottle. The Bottle came back, the scale all correct, and the lines correctly transcribed. The skeption than be could account for in his philtened, and bottle other dery may may in Bylittunism, the to preaching spirit it; and it is amaing to be preaching spirit it; and it is amaing to be preaching system the titutes of Spiritualism, But the Deril, as he calls it, will not down at his bidding. No soorer than he thinks he has his in any spiritual bid its prostrate, and his is any spiritual bid the prestrate, and his is an assori-tid the to be soorer than he thinks he has his and the pression of the the thinks he is an assori-tid the top the the subscription of the spiritualism. The the Deril, as he calls it, will not down at his bidding. No soorer than he thinks he has his energy the spiritualism. But the the the then the thinks he has his energy the spiritualism.

bidding. No sooner than he thinks he has his ene-my vanquiched and prostrate, than he finds that it is himself that is prostrate, and his antagonist standing bending over him with a smile on his dominenance and pity in his eye, at the antice of the poor clerzyman. When will this class of mep 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-yorn dogmas and su-perstillons.

Austin Kent's Reply to Sherman. You object to the old theological idea that a ron of God was eternally begotten. What is the differ-ence whether he is eternally begotten, or begotten of eternal life?

of eternal life? If God creates children and gives them life, he must give them of that life which he pos-reasefumself. Hence, if God's life is eternal them is the life of his shiftern eternal also, is essence. Spirit can bely give itself expression through form; and the changing of that form so far as growth and des ay is concerned does to necessarily change the nature of the spirit. Man sometimes becomes corpu-lers in the extreme, and sgain through disease be-comes wasted away to a mere excleton. The faking on and laying off of that matter did not change his spirit at all.

at all. in, when man becomes individualized he be-a fountain of life himself. If man first recomes a fountain of life binnelf. If man first re-ceive a life that is eternal in the assence, and has be-come individualized inprihat life, then he has pow-er to beget that life. Hence, the life which the fabber gives his son is of his own, which is eternal. If he does not give of his own life, then he is no father stall and has no son. That life which a father gives to the son. That life which a father gives to the son, the father can not whice warg, because he can not detroy an locivulualized life that is eternal. Man's identity lies not in his which a form hui in the experiences that individ. physical form, but in the experiences that individ-

Married.

We see announced in the BANNER of Liont, the marriage in the city of Boston, of Mrs. E. P. Thornedyke, and we hope the union may program

Thornedyke, as we nope the union may process happy one. Mrs. Thornedyke was one of the ploneers of Spir-Itualism on the Pacific Coast; also an incefatiga ble worker in the Children's Progressive Lyceum. She has a large circle of friends in this State (Call-fornia), who would welcome her return here and be grad to congratulate her concerning the happy event.

## The Bostrum.

Spiritualism in Philadelphia.

Spiritualism in Philadelphia. Never before has the cause of Spiritualism attracted as 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 subject, and will be perused by our readers with interest and profit. profit.

## For the Religio-Philosoph

What Good has Spiritualism Bone ?"- ( Lecture by Thomas Gales, Porster, Beliv-ered at Concert Hall, Philadelphia, May 16th, 1869.

## graphically Reported By Reary T. Child, M. D.] SECOND LECTURE.

SECOND LECTURE. I am well aware that there are many in this mmunity, and there may be some in this didence, who look upon Spiritualism nomewhat a visión of a new Atlantis, born of the im-ination and destinad eventually to die of hie at hard grip of worldly want; or, set the beau-ful phaniom which was pursued by Shelly's takka along the borders of a silent xuód, down' se wierd windings of a riveg until he, at length, oke amd the barren realities of a desert. fevertheless, I am willing to defind this gloriout tisks, Spiritualism exiss in the hemisphere of lind, as the bright eyed king of day exists in gen atural heavens, as a beautiful golden 10-gins upon the sparking breast-plate of Inflorkling breast-pi m which is alre-and shedding it far above the ate of Int dy shooti s benign a hill-tops , and . far ing i oove the cism, the illum art and fai ion and fanatic illuminate the re destined to illuminate the arth's living heart shall glow ove, and abowers of golden ra's re withered landscapes, and re withered landscapes, and the shall with deathless blow that is a start of the shall be shall be about the his gl

of a recent article, well intelligence, that it is reason for a rational is

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true theology, and lice at the basis of all true science. Bipritualism does not, as is supposed by some, necessitate a disbelief in the bible properly understood, nor does it necessitate the rejection of Christianty 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 athoritative teachers, thank God Decause each man or woman, thest, 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 'ty a cloud of supels, as a glorious, privilege and duty to perform. Now I think there is some good in this, ave, there is good in any system, that is calculated to break down arbitrary au thority in the reshm of mind. I did thick in the past, and I still think, that all efforts are equally figtimate to do sawy with mental slaver; consequently, any system that has for its object, the uniforcal liberty of the entire family of God, must have some good in it. The therigin of the Brahmins, the Suppreme being. Brepresented or manifested in three being is represented or manifested in three being is represented or manifested in three being is neptenet, and J still think, whet all efforts are equally, any system that has for its tobject, this religion, that Brahmins, the Broymen Brom, A's nimar faith is true of the aurun-ning on dution. I is strakes me, that to this day and generation, Mores, and Jeau, were ince-nations in different forms, it is true, but the same principle in essence, adupted to surrouch and the Prophets, and Jeau, were ince-nations in different forms, it is true, but the same rince, does must have presented a subline spectacle, standing alone and caling upon an existed nation to two of the yake master different forms, it is true, but the same principle in essen

Christ, as many of you know, was not originally used as part of the name of the Gaillean Proph-et. It is derived from the Greek Word dvriado, and in Hebrew, the term Messiab has the same significance : they are descriptly, and were used with reference to the custom of anointing per-sons who had been set solids for the priesthood or some important mission, and Jeaus was called Jeaus the Christ, as John was called John'the Baptist.

Jesus the Christ, as John was called John are Baptist. With this significance of the term Christ, Spirt ulians teaches that all are Christ, Status all have been anolated at the everilying foant all of the Infinite. This anolatement was not confined to the seers, to Jesus, to the priests of Aaron, nor to the sacred ministers after the order of Merch is elek, but rather like the river of life, which flows on forvere, knowing no flood or ebo, it personates into the divines in man, and elevates him to be cambrind in the glorious and intriduality of Christ. This principle, then, is universal, not because of its application to pecul-ar Individualities, but Jeccause, from the very-lar Individualities, but Jeccause, from the veryidualities, but because, from t the truth that attaches to 11,11 1

a principle, infinite and immutable. Therfore, while Spiritualism is willing to second Christ's individuality, at the same time is claims it as the primogenial right of every child of God. True, some from more holde culture, or from more fortunate circumstances, may be enabled to ontwork this principle more beauti-fully, into practical life, but it has beer inher-lifed by all of God's childron, and is the uni-versal centre, around which the divine in man revolves, and if this between a good in it? Consequently, then, upon this ides, you will readily percoive, that Spiritualism teaches that he has within him, all the clements of usefolness, of heast yan 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 essentiation of every beauty, harmony and use. As the golden monthed Sweedenborg says, 'Itoal and material,' which means that he is receptive of the useful, the heastiful and the truthful, a microcentual universe. Spiritualism teaches further, that the fire and spontaneous outgrowth of these inward heaviers and use- constitutes the ad man, the unhappy man. A free and spontaneous development of these inward p-tensies, constitutes what Spiritualism calls progress; their perversion, misapilication, or missor. Spiritualism teaches further, that every man has within himself a patential hexven, that is only waiting for peace and sumine upon the earth, to reveal itself outwardly. Therefore, always in the history of the race, whenever the approprise, their perversion, disapilication, or missor. Spiritualism teaches further, that every man has within himself a patential hexven, that is only waiting for peace and sumine upon the earth, to reveal itself outwardly. Therefore, always in the history of the race, whenever the approprime in perfect motal liberty as a pro-phylacit and antiseptic of all the ills in the word, and is there no good in this. " Spiritualism believes th

upon them. Now tan there be so much wickedness in any system that has for its corner sione the universal deregoment of man? Can a man be made any write by laving it proved to him that lie can be briter? How brautifol does the system stand in joxinopilien to three system which teach has man is invoted by hai ; that your little child have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the adults have awing ing good in item : that the system teaches this lies of God with mines in these teaches this lies of God with mines in these teaches this lies of God with respective to the system and the material worlds, has certainly some plansibility in it. Sprituising dominends that her faces demonstrue that inspiration is mirvers at, and from and wome would-apply be true to themselves, every one would feel that in their experince, there have been expective, rewell the would make the fathers and mothers grow more dary, and brotherly and asierly affection grow stronger, in a golden rules and mothers grow more dary, and brotherly and asierly affection grow stronger, in a golden talknye it live ad more and have an of the set high in dod. Texmo theore the substruction the set informed in God. Oh, then it is that the spritualist feels, with od Paul, "That in Him we live and more and have anore thus see will be in God. Texmo through whom I hold relationship to the divine. Through whom I hold relationship t

Such positive knowledge as this, benefits one eneration, and is an edvantage to the next,

OURNAL.
The Spiritualists are beginning to perceive that in the discussions and reflection upon these abstract notions. The mind is gradually led from the present to the future response to their unknown possibilities. They feel awakened. The earth of they have been taught to call the limmsterial and they look to that which they have been taught to call the limmsterial and they look to that which they have been taught to call the limmsterial reading to 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 Spiritualian is begotten by the Everiasting Patherof the universe, they feel and know that there are tool individually beyond the grave must be, or we must admit the terrible and inpinots thought that the fact of nature has condescended to doce which choose and a better world. They feel and know that there are volved these thoughts; it has culainable that the fact of nature has condescended to doce which a beautiful that the doce of an are been tool the universe they feel and know that there are volved these thoughts; but way friends, philosophical thought; but way friends, philosophical they fact the fact. Well, now, that is exceeding the theories (all individuations per has been theories (all individuations per has been theories (all individuations of the entire) and her theories (all individuations and a philosophical they fact the fact. Well, now, that is exceeding the theories (all her doce the and and the fact the fact which of many and philosophical they fact the fact that and the fact they fact the fact that a second and the fact that a second and the fact that and the fact that and the fact that the theory and an apportunity of observe and the theory is and an opportunity of observe and the fact which and the fact that and the fact that and the fact the fact that and the fact that anot the phyles the tere why precisely the same order of manufactor pritualism, however, is claiming that-stations of the olden time were not I explained last Sunday; but were through the exercise of natural pow-d by spirit communion and applied could law.

reits upon precisely the same order of manifest-tations ? Spiritualism, however, is claiming that-the manifestations of the olden time were not miracless it explained has Sunday; but were performed through the exercise of natural pow-er, increased by spirit communion and applied through organic laws. If you wish to know what good healing medi-terosynthesis and the second second and the massing has done, ask my medium if he has not received more-benefit through the hands of a Beital and Parson during the last week, than he had in two months from the medical faculty of Washing on? If you want to know what good Spiritualism has done is this direction, ask those in your city, who have experienced the benefits in themserves and their families, from these and the healing Media. I would askCon-denser inthere is an good in this? But there is an aother 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 Bonet to which they had gone; telling her of the Bonet to the spire of heaven borne amid fragrant bow-crs; as jug to her: Would yee have us come back, deer mother, Asit here you dearly, maker, Though we tory you dearly, maker, Though we tory you dearly, maker, Thous heaven we would be come.

- Your world is very fair, mother, With its sunny bills and dates, Bot ours is fairer far, mother-"Its beauty never fades.
- Its beauty never sectors of the sector of th
- For we will guide your steps, me To our home beyond the skies

To our house beyond the akine. Ack that horing, warm-hearied man, whose wife so recently departed, and who now save is pare; I only find still more of life, each find is here; I only find still more of life, each in the sphere. Up, here, William, the theory pour forth their fingerant breath, and no one in these fragrant bowers can tell me, angel or my pallid brow as youssid' I have no darling now. Oh, could you have seen the angel crowd that bate, yoar wife away, sou would have re-piced. Then, never say again, dare William, that, am in the grave, for could you see the crystal fount wherein I often lave, and could you tell how blessed and happy I am, you would denth." I sthere no good in this?

know 1 had never felt the chilling kiss of desth." Is there no good in this? Hundreis and thousands, aye, ignated of thousands, and mil-lions, Brother Condenser, of American Spiritu-alist, realize the good in medium-lin, realize the good in Spiritulians, and oh, here is not one of them that has a slift of resentment to throw avainst you; on the contrary. They, feel so beautifully builted in the truth of their own glorous 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 G will have spoken, good concerning this Modern Israel. Spiritulian, how I love the name, although it was given to the brethren as an opprobrious ep-thet at first; but Wey had the good sense to admyt it. Spiritualism is a heme for anomostic to the sense to

ithei at first; but They had the good sense to admy ti. Spiritualism is a theme for appropriate invest-igation, 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 be. Why, my friends God Almiguity is its Grand High/Priest! The uni-verse is it\_acuthgra1, the human hear is its alary, and the burnan family its beneficiaries. What good has Spiritualism done? Why, God bless thee, brother, what good has it not flone? I might speak three hundred and sixty for each the enough, three hundred and sixty for each the glory that is comprehended in the estimation the angel world in the one word of Spiritual t is comprehended in the world in the one word

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 mploity with forms and ceremonies. It believes that forms and ceremonies constitute the scaf-folding that human ignorance has built up and around the soul, and that when the soul is free, this scaffolding must fail away, and the robbish of the past, and the soul will then stand forth in its own beauty and dignity. Spirituslism has endefvored to inculate an unuality with the shought that, she needs an gilded temple, that shought that, she needs an glided temple, that shought that, she needs an glided temple, that shought that, she needs an glided temple, that and core her devoluo; that she needs no holdsy, no holy ascament; but that, on the contrary, all that he does need, is, honest, carnest, ardent wan and women, who will seek for the truth as or carpeted aigle with which and in which to enforce her devoluo; it that she need no holiday, no holy sacrament; but that, on the contrary, all that the 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 pri-mulgation. Spiritualian, my friends, is a child of God, and the iriend of mat. As as ald by another "My flower has no thorns, its inney has no cloy to it," it renders all places holy.-the fireside becomes a holy and joyons temple, and flowers, fields and forests, groce its cathe-dral. It consecrates ull useful work.-the sound JUNE 12, 1869.

of the woodman's axe is as sacred as the singing and praying and the music of the chanting or-gan. It consecrates all pursuits,—the plowman becomes a prices and the mechanic offers accept-able sacrifice. Sunday is as Monday, all days and times are alite 'holy, all are God's. God is truth, and all is good. Then, my brother and "sister Spiritualist is them traduce your faith as they away, let them estracies you as they may. How beautiful on ny our feel, then, with there consoling and soul sustaining thoughts. You can reploice in the glory and grandword file past, the present and the fature, that have grown and are growing up out of your glorious pullos-onby.

## Voices from The Leople.

 Woltes
 grom
 Out of the By An Indian spirit

 Remarkable Cure By An Indian spirit
 S. S. JONES:--Allow me to congratulate you yoo yoor success in publishing such an excellent Spiritual Weekly as the JOURNAL. Nearly every number seems to be an improvement upon the one preceding it.

 Enclosed you find \$ 6,00 for twelve "trial subscriptors," I would have sent more names here-tofore, had it to to been for my illness. I have been confined to the house, most of the time for the past six months. I have had influention in the eves servely, à large proportioaoit 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 caring of my eyes, after one of our best physicians, as, well as many cures "recommended by those who knew," had all talled, or only agravated the care.

aring of my eyes, after one of our best physi-cians, as, well as many cures "recommended by those who knew," ball all allald, or only ag-aring the case. Not knowing the gidress of any medium en-dowed with the proper powers, I had a lock of my hair cut and mailed to our friend, the excel-lent and highly gifted inspirational testurer. A B whiting of Albion, Mick., requesting him to present it to a proper medium, if he should find unch a person, and ask him to examine my case, and make a prescription for me. It est once took it to br. Rowe, of Albion, who was immodiately controlled by an indian spirit, who gave a full affect or exception, who was immodiately out to br. Rowe, of Albion, who was immodiately controlled by an indian spirit, who gave a full affect or exception, who was immodiately on the prescriptions, two ot them for the eyes, to be applied alternately, and the other for the liver, e.g., which Mr. W. wrote off and sent eyes to be applied alternately, and the first application soon mide. They acted like a charm, giving relief from pain very soon, so that I dept a part of the first night, even, and curing wy so of scremes in about six weeks. The redit of the cure soclearly die'to "spir t tailsm," 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 they inflammation, prescriptions to perform the ture, inflammation, prescriptions to proper in the cures of truth, I remain yours fraterally. J. H. Azunus.

For the Religio-Philesophical Journal. "Keep it Before the People." That Elder Miles Grant did not " say in Dans-

That Elder Miles Grant did not " say in Dans-ville, New York, Wednesday evening, Jan 27th, 1869," " And if I am compelled to follow the Bible, and confine unyself to it, them I may as well close the discussion at once, for I cannot maintain my defoxe from the Bible." I accept Mr. E. V. Wilson's offer to repeat the discussion in Chicago, in July next, on Mon-day, Tuesday, Wednesday, Thurshay and Fri-day ovenings, the 12th, 13th, 14th, 15th and 16th, evening sessions. Terms, resolutions and con-ditions, the same as in Dansville, New York, with the understanding that the expenses shall be mutually borno, and that each shall have the privilege of explaning all terms used in the discussion.

discussion. If agreable to Mr. Wilson, I should like to be-gin 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 unanimously adopted: Restart:

Resolved: That we regard our worthly Brother N. B. Starr, as one of the most reliable and gift-ed mediums of this sge. That we believe the pletures produced by him are the productions

pictures produced by him are the productions of departed human spirits. Resolved: That we know that many of those pictures, are portaits of deceased persons, who never in their earth life, hal a photograph or other likeness taken, and yet were instantly rec-ognized by scores of persons who are not spir-itualist, and who did not know of the circum-stances of theirs production. Resolved: That a copy of the resolutions be for-warded to the Benner of Light, the Present Age, and The RELIAND PHILOSOPHICAL JOURNAL, for publication.

for n

## John L. Newell, Pres. James H, White, Secy.

## To The Executive Committee

To The Excentive Committee. BROTHER JONES: -- Please give the following a place in the JONESSI: -- The friends of Spirit-ualism in 'Havaca, believing it to be for the good of the cause, to have the State Convention convene at some central place in the S tate, not oply extend an invitation, bat we ask that the Poorth Annual Convention of our State Organi-zation, be held at Havana. The friends there have made all necessary arrangements for the accommodution of all delegates, speakers and mediums, and have made arrangements for s re-duction of railroad fair on the P. P.& Jackson-ville RR. connecting Peoria and Jacksonville.

ville R.B. connecting Peoria and Jacksonville. "JAMES BOOGS SECY,

Bridgeport, Connecticut, has received an der from the Spanish Government for the anufacture of 10,000,000 metalic cartridges.

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

ognized. 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; any pers to be about twenty years of age." The gentleman in the audience asked for the name.

The geniteman in the audience asket for the rand. "William Hamilton, he says," you ought to to know me, Mr. Baker." Mr. Baker recognized the spirit, and asked if there was any fariher communication. "Yes; mather grieves much. Tell her I am happy but should be happier if she dha't grieve so much. Tell her I am not with Jesus; but I am happy because I am with her." This spirit was recognized by another person in the andience.

A TRIO OF FAMILY SPIRITS.

Three spirits were next described near a gen-tleman. One, syoung lady who gave her name as Maggier, one, a young man who gave her mane and howard. Margue held a small child, an infant, in her arms whose name she said was L'zzie. They claimed to be the brether, sister and niece of the gentleman, who acknowleged the relation.

## THE SPIRIT OF AN ARMY COLONEL.

THE SPIRT 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 cain whickers. "It gives his name as Alexander Willis. No; he says that is not his name, but yours; his hame is Key. This spirit has been in the spirit world but a short time." He was as Colonci in the army." This was the fact. The person in the andi-ence was the well known Mc.Willis,apd an inti-mate personal friend of the latt Judge Key.

AN OLD SCHOOLMASTER'S GR

AN OLD SCHOOLMATTER'S GHOST. "Here the medium said: "The spirit of an old gentleman comes forward to the stage and says-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 gay. He sixy he once faught school in Penn-sylvania, but was of late years, in Cincinnal; and gives his name as Adam Hornung. Does any one recognize him? (Sveral did.) He says at the time he died he was President of the German Protestant Asylum." (This was car-iect.)

## A DEAD THEATRICAL MANAGER

A DEAD THEATHICAL MANAGER. A tail gentleman was standing near the door of the hail, when 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 Doc-tor 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 A BIGH OLD STREET FURNISHES A SENATION. The spirit of an old gentleman, described as full-faced with gray bair, gave the name of Bidsh 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 hin I am proud of him."— "The spirit says" continued the medium, " that Bush, san Legizig" which is a lat. "Bush" Jis the name of Mr. Bushrod Foley, who is in Lep-zie, studying music.

he name of Mr. Bushod Foley, who is in Letp-ig studying music. There are many other curious cases in which the spirits were not only discribed so as to be mown to friends in the audeence, but test in-idents in their lifetime staffs, which were ac-nowleged to be correct. The source lasted an nour, not at its close Miss Keyser came out of he trance state almost immutately. If it be all rue, cut bobo 2

## eccedings of the Iowa Spiritual Conven-tion.

tion. Agreeably to the call of the Executive Commit-tee of the Iow's State Spiritual Association, dele-gates met in the Good Templer's Hall, in Dé-sicines, Iowa, on Saturday, May 22nd, 1860. Convention called to order by President Davis. Mrs. Mary Aylesworth and Peter Hammon were chected Vice Presidents, pro tem. Edvin Cate, Peter Hammon, and Mrs. L. M. Da-vis, were appointed as a bainess Cummittee. The Secretary was requested to read the Coasti-tation,--the ne do adoptes at the first Convention has October.

ch discussion, the following resolutio

re passed : WITHINAS : There is a lawful and licensed traffic Hypor, in the State of lowa, out of which grows ic-initiating an uncalculable amount of or ime and dis-e, attended with the squandering, annually, of propios of \$53,000,000, together with a waske of objective industry of double that amount, and WITHINAS. There are in a like city of Des Moine, and Inthis ruin, therefore,

RESOLVED: That we, the Spiritualists of Iowa a Convention assembled, take this method of ex-ressing our hearty co-operation with the efforts ow heing much to id Des Mones, and the entire tate of these legal nulsances.

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 departument of life,--educational, mechanical, or anything else.

RESOLVED : That we limit the speakers to ten

Conveption called to order by the vice president. After a few general remarks, the following re-ations were passed :

Initions were passed : Rice Scamin Rec of the Ion Styr her has a sociation, Rice Scamin Rec of the Ion Styr her hera Association, program was, so as to enable him to travel at bails re, as the minister of the "gospet" do, and he ommissioned as a Siste Missionery of said Asso-sition, and administers of the "gospet" do, and he ommissioned as a Siste Missionery of said Asso-sition, and administer or the "gospet" do, and he ommissioned may rightfully do, etyling sole-hat such Missionery may rightfully do, etyling sole-hat such Missionery to said Committee, end and to the Treesery of said Association and administer of the to the Treesery of said Association and administer of the sole of the by one collections that he may make a such, for his expenses and compensation, which collections he shall altichally report to said Gozmittee, sfid pay into the Treasary of said Association any excess of collections over expenses and \$40,00 per month. Resouver: That the Executive Committee be instructed to emerge Mrs Adole L. Ballon, or some other lady learners, and Missionary, to the extent of the gape of there, and such as Gab be treas that are be obtained by the stat in best terms that can be obtained by the stat of the determent most expedient. A general conference

not expedient. A general conference was now had which pro-uced a harmonizing influence overall. Mrs. Addle L. Ballou, of St. Pail, Minnesota, as called to the stand and a polyto for a few mo-nents with soal cheering effect. Mrs. Patterson, of Des Moines, next took the tand, and spoke upon the "Goodness of God."

Music. Adjourned.

SUNDAY MORNING SESS

Convention called to order by Presid Another general conference was now bich the following resolutions were su the Convention and adopted : had, after

1-

views on vital points of religio should truly be set before the creed for the fature, but as our ent, and until a better is proven RESOLVED : That we believe the truest revelation of God to his children, is the revelation of today and not of yesterday : that the relationship exist-ing between the Father and his children which al-low revealings, is general and not confined to Isaiah, Paul and a few others of their age.

2 That this age has a better government, better anchinery, better humanity and a better religion han any previous age.

That these improvements grew on mree of thought, the Bible invariably quoted against the reform. That we have no war with the Bible but only man's determination to fetter thought and cf-by forcing us to take it as plenary and author-

11.5. That we find but few, if any book, so of tradictors and opposite in its presentation of transfisher the second second and the second second

want that usenayed the Chandran monarch, etc. 7. That there is not, nor can there be a viewflows atomement for any one; it would be inhuman to ask, mjust in God or man to take it, immoral to teach it; that no one can or should escape the bit-ter fruits ot any violations of any law of our be-ing, physical or mental.

8. That will measure in a second s

Which is the helt, aike tor all of Goal schulers. 9 That we hold ourselves, infract, and in theory stated, responsible to any injured party, for re-dress, to the full extent of the wroug done; that here there can be no bankrupt law, no vicarious indulgence, no bought atonement, no jamping of accounts, no washing old or blotting over with ceremony or pretended charly.

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. Invocation by Mrs. Patterson. Lecture by Mrs. Addle L. Ballou. She spoke for a fail hour with great fervor,-discourse which will live in the minds of her bearers through life. Music. Adjourned.

EVENING SESSION. Convention called to order by the President. Exercises Music. Exercises opened by Mrs. Patterson reading a lown, o utilited, " Eternal Justice." Lecture be M.

vocation. ecture by Mrs. Ballou, after which the follow-resolutions were passed :

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

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

RESOLVED: That we, the delegates to this Con-vention, tender our sincere thanks to the people and irrends of Des Moines, for the kindness they have shown us.

and rivends of Dex Moines, for the kindness they have shown us. RESOLVED: That we thank Mr. O. C. Bates, of the NORTHERN YINNEATON, for the likerality he has shown in wishing to publish the proceedings of this Convention, and that the Sceretary he re-quested to for ward a copy of the same to him. RESOLVED: That the proceedings of this Con-rention also be published in the BANYER or Loury and RELIGIO-FILLOSOPHICAL JOURNAL. A communication from Volney, Allamakee coun-ty was read and they ame was mored to be record-ed in the minates of the Convention. Adopt ed. Moile: Adjurpel: Thus, for the second time, have the Spiritualists of low and the dissemination of truth. May the abidding angles of truth and harmony even be with them.

II. C. O'BLEXNESS, Secretary

Below is a true report of the receipts of E.Spragae, State Lecturer, for three months, ending May 15th, 1869. 

Warren county	
Liberty Center	
Redfield	
Exira	
Garlan,	
St. Johns,	
Brooklyn,	
Contraction of the second second	
Expenses,	\$38,10.
	W. W. SKINNER, Treasurer.
ANTER AREA STORE	Reading and the second s
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

of a mojestic-statue of Queen Victoria for the city of Montreal-the casting of which has just been completed: "The colessal figure, which is ten feet high, independent of pedesal, has been cast in Flor-entine broaze metal, the proportions of which are, copper forty five; the yellow brass, fifty; itin four, and antimony, one. The effect of his mixture is a rosy tinged yellow metal, capable of taking a brilliant polish, and appraching when policity of alter. The servet and commanding position, crowned and elofted in a classic manner. Here, the first countenance is a fine representation of the typical English woman is ale bears in her hand a wreath of oak-leaves and acoras. Yery great difficulty was experienced in forming this patt of the mould, owner to the intricacy of the foltace and complication in the mould which it ensuited; but, by the dint of skill and prever-ance, the mould was formed so as allow the figure to be cast in one piece. From the pres-ent stage, the statue will proceed to compli ton, under the immediate superintendence of Mr. Wood. However skillight the md i may have been formed, the chiefers 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 humplest home that the world can show. Use them, and especially around the firedide circle- They are jewels beyond price; and more preclous to heal the wounded heart, and make the weighed down spirit glad, than all the other blessings the world can give.

LET Miss Ida Lewis, the Newport heroine, has received a allver medial and a check for \$100, from the Life Baying Benerolent Society of New York. A very bandsome fetter from the President, Royal Phelps, accompanied the gift.

## Philadelphia Department

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

RELIGIO-PHILOSOPHICAL JOURNAL.

Subscriptions will be received, and papers may be obtain, rd at wholesale or rotail, at 614 Race street, Philadolphia.

Superpitons will be rescired, as fivers my to shide, ed at whethe or rotati, at Gilkars street, Philadelphia. Human life is not measured by the movements of the hand apon the diat plate of time, nor Sy the swift rolling sands through lis ever moving hour-glass. That life which expresses liself in deeds of goodness and love, and is ever plucking fresh flow-ers from immortal bowers, and scattering them along the pathway of earth, is fail and rounded out, though the year may be few. Our young brother who has just entered upon the verge of manhood, has left a sweet and bleves and hour bowers of the start and the start of these. It was the sourt of the start of these. It was the sourt of the start of these. It was the sourt of the start of these. It was the sourt of the start of these is the was the sourt of the start of these. It was the sourt of the start of these of mediumsite powers very easily in life. It is mother was one of the garilet mediums we had in Philadelphia. He was one of the start of the sourt was one of the time of his removal from our midat, was an active and efficient mem-ber, having thied several off society, he was much respected, and his removal will leave a blank which will long be fett. In his own family, the world may never calculate the loss, nor know the sweet and beautiful choise, nor know the sweet and beautiful choise, nor know the sweet and beautiful choise parents in the continued and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved and scaling evidence of the presente of their loved pre-bet ween.

one, whose visits, though angel, are not for or far between. Brother, thy momory is precious to us, and we know thou wilt fest in peace, not is the cold graves, but in the companionship-of the loval ones whom thou hast met on that tright shore beyond the viel, and while we treasure up the recollection of thy pare life, so full of noble deeds and self-sacri-ficing acts, we would not call thee back, but only ask thee, brother, to help us to be so three and so worthy, that when our summons comes to join the innamerable caravait their moves beyond the silent river, we, too, may be as thou wert, ready to re-ceive the blessed words, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make they rater over many."

Communication From A.G. Chase, Late of Philadelphia, Through B, T. Child, N. D.

Communication prom Arts. Thus, State of Philadelphis, Through 11: 7. Child, N. D. Among the blessed privileges which we as S, drit-ualists realize, not the least is the fact, that we can return with much more facility to our carthyly frienda, 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 bindssout to soul, when I walked the earth. Now with clearer vision, I see all my carthyl friends, and I know that is the trace bond that holds us lovingly together. This deeper soult-sidon brings with its change. There are those with whom I hasociated xery little, whom it now meet with stronger attraction soul-wise, than some with whom I has been much more tamiliar. I have visited mary 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 hasting; that all that is trae; all that is desirable of friendship and communion, helong alone to the sourth's children, droo off, and we are glad to know that hey are useless, and the soul, asserting its supremary, sfands torth "a thing of beauty, whenk is a jus forcere."

superimacy, stands torth "a thing of beauty, which is a joy forever.". The memory of my last days in the form, is rath-er indivinet. You have beard it said, that I suf-fered 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 brautiful shore, before I knew that I had left the form, a darling sister who had passed to this life before I knew here, lasped up thands in love and gave me a cup of cold water, sparkling like neetar, and cooling up ynerhed lips. They led me away quictly, and It was only when I goed upon the earthly form and saw my friends weeping around It, that I realized the change which had come over me. Oh, bor I was disappointed. Life on earth had may attractions to me; there were many loved and loving friends, who hed me firmly to earth, or the said of sadness came over me as I thought of these; of the many undisked plans that were thus suddefity cut off, and expecially, of my own day mother, so frail, and fixeding so much sympatity, but it was only a shade, for inst-mother, with a smilling face, looked from any now pres-trate form, sud-saw ms f stood a spike beade here and be blessed God that he had given her such a son.

her, and she blessed God that he had given her such a son... Then, too, I knew that I should be her compan-ion and support still. I targed to my brothers and slaters in the form and my delires were that I might comfort and-strengthen themia all that was good and true and noble, and as I looked to my earthly friends, I re-joleed that I was in a condition to bless them. In this becautiful empensation, I was satisfied, and voices of avectest mass it chrile in my car with the words, "I lie doeth all things well." It is hard to restrain the impairs of a new-born spirit, and yet it is very important to be cain and serene, in order that we may realize the changes which so switch ypass before us in these new expe-riences.

series, la order that we may realize the changes which as avrilty mass before us in these new expe-tences. I found myself frequently drawn dato sympathy mored by my sudden and unexpected departure from their visible presence, and it required condu-erable effort on the part of my friends here for keep me from coming under inducences thit would have restanded my progress and, prevented use, rand a stored beide my dear mother, and listened through her organism to the words of consolations and hope that were uttered there, and I would return sincere thanks, not only for the words spoken, bid for that her organism to the words of consolations and hope thanks, not only for the words spoken, bid for that her organism to the words of consolations and hope thanks, not only for the words spoken, bid for that her the spatient there, and I would return sincere thanks, not only for the words spoken, bid for that her the spatient was so fredby given to our family abd which was as avect incense to my pigit. 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 by the presence of lowing and congenial spirite. They came around me, and breathed a quiet and holy calm inpom my spirit, and while genite imper-yre amound my brow, and the balmy air was redo-

lent with the aroma of flowers, I rested, oh! so sweetly, and strength came to me! Earth's children have felt something of The How often does the presence of lovid firends re-more the weariness that beems almost intolerable, but there are those, whose presence is a weariness unto the sold. I had never realized this to such an extent as I now did. In this calm repose the panorama of my past lifoe moved before me. I saw that I had left many golden oportunities unimproved, and de-termined that I would be more laithful in the fu-ture.

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ey, Mass. wwo, Juneau Co., Wis. w. N. Y., care W. B. Hatch Inspirational speaker, 130

I lived over the joyons scenes of my life as reall, I lived over the Joyofts scenes of my life as reall, ty. Then there came a time when I needed the other misns of rest, which is the practical one of work. Working out naturally and spontane-ously, the interior feeliogs of the soul. The most satisfactory rest comes in this direction, through the attainment of our desires, and the accomplish-ment of our officets. My strongest wish at this time was to visit my earth friends, and help them in their good resolu-tions.

carth friends, and help them in their good resolu-tions. I saw many of them a traggling with temptation-of which the world knew nothing, and 1 said, iet me go and help these; and 1 have been carnesity latoring in this direction, and some have been conscious on my presence and influence, while oth-ers, 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.

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12 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 munister."

## SPEAKERS' REGISTER.

FORMED GATGINGST STATY VER. FORMULT DEATGINGST STATY VER. To be useful, this list should be reliable. It therefore to-horves Lectures to proingity notify us of changeswinester they secur. This column is intended for Lectures andy, and ut is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, having particulars to be sarded by special correspondence with the individuals. J. Melues Allien will Lecture in Terre lagger, Iod., six months, from May Ist. Address bes 20. Harrison Augier, Calamus, Cinton, Co., Iowa. C. Fanite Allyn, Stonchair, Mass. Mrs. N. K. Anderson, traces speaker, Delton, Wis. Mrs. M. K. Anderson, traces speaker, Taunton, Mass., F. 0, for 43.

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42" All letters and communications should be to S. S. Jones, 192 South Clark street, Chicag

The Pen is mightles the the Sword."

## SENSATION IN PLANTS, ANDIALS AND MAN. -

In a former article, we alloled to the extreme sensitiveness of battere as manifested in various plants. The Sensitive Plant will pemble with fear, as it were, when ever touched, or the ground around it is jarred. It acts as if atruck by lightning whenever ruledly touried by the ever calitivated in a soil not adapted to receive its offspring—lis seek, will loosen itself, by disengaging thri after abril, andi -ady one re-mains, and when a favorable gale occurs, it will take passage theron, and will naver stop on its corres until it finds a soil adapted to the wafts of its seeds. The Resurrection Pathing stop and you at Arab to a Mr. Deck exhibits its wonder; ful intuitive intelligence—for what else can you, call it—by unfolding its bosom 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 em-planed prostess. He, of course, ascribed there to maryeloas powers. In a former article, we alluded to the extra

by an Arab growing on the occas as the tra-palmed priestess. He, of course, ascribed there-to maryelous powers. We can scarcely appreciate the extreme sen-sitiveness of nature until we have turned our attention in that direction, and witnessed the wonderful *intelligenes* that seems to be manifest-ed in various plants. In plants, even, we wit-ness some remarkable manifestations of inher-ent powers. They seem to possess a sout that responds to the action of humanity in various wave. In the action of the Sensitive Plant, we ways. In the action of the Sensitive Plant, we seem to see a manifestation of the keenest sens-bilities, for no scorer touched than it shrinks within itself, evidently feeling the deleterious effects of a contact with rule mun. The human soult-the soul of the sensitive-feels no easier the influence that surrounds it, than the Sensi-tive Plant tive Plant.

soul-the soul of the sensitive-fields no easier the influence that surrounds it, than the Sensi-tive Plant. Sensation as manifested in animals, is readily understood; for in them we see a network system with its nerve-centres, batteries; but in plants with its nerves until it fields a place adapted bidding of his master, will disclose a beautifn bidding on in plact, at the bidding of his master, has no end. We take a sensation is arounceurent, and can have used meanifers in disclose a bid based based and monstration. Very true; put his better to believe nothing; to deny solubing, than to believe an error or deny so whall only reason from themaniferstations of this probabing, letting the reaster carefully meight exist whill have declared that in the water we drink, and animals moving a troud us, en-tant his his purgou. The microscope reveals the astomating fact, have breathe, and food we est, was animal life, as that a submitted in mean en animation, who yould have declared that in the water we drink, have breathe, and food we est, was animal life, as that a submitted in mean en animation, who yould have de

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 exthere are 100,000 active animals. Take for ex-ample, the anoxbs, which to all appearance is a lifeless mass, yet 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

ce? At one time in the imenced with man and see of the world, it commenced with man and animals, visible to the naked eye. The micro-scope, however, revealed the fact that myrinds of animals exist around us invisible to the naked eye, and now we have convincing proof that the anacha, though possessing no eyes, stomach limbs or zervous system, yet it moves and seems to manifest a certain degree of intelli-gence. The day is not far distant, when animal 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 abstrume in its nature, and in regard to which all conjec-ture must be mixed up with a certain degree of 'doubt'? Many things, of course. Way not as age of the world, it come

cribe to all things life? If Gvd is infinite, where is there a nook or extract where he can-not be found? Dery taged infinity, separate lim from the myriads of worlds that digat through space, place lim on a throne in some quiet remote corner, and then you can, if you wish separate life from the various *icanimstic* (v) objects that surround us. But so long as you al-init life 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 mani-fectations of sensation in many things. You can not feel, the pain in your neighbor's tooth You have no outward evidence that man is ea-dowed with though, any more than the stone or cloid of earth. You never felt the pain of your neighbor; you never, saw within his brain a single thought. single thought.

neighbor; you never asw within his brain a single thought. As Get 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. Heng infinite,—and embracing all phings,—by no process can you separate man, animals, or anything else from him. The various orthodox churches reason to little effest 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 wor-ship, 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 ap-pear, of course, as if God were the architect, and man the object upon which he exercised his shill. Now we wonder really if such were the case. First, he was, according to Mr. Or-thodoxy, made out of the dust of the earth as god 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, enter-tain a different idea in regard to the creation of man and woman. Matter is clerand,—not one particle of it can be annihilated. If matter al-ways existed, and we presume no one would dare assume to the contrary—why no scenastion, that main and woman. Junker is certain, ----tot one particle of it can be annihilated. If matter al-ways existed, and we presume no one would dare assume to the contrary—why not sensation, that seems incorporated with it ? It one has existed throughout all time, the other has also. Man has the sense of feeling through the instrument-ality of the nervous system, and the nerve cen-tres, or batteries, as we term them. Sever the jumbar 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 there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than you would be aware of the feelings there, than the aways exist with it.

## THE UNPOPULARITY OF MEDIUMS

The isolated condition of mediums, socially considered, is no less a remarkable lact, than an evidence of the gross injustice ignorantly inflict-ed upon tisses bearers of truth from angelic abodies to mundane beings. It is a fact too well stated by history to need more than a mere mention, that the world's striors, from Scientes to ting days of Jesus, and from Jesus to H. M. Fay, and handreds of other modern mediums, have had to suffer the score and contempt of 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 philosophic—" 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 influ-ences and conditions—that they were, in a fibble way of specking, chosen and anoinetic of God, a orthe Spirit, they would evidently have compas-sion, and the world would be greatly the fecture by it. Bat the doctine of free agency, which son, 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 carse the world, --aver being as a stambling block in the way of prog-ress.

ress. And if Jesus suilered 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 fol-lows 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 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--in ides belonging to the an-cient systems of heather mythology. To Soiritualists, these remarks ought to be

cent systems of heathen mythology. To Spiritualists, these remarks ought to be considered uncalled for and unnecessary. But so spinful 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 one appropriate the subject of me-diumship,—lis cause and the influences that di-to a progressive reformers, should most exru-sult and prayerfully consider the subject of me-diumship,—lis cause and the influences that di-to a progressive reformers, should most exru-sult is a fact well attested from angel sources that the person can become a medium for the simple are not the positive or controlling power. Hence the prevalent idea, even among many Spiritual-ing its upardonably weak and erroneous, and has not unfrequently resulted in receiving many very foolish and contradictory communications are pleasing; popular and not in contradicion to tem bourde do contradictory communications to tem bourde do not and custom. This weakness in mankind to bow it the spirits should give only such communications to tem bourde notions and custom. This weakness in mankind to bow it the spirits of the guilands have not outgrown. This weakness in analytic the a weak-ness which Spiritualists have not outgrown.

this fiend and foe to goodness and progression. In his "Present Age and Inner-Life," and in his new work "Spirit Mysteries Explained," page 105, may be read the following: "Be watchful, on Americans, lest ye become worshipers at the shrine of St. Unstom: This saint is the fae of all trae matheoid and nation-ality."

RELIGIO-PHILOSOPHCAL JOURNAL.

workspeer at the fact of all true matchood and names ality." Mediums are, troublie necessity of main's be-ing a progressive being, increaserily innovators, the bearers of truths criteriated to advance the mind in love, charity, freedom and good will towards God and all lis works. Hence they are ever at antipodes with his Statistic popular custom. For no source does one medium or worker demonstrate one truth, and it becomes a facelines, than another is developed : and thus the work of progression is errifed upward and onward through a continued series of ngita-tions, and as a very initial sequence, the luno-vators, mediums, have ever suffered negled, wators down death ; and we cannot nonceive vators, 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 Christ school should rise above such prejudices, by learning of the causes rather, than studying the effect, which is all that can be known by merely ob serving the medit

That many bright examples have been devel-oped by and through the agencies of Spiritual-That many bright examples have been devel-oped by and through the agencies of Spiritual-ism, we are happy to be able to chronicle, as well as that our hopp is that more study and more patience and charity be exercised towards all mediums; for<sub>3</sub> of ra as we know, not a single radical medium has any popularity among Spirit-ualists, save with the few exceptions that now and then arise, who are to the light of progress, what stars are ton dark and cloudy night; there-fore even those who profess sympathy for medi-ums even, may find room to cherish more.

### RELIGIOUS INSANITY.

rection. The New York World publishes an interest The New York World publishes an interest-ing account of a case of religious aberration ex-tending to an eatire 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 spirituilie's, we should at those have beard 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 Jersey, a little over a year ago, and threw the country into such a wonderfull blaze of excitement. But as this

that occurred at Newark, New Jersey, 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 creeks, nothing but a mere mention is made of the frightful and shocking circumstan-ces 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 sge, two younger some and 'woo infant children. They were of the low-down white class, ignorant and very poor,but previous to their aberration they were remarkably quelt, industrious, religious and affectionate as a family. Last August, their religious feelings were greatly aroused at a pro-tracted unpeting, where, " for nine slavs and ugitys, fr.n.O. X. to 10 r. x., preaching was kept up by three ministers, with brief inter-ruptions for acals." As the result of the excite-ment tilus 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 daughter, Sally, at length believed herself to be " the true God," and at times regarded her sister Polly as a per-son to be " secrified." The mother soon con-ceived that Sally was the deril, and ordered her husband and sons to shoch her, which they did, and burned her body. For this they were arrest-el and committed to the County Jail, where, being all confined in the same " eage," the two sons strangled their mother, "apparently under the full influence of the kindred delusion that she had bwitched them. During their trial they appeared too demented to entertain the least sense of remorse or regret, and when ac-quitted on the ground of insanity they received the verdict with idiotic indifference.

AFTER LIFE, OR DISEMBODIED MAN. AFTER LIFE, OR DISEMBODIED MAN, By Dr. B. P. Randolph, is a work of thrilling, interest, and should be in the hands of every Spirithalist. Dr. Randolph is one of those pleasing fascinating writers, whose sentiments gleam with beauty, in foreshadowing the Loca-tion, Topography and Scenery of the Supprnal 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.

535 Every sin buys pleasure at the price of

PLANCHETTE. Some months ago in consequence of the mar-relows certificates in a "scientife" Journal and the papers, we boggit one and gave it, a fur-trial. We have made every endeavor to find-a-person under whose manipulation it would per-form the auties ascribed to it, but without suc-cess; mediums and non-mediums showed the same result. The instrument writes is no other way than a pen writes; that is, by the force of human mucies. It is from that from the ex-treme case with which it moves on its rollers, for person index of the pressure, the penell at the other end will show it by a corresponding rigzing mark. This is dome unconsciously, and we do not deny that an imginative mind may be so far uncoucless of its own doings, so to fancy that the hand remains passive, while writing intelligible works and sentences. But would not these we write with it there is a volition, at least encagth to give a direction to the muscles, ond the same has evidently been true in the case of all whom we have secure. PLANCHETTE.

mount of visible movement — Ascrista Baptist Tasse who are determined not to be convinc-ed of the issueficit traths of Spiritualism, are generally very weak-in their argument against it; and, not being willing to ascribe the wonder-fal 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 asything todo with the plaenomena. But it is strange, zerv much so indeed how

But it is strange, yery much so indeed, how the imagination can indite poetry, write the the names of decoased persons, strangers to the mediums, give tests of spirit presence in a vari-ety of ways, as well as prescribe for the sick,

the names of decased persons, strangers to the mediums, give tests of spirit presence in a vari-ety 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 un-conscious action of the mindia; certainly entitled to no credit, and only reflects the wonderful weakness of those who entertain this reason as a last resort. Te-does not follow that mediums for other manifestations, will find Planchette moving un-der beir hands, but far more frequently under the hands of those who never had serie experi-ince in Spiritualism, and hence it is, that Plan-chette has become such a dangerous "Toy" in Orthodax Society, and more especially so, since it is known that mediums exist amongst all class-is of people, from the self righteous Qrthodox, up to the inspired Spiritualists. There is hard-by a family but one or more of the members thereof, is sufficiently mediumistic to enable the spirits to control Planchette and write there with some wonderfol truths. Thas: "God mores in a myterious way, His wonders to nerform "

"God moves in a mysterious way, His wonders to perform," and the Rev. Editor will find ere long that his 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 up-on these who have been looked up to for wire counsel in all matters of faith; and thus disinte-gration goes on, and the bonds severed which bind so many in the most abject slavery to creeds and dogmas. So go on, Brother, and ex-ptess your opinions often and freely,—true it is land to kick against the pricks, but suffering mats be endured that the peoplemay be liberate! and it is meet that blood should flow from the beels of such as you. eeels of such as you. Planchette is for sale at this offlie, and with a

full knowledge of its man ommend it to the people. ny vir:

CHARLES II. READ, We are in receipt of the Waterbury Daily American, as Connection paper, containing a re-port, professing to have detected the reputed me-dium, Read, as an impostor. We place but little confidênce in the report, and yet we know noth-ing except by report, of Mr. Read or his medi-umship. The Daily American says: Contendence warrant was obtained, and

umfifty. The Daily American says: "Subsequently's warrant was obtained, at Sheriff Blackele much timeself manifest and p the swindler into confinement, where he still r mains, unless his prift friends have set him. liberty. It would be an excellent opportuni for them to excrt their power, for if they or witted Blackelee it would be a big feather their spiritual caps-so to speak. This case w probably come before Judge Gillette this more ing, and the spirits will have a chance to tes ify.

Mark you, the editor of a paper called Daily American, in the last half of the nineleenth cen-tury, seems to enjoy the imprisonment of medi-American, in the last half of the ninelevant of a paper called *Dilly* American, in the last half of the ninelevant car-tury, secus to enjy the imprisonment of medi-tums, and with as much cant as was often mani-fested by his ancestag, 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 re-ligion, secus to think that the medium is bound to remain in prison unless released by his spirit friends. Perhaps the follor of that paper may recollect a similar case of the satue Jews, calling upon a celebrated medium, then of doubful moral character, to come down from the cross to which he was nalled, wisely wagging their little knowing heads, saying, "others be could save" but not himself."

## A NEW PROPOSITION.

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JUNE 12, 1869.

cente. Will our friends be so kind as to make another effort to circulate the JOUREAN, on these most lib-eral terns, thereby aiding in disceminating widely, the principles of the spiritual philosophy ! We return our most heart-felt thanks to those who have aiready done much for us.

newal for the second three months also, for fifth

## DELINQUENTS.

DELINGTRNTS. Delinquents must expects to be prompted ev-ery week, muil they remit what is justly our due from them for the JOUINAL. We are mak-ing great sacrifices every week to give our tread-ers an acceptable paper. To do that, we must have the money that justif belongs to us. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOUINAL. Those who are not in arrears will parlon us, when we assure them that this article is not intended for them?

## TRIAL NUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty conternal 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 JOCREAT, for six weeks for twenty-five cents.

## BANNER OF LIGHT ILLUSTRATED -- A NEW FEATURE.

BANNER OF LIGHT ILLUSTRATED-A NEW FRATURE. We see by their last bumber, 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 por-trayed, so virilly and accurately to the mind as "fac-similes" of the scenes desiribed by engrav-logs representing actual occurrates. These pictor-lal illustrations are to appear in every number of the BANNER for several months, accompanied by interesting matter, descriptive of the spiritual man-ifestations in times past, similar to those witnessed to-day in our middt. Success to our enterprising arothers.

where the set of the s

13 Virtue ever rewards the possessor.

## "Titerary Botices.

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

literary taste and ability. "The Radical" for June contains a large number of interesting articles, all of which will richly com-pensate those who may read them. The articles on "Woman Suffrage," "Mauna from Heaven," and the "Piety of Panthelson," are about 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 heltenspols, Indiana, comes to hand, profusely linustrated, and thongh we are no pract-al farmer, we judge-that it is just the thing for those who are illing the soil.

## Personal and Bocal.

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 Jecture 'till further address.

otice. A. E. Carpenter lectured at Rockbottem, Iase, Sunday, June 6th. Dr. A. B. Child lectured at South Royalston, Maxa S.

Vt., last Sunday.

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

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 lay.

### Amusements.

The present week is the last one of the regu-Isr season at Croshy's Opera House. "Ixion,or the Man at the Wheel," interspersed with parts of "The Field of the Cloth of Gold," will be

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, éntitled "The Forty Thieres;" which has for months been so popu-lar in New York.

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

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 facil ities which he en-jors, giving sham greater advantages than when he played it at Col-Wood's Museum. The scen-ery is splendid and tha, cast is very strong r all of which will conspire togive its second appear-ance in this city along run. At Wood's Museum, the play for this week has been "Colleen Bawn," concluding with "Family Jara". A series of benefits have been given to a num-for 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 Orimes of the Garden City." Do:Monday, Taesday and Wednesday, June 'th, Bit and bith, Forepaugh's great Comina-tion Show, Menagerie and Circus, under two mammoth pavilions, will give two exhibitions dially-afternoon and examing, at the corners of West Madison and Elizabeth streets. One tick-te scures admission to both exhibitions.

## ""THE ADVENT OF IDEAS." ""THE ADVENT OF IDERS." We have received an excitent, article from J. Fifney on the above subject, accompanied with il-hastrations. We would gladly publish the article, in he will render the same intelligible to the gener-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 con-viction of the persons who broke in the office of the "American Spiritualist," on the 25th of April.,

## CONVENTION.

CONVENTION. The Quarticity meeting of the Society of Spir-tunalitistor Nucies, Olivana Co., Michigan, will be held at the Bartholomew School House, on the Unit and 20th of June next, commencing saturday at 2 o'clock n. M. The speaker oneside is taylia Ann Pearsall. A codial invitation is extended to all lovers of progression. Come, riends, and help us to have a good time. O. W. MURINY. Nunice, May 16th, 1859.

Auniversary Meeting at Sturgis, Michigan. The Spiritualists, Friends of Progress, oh Free Thought and Free Speech, will hold their Annual meeting at Sturgis Mich. on Friday Saturbay and Sturky, the 18th, 19th, and lich., on Frid Sth of June. Alde and di

20th cfJune. Able and distinguished appakers from abroad will be in strendures to oblives the people on that occasion. A gen-eral invitation is given to all to alread this meeting. It is supported that there will be high index and the meeting in this place, and place the supervised of the same support of the super-people and the same strenger in this place. Ample provisions will be made to accommo-date strangers from abroad.

By order of the Co Sturgie, Mich., May 11th, 1860.

Sixth National Convention, or the American Annociation of Spiritualists.

Americation of Spiritumines. To run Scinutivalism of Tun Wonlin 1: The Board of Trustees of the American Association of Spiritumislists have much arrangements for holding the Sixth Annual Meeting at Kremin Hall in the city of Buffalo, State of New York, com-mencing on Tucoday, the thirty-first day of Afgues it ten o'clock in the morning, and continuing in cesion until Thursday, the second day of Septem ser.

scelon until Thursday, the second day of ceptember. We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congraized 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 Couvenition. By direction of the Board of Trustees. HEAVEN 534 Race street, Philadelphia.

## SPECIAL NOTICES.

Hop Yeast Cakes. Window & Co's Hop Yeast Cakearo being as extension! reulased as Mrs. Window's Scotling symp.

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emportant to Ladies. We call the special attention of our lady readers to the absertisements in another column, headed "For Larger Staty" and "Western Lare Arists". Wr. Morgan and Mas William chore article for adv which should be in the posterion of creatify hilly. Second for a creation: A good charge logent to Agente-ast money can be made by these notworks.

Dr. Wm. Clark's Vegetable Syrup, Extros Jonesat. - Ilaving by me a bottle of Dr. Wm. Clark's, Vegetable Syrup, prepared by Sin-Jeans W. Das-forth, and beering that the hundsod of ear milk wemas, had been long confined to his room from the effects of a ful-from a building, which fujerch thirding, ency arguer and a haf inco. Buffring with plains from faiterant temory, I een thim he bottle of the said grap, which directions to have his aide bathed with hot sait and water, by a headby colored wom-an, and to bits party internally. The result of which was, that in ten days, be was out and it his work. [that of a common hadrere].

as, that in ten days, ho was out and at his work. [that of a mmon laborer, manned and the second second second second Ills with, a devoted Catholic, said, "Bho had spont quite difficult of ordering, with no good result; but having illh ingood fighties, she would try this." This same is McCarthy and he lives in this pince, No. 118 rouped 58.

ART M. Layrin France.

## Thiyor's Bed Springs.

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known American man of letters who has given, for the statistic present much step of the subjects treated, will at disoppoint endits expectation. "Planchetter is a fibrough and careful array of the hole subject of well attented phenemena believed to be whitten. Decinates with

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MRS. A. H. ROBINSON, oped trance medium, and may be implicitly r coming from the source they purport to-th reloped trance m Hed upon as

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ST Questions to be answered at our Inner Life seances, should be lacoric, well written, and directed to the editor, when incoursement for the questioner to be present at the same.

### INVOCATION.

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 investiga-tion—hast given us the power to reason from cause fo effect, until by that course weare 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 bear with one another, and realize that the dissimilar in appearance, yet each one of but filling the place Thou hast in Thy wis seen fit to give

Though the hand of time may cast in Tuy wavdow 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 feed Thy presence, and with. Thy presence the as-surance that all is in accordance with Tby will and wisdom. May we look upon our sorrows as the husbandman upon the kernel of grain that has submits to the different changes of nature, that it may bring forth an harvest in the autumn. We would possess a spirit of kindness and love, and he governed by Thy userring wisdom now and through all coming time. We feel that to have for of Thee will bring happiness unto us, as the result of the great permeating and pervading principle, life.

## QUESTIONS AND ANSWERS. Q. We would ask if the universe is full of spirits waiting for bodies in order to become adividualized?

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ever true to its laws. Q. Are there not countless numbers of in-dividualized spirits that never had a material

Giving lized spirits that never had a material control of dividualized spirits that never had a material spirit. As we have mathed to comprehend spirit. As we have the control of the spirit. This you will readily perceive that spirit. Thus you will readily be a spirit. Thus the spirit after being rexed with the shadel to comprehend hy her five that shades the shadel to comprehend hy her five that shades the shadel to comprehend hy her five spiret chersel in the sequirement of that would require to prefect hersel in the sequirement of the shadel to enthrough all time ; and sha will be unable yours to do. For knowledge and wisdom are terral yours from where the spirit will return to the great ocean of spirit for the want of something withs the inter that first perceive that spiret hy for more.

### AMOS COLWELL

Alloy Courte End. I was not born blind, and I do not like to have my eyes shut-[opening the eyes of the medium] Please wait a few moments before you write what I say. I want to feel perfectly you write what I say. I want to feel periectly ratural. [Assuming a natural look and appear-ance] I wish you could take a peep over here on our side, and see the condition of things. My folks do not have the less idea that I can converse in this way. If they had, they would instantly fix things as you have them here. Yee, friende, you would immediately fix your

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

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 whoman said abe 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 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 about, and that her father told her of some things that happend before he did. 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 woek] . When you get it, you will think of your conversation with RELIGIO now in forcing anything upon persons unles they are willing to receive.

If yon 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 repret it if you do, for he gets off some pretty good ideas

Now, Aunt Margaret, I don't want you to feel Now, Annt Margaret, I don't want you to feel bad about what I have said in regard to Ucele Sam. He says that when he gets an opportunity to talk right to you, instead of having it put through the newspaperplew 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 Journxat, he read, "He shall give his angels charge concerning thee." He then said: I am nomore 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 byme. [Please give us a description of him?] He is tall, light complex ioned, with dark atourn hair, bine eyes, full, heavy dark beard, but not quite as dark as his hair. Bound, full eyes, heavy eyebrows, consid-erably atched. [Mr. Jones here entered the room. The spirit heing informed of his connex-ion with the paper, aid.] Sir, I have been looking at your paper. I think it is very com-mendable in you to devote so large a portion of year paper and time to us who have passed on to the higher life. As far as I am concerned:I am very much obligd? to you, and I have no sub at every one that comes here feels the same. It is not always necessary to express what one feels. I think you are doing a worl of opt 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 hodies.— [It is of great importance that people should know more than they have in past ages about the work who is his his his hould always a no longer becoming to you. The laying off of the physical firm in no way impedes the printerest in what is transpiring upon the carther have. [Were you savere before oming here than the showel me this paper, [pointi

you cein, how it is that you control.] External-iy, I know that the body is not mine, but in-ternally it seems to be my own. When I look upon these hands I know that they are not milter-but-up-own feelings tell me that they are mine; that is, they feel as if they were mine. I sub-ty your paper that you term us angels— that 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 poople.] Had I had a paper of the style of the Journant to have read I should have had a better idea of the place I, I should have had a better idea of the place I, we agoing to after deatb. going to after death.

There are a great many here that are so much ficted-sympathetically, I mean-when they rish to converse with their friends, that they

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 de-site comes up, and we are perfectly overpowered by that desire, we then overcome obstacles, and say whatever we leel 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 set the consolation that 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, proju-dices and place-thermelves in a receptive condi-tion to the truths their riends might by long then. I hope to have the pleasure of meeting with you again. Lam happy to know that I presens the power of conversing with persons upon the postession of this organsm. I shall leave her, hoping soon to have an opportunity of convers-ing with you face to face ; then I know that I consistent woll lives about one mile and a half northeast of Syracuse; that is her post-office address. I will send first to her, with the request that be sendsit to the rest of our friends. I have one sister who lives about one mile and a half northeast of Syracuse; that is her post-office address. I will send first to her, with the request that be sendsit to the rest of our friends. In the post-live ait the meet of some other person and place of residence to send the Journsa. 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 pan dhave yoo in relatives who believes in that. [People are point or expond to spiit messages.] I suppose it is not so much prace. [Could you influence your sister to respond to this if her receives it; 1] Not immediately. Diose sibe believe is spiit intercontros?], Not at all. There is not one of my relatives who believes in that. [People are post 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 ro-sport believe that it is true. It would have

### Experience in Spirit Life-From the spiritof Mary Moore.

## J. CURL, M. D. MEDIUM.

J. CURL, M. D. MEDICM.
Dear friends of earth, how rejieel I am to meet you again this beautiful bright morning.
Your atmosphere is very favorable for the in-hajtants of the sphere 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.

nuch that I had never before seen or supposed that existed. So much of my time has been spent since my entrance unto spirit life, on earth infacquiring, a knowledge of the matters and workings of earth life, that I have had but little time for investiga-tion in the spirit world. What a very small part of these heavenly beauties have k yet seen, al-tionable theave have have a un apricit life for many though I have been here in spirit life for many years of your time, yet it appears to me, however, but a few days only. The enchanting scenes, such as delightful and

but a few days only. The enchasting scenes, such as delightful and lovely landscapes, communities of bright and lovely apirits, that I have but recently become-scquainted with, vast regions of this becautiful summer Land, that, until now, I knew naught of, splendid residences, temples, parks, lawns, beautiful dower gardens,—all new and delight. On all sides were new fields for knowledge and re-search, and lovely intelligences, ever rendy to communicate to us new demonstrations of wis-dom. Everything is harmonicus, everything very loyous and natural, we are welcomed corn, dially everywhere, we are not restraided by eti, quette and faise notions of society as you of earth, but we meet and know as we are known. We read orery thought, and they read our in return, consequently we are shoused at sight. We find none cold and formal. A heavenly joy is depicted on every face. None are oid; none-deformed—no, all are in youthful beauty, con-

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 huellect and talent there. In my explosations, 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 Tather, love to man.-all is love,all is harmony; no.envy, no slander, none saying "I am holier than thyu," no difference in religious fiths or opinions, no haupty and big-eted 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 called y thought and desire fils the souls of earth's children, with but few excep-tions.

souls of earth's children, with but few excep-tions. Oh, what a work yet to be done by angels and good philanthropic men and women, before the inhabitants of earth shall be redeemed, disen-thrailed and become what God the Great Fa-ther desires man to be, pure and holy. But the morn has dawned, this sun of rightcosmes has arisen, and in due time, the dwellers of your planet will become colightened 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 real 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 in-cidents of our travels. I, in company with a few congenial companions of our community, started off svisit or rather to explore a distant part of our sphere, to better acquaint ourselves with this heals easier form. In our traveles

started off a visit, or rather to explore a usuant 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 a I have often before informed you that the lan-guage of your carth is so poor and meagre-it in the set of the tastlement a describ-I have often before informed you that the lan-guage of your earth is so poor and meagre, it appears almost like folly to attempt a descrip-tion, 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 franscendent glories. But dear friends." I am ever reach to make

could perfectly understand, and get a perfect and correct side of its franscendent glories. But, dear friends, 1 am ever ready to make the trap, even should I fait. The first place of estraction that particularly drew us, was to a very large and delightful val-ley. 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 bereze, presented a shumering appearance, that was a most lovely and encless variety of flowering vines and shrubs. The grounds were covered with the softest verdure and flower exceedingly fragmant, indeed, the abundance of flowers everywhere filled the atmosphere with the richest aroma, that was exceedingly delightful. Birds of beau title-plomage were filting from branch to brack, warbling their sweetest notes. In the background were seen towering mountains, grand to kok upon, and from which pure and limpid streams of sparkling water coursed dows their sides, and gently rippide through this glo-rons valley, presenting to the eye rills of liquid aliver, making the atmosphere cool and de-lightful.

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 gain would be covered with this waves. This lovely little lake was covered with beautiful gondolas and delicate sailing vessels, from which floated ban-ners covered with all kinds of devices, and were decorated with great splendor and skill. They were all freighted with bright and lovely intel-ligeners, enjoying a delightful sail on this heav-enly little lake. We could hear the most charm-ing music, likth vecal and instrumental. They were exceedingly joyous and happy. It was a splendid scene. The shores of this lake were environed with flowering vines, splendid shrub-bery, roses and flowers of every form and tint, down to the water's edge. the fragmance of whick was almost intoxicating. In the distance could bery, roses and flowers of every form and tint, down to the water's edge, the fragrance of while! was almost intoxicating. In the distance could be seen many delightfal cottages, mansions and villas, with the parks, walks, fountains, cascades, tree's and shrubbery of every kind and shade of green, soft lawn Wke, & c., in short, everything to delight the 'eye and cheer the soil. Here, again, could be seen magnificent temples of gorgeous, architeture. Altogether, the scene was perfectly fascinating and delightfal. The inhabitants were) engaged in innocent amusement/agaeing to the most havenly music that ear ever heard. Some were listening to the experience of some high and intellectual be-ing, still adding to their store of knowledge: some wêre strolling lovingly together under the boughs of this delightfal grove, drinking in ev-erything of laterest or pleasure. Every coun-tenance beamed, with pure and holy delight; all were joyful, all were perfectly happy. At a signal given, a majestic, but an exceed-ingly bright and intellectual being ascended a fising eminence, clother in rich and chaste sp pare],—his countenance radiant with Intelli-gence and pure benevelonce. In a moment, he raised his right hand. Then it was that all na-ture appeared to be hushed into profoud ai-lence; the joycus langy was instantly tayed,mu.

raised his right hand. Then it was that all na-ture appeared to be hushed into profuud si-lence (the loyous) augh was instantly stayed, mu-sic ceased hey 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 tothat; part of the lake near to this eminence. On the hand, the whole of this delightful valley, moun-sin aides and shore were covered with the in-habitants of this glorious land. It seemed no strange, even like magic, that in so short a pe-riod, that such a vast multitude should assem-ble; but they were there and all engery listen-ing to catch the first accents from this glorious being lips. When all was stilled and hushed

aphine the

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 are filed with pure and holy love, and enjoying all the bliss of the Summer Land, your brother man upon the mundame sphere, is groping his way in darkness and ignorance. On every side he is beset with supersition. Theological big-otry 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 atmos-phere is poisoned with the stench of unholy bigotry of the priests and leaders. Materialism has assurped he pice of Spiritualism and rea-son. The pure and blessed teachings of the meek and lowly Nazarene have been miscon-strued and perverted, until the angel world has looked on with pity and compassion for the de-plorable condition of, the priest ridden sons and daughters ot earth; and now, almost with one accord, have resolved to emancipate and enlight-en the minds of their brothers of earth, and break the fetters that bitm dithem to these unholy theological creeds and dogmas.

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 bat-tles of our God? For, know ye that a great and fearful crisis is now pendog, the battle mast be foucht, the priesthood with their unhallowed' satellites are now marshalling their forces to strike the fear-ful blow against freedom of thought, to chain their victims still more firmly to the car of des-poid theology. But enough 7 the enemies of free thought shall blite the ground; they shall be ground to an im-palpable powder and their binners shall be trailed in the dust before the hosts of God's an-gels. I say, arise, gird on your armor and pre-

paipable powder and their banners shall be trailed in the dust before the host of Gol's an-gels. I say, arise, gird on your armor and pre-pare for this great and terrible condict. Will you go? I kwait your response." • In a moment, I heard a murnur as of many waters, but likë unto the most soul stirring muse that filled this great valley. "We will! we will! lead us on, we will do battle for the Great Father, the living Gol." Then I perceived a large and beautiful ban-ner of blae and gold, floating from that emi-nence, streaming on the breezo, with this in-scription, Gol, Liberty and Immortality. Eler-nal Progression for the children of earth. But do not for a moment suppose that there were the precise words of this heavenly orator, oh, not the language of earth could not correy to your senses, the burning clequence that was discoursed from his lips. I have merely given you the simple facts set forth in his address. It was shori and simple, but comprehensive. His language was musical and full of pathos, such as mortals never hear.

as mortals never hear. • In a short time this vast assemblage began to retire, and we resumed our travels,ol which you shall bear more anon.

## VOICES FROM THE DEAD

A Sennee of Spirits-Wonderful Perform-nuce of a Medium-Bead Senator Baker of Oregon Con rolls Her-Verf Head Of Ghostson hand-How the Ghosts Performcd.

### m the Cincinnati Comm [ Fr

[From the Giacinati Commergial.] The second Spiritual scance, Miss Lizzic Key-ser, 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 mascu-lice in appearance. She wore a plainly-made black site ress, a plain collar, no cuffs, and no jeweiry. DEAD SENATOR BAKER, OF OREGON. CHIEF O

DEAD SENATOR DAKER, OF ORECON. CHIEF OF THE SPIRITS She came on the size, as we have said, in a trance condition, and under the spiritual con-trol of Col. Baker, who was killed at Ball's Bloff. It is said that her festures undergo a marked change when under his influence, assu-ming a mascullae expression, wholly wanting when abe is not in a trance. The dyes were di-inted, and had a starup look not at all agrees-ble, and an intense expression, especially when directed ulwards any fone in the gudience, or the spirit which she claims to see standing by him. The mouth is contracted, and lips con-pressedly moving one over the other. She proce the sign continuity backward and for-ward, the hands rarely still, unless it is when the appears to be listicated when she fails to un-der stude to be disted when she fails to the elsticated when she fails to im-derinal what it is; or when, as the spiritualists claim, the spirits all to impress the medium.

## THE SPIRITS MAKE SHORT SPEECHES.

THE STIRITS ALLE STORT SPERCIES. It seems to be the object of these scances mere-by to describe the spirits giving its name and obtaining its recognition. Nolong communica-tions are given, as they would take too much times the spirits desire to communicate, but not in that public manner. It would be tedious to give thes( generally considered) uniteresting, brief communications. A few examples will show the method. It is proper to say however, before going further, that first dry a prosen by whom they were stand that all but three were readily recognized, if note by the person by whom they were standing, then by some one else, and perhaps many in the audience. A OBAY HEADED STIRT, NAMED GOOPTIN.

A ORAY BEADED SPIRIT, NAMED GOO

A ORAY HEADED SFIRIT, NAMED GOODWIX. Miss Keyser comes forward, walks up and down a moment, with an intent look in her face, and says: "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: "Ho 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 Missouri. Does the gentleman recgnize 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.



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## Prontier Department.

..... E. V. WILSON. BT .....

Trea Day's in Wiscensia. Trea Day's in Wiscensia. Trea Day's in Wiscensia. The subsect of the subsection of a local section of a local section

nutely the new, reals two was holest, and shorter of them prove gence through and fro who is with you. An "All you have sale fully identify it all." rue to the letter, and I

ST THEY TWO

There came to us. spirit; told us how he was killed four years ago, 'man app. oached him and knocked him off his wagon, and the wagon ran over him and thas he fas killed. 'We then describover him and tasks the askilled. Yes then described him minisch, so yell as the run who killed him. The name of ha man killad was Mr. L. Gribbs, but it was not mown who killed him. His father now lives in Example, Wiss, and was pres-ent, as well as the w fe of the man killed. NI STATES THREE

Mr. Hoxey; we sa by him as idler, describing im minutaly, and to when he dad. Fully iden-

him minut ity, and to when as used to be the diffed. The Spiritualists of Evansville are loyal to the cause, and featless in the trath. Monday, we went to Mazonania via. Madi-son, the capital of V onsin. We have not been in Madieos since '85' and then are were soldiering. It has grown since the mand is beautifully situated in the midst of a glorious farming country, and surrounded, as it is, by Scattiful have, and grown forests, the capital of V asconsin must eventually become a city of record for the voith and fashion of one country.

become a city of record for the worldh and fashion of our, country. We reached Massumania at 5 o'clock r. M., and found a quict home at the house of Brother and Sister Cropyin, a happy couple, lowing to help each other on the journey of life. On the via d from Madlom, we made the acquaint-ance of the iter, Mr. Fallerton, Providing Elder of the Methodist church in Massumania. We found hum a social and intelliguent nam, and were pleased with our hour's acque intance. May he life to do a world of good. We may when that he was a Spli-fundist. We leavered three times to the brothers and siders, and there were many goodlike present. We gave accertal fine tests of which the following mark to work re diaz. NY DED ONL

## NU THER ONL.

A little bey case; he was drowned nike years ago and would be twelve years old'st living ; de-scribing him folly, he was identified, and his rela-tive, some of them were present. NUMBER TWO.

NUMER TWO. Lies: Aften Mc Donald came : was fully described and his name given, said be died at Washington (D, C)., on the 'th of Marcia, 1867. He subse-quently said, "Tel' my wife to ascept the offer of 'ber friends, and return to Enginan." This was an interesting case, and another cri-dence of the authenticity of spirit life. Amongst lione who were present sais knew him, was Mr, and Jrs. Seniers, just returned from Enginad, who stated that on the evening of March felb, 1867, they were in a criefe in London, England, Mrs. Mardsill medium, through whom there came a spift and announced him tel' as front / merica, and that ne dir don' hat day, and that an was an e-quaintaise of Mr and Mrs. S. Sabes used in they harm the these terms.

## NUMBER THREE.

NAMEA THER.
A woman class and said, describe not. We did to. The split the said, "Fired three niles out of town, and dust at child-birth," Fully identified, We gave many more very face tasks, and they were identified. We visited this place has year, and our lectures ergately a great excitement, and many were constrained to inquire for the light and facts of spirif, values. The efforthes became charm-ed, and sent for S. P. Lealand, the man who signed a filled at Kalamazoo on the 7th day of June, 1960, and he abured the Spiritualists roundly, for which he received some Spiritualists roundly, for

a pixel at realarized on the stir day of adus, 1001, and he abured the Spiritualists roundly, for which he received some \$200. Thus the churches countenance liter, and hire the Devil's spawn to do this which down is the Bible, "It is right, to tell a lite when it will help the church or God." Vide 224. Chront, 18th chapter, 19, 29,21, 22. We had a very pleasant conversation with Eroth-er and Sister Schiers, who have just returned from England ; and it did our round god to hear how-havely the work goes on in merry old England, and we fell like chapting with a great shout, when we head of the gode work being done there through our Brother D. D. Home and Sister Emma, intrafine, and the roule souly reas and women, true as teel, when gather around them. Long may troy live and we cho for the new tells on of the age is which we live.

they live and week for the new reliation of the age to which we kee. Friday, May Tist, we fert Rijon to alrend the quirterly meeting of the North-wettern Wisconsin Conference of Epiritualities. At Milton Iduation we found Brothar J. S. Lovejand, of Manmouth, Milloia, boune in the same place, and during our ride, we had as exist: chardel about curselves, our cause, its growth and pageress. We reached Ripon at T. M. and found Brother Brown at the depol, ready to convey us in his, great Buss, to our quarters, and of him we can asy truly, that a more genal soul and the heavered one, there is not in Ripon, and he knows how to man a Buss. We were quickly conveyed, free of

harge, to the quiet getagon home of our old friend mide of beauliful towers, fuct.bearing trees and proceeding to the second second second second second print of beauliful towers, fuct.bearing trees and proceeding to the second second second second print whose name is Jacob, and he wrestles with the Lord daily and wins the bleasing every time. No foreace was called to order by John Wilco, Early the second second second second second proceeding the second proceeding the second seco

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

## BY D. P. KATNER, M. D.

BY D. P. KATNER, M. D. It must be evident to every clear observer, that the so-called religions world is do day in a tate of terri-ble exclusions world is do day in a tate of terri-ble exclusions of mind from the false teachings and degrading dogmas of theological bigotry and sa-persiliton ander the name of Christianity. The Children's Progressive Lyceums have shown a practical way of guiding and elevating the young from the ensisting citalings of bigot screeds; and the work of our devoted mediums, in giving utter-nate to the angel volcings of lore, peace, good-will and eternal progression for all, has shown to earth's hungering millions, the golden dawn of a brighter day, and has infased hope and faith in-the future into souls hefore imbude with sadness-and despondency.

The brighter day, and has infased hope and faith in the future into souls hefore imbued with sadness, and despondenčy.
In these "Signs of the times," the creedlings and the bigot discover the "hand writing on the wail," and it is not to be wondered at that they are nerring all liker strength for a final straggle before giving up the "ghost,"-alis, -before giving up the "loaves and fishes," or, in other words, -the control of the minds and pockets of their miled and innocent dopes; as, witness their united atgents to control it the induced and innocent dopes; as, witness their united atgents to control all matters of public polity and weal.
Through their clurch organizations, they not only gather up the extra earlings of the tolling millions, but endeavor also to control the legacies of these who have amassed wealth through the continue of the clurches at their worldy transsections, however questionable, so longs the church eveloves its share. They must also manufacture "public opinion" through their rouge their rough the rough the varias Christian (?) Associations, in controlling the public realing rooms, libraries and lecturers in the varians cities; and in this way also alto the varian ending rooms, libraries and lecturers the three they have made him ho is tenfold more the child of hell (darknes;) thin he was before.
The plastic mind of-childhood must be wrongst up the "hell of who he meand a power on eacomplian their takes, if who hen the matted powers have readen in the star of the libration and a star of the start of a complication."

The plastic mind of childhood must be wrought upon and inverted, in order to accomplish their task; for when the mental powers have once be-come 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 selfsiness of the individual.

the individual. To this ond they are concocting every possible-means to so run the machinery of the church and Sanday schools, as to frichten, psychologize and intimidate the chuldren 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 .p wid its "saving (r) ordinanc-er,".

be control, and provide inclusive controls to controls to controls to the control of the second secon

To pay without reference to what they had done before.
 To pay eherfully.
 Pay until it pinched them. Sacrifice was a first hav of the christian religion, too little followed at present.

The set of the christian religion, too little followed at present. W. D. Archbold was then uppointed Secretary, and the books opened for subscription. Arr. (ves, the previous evening, had made a little plan in which he calculated that seven 34,000 subscriptions, six 8500, six 8200, ten 8100, treive 840, twenty 823, fif-ity \$5, and a plate collection of \$50 would make the required \$14,000, with a little over." to fill up the gap.." And to ins credit we will add, every pro-position was niled. The hat was then passed, resulting in \$91. To this should be addet \$91 giren by nameless parties and \$25 by Mrs. Henry C. Lake, "to finish up," making a grand total of \$14,912. In addition to this, \$100 was also collected in the evening, after a sermon by Mr. Ives, which applied on the ladies tarpef fund." To what does this directly point as the work for Spicinalists?

To what does this short, particular of the second s

PRILLOSOPHICALL JO
It is 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, it is the van of progression, aboudd profit the number of the profession, should profit the principal efficiency and a loss of an area of the principal efficiency and a loss of the way of the principal efficiency and a loss of the principal experiment of the principal experiment. The principal experiment of the principal experiment of the principal experiment of the principal experiment of the principal experiment. The principal experiment of the principal experiment of the principal experiment of the principal experiment. The principal experiment of the principal experiment of the principal experiment of the principal experiment. The principal experiment of the principal experiment of the principal experiment of the principal experiment. The principal experiment of the principal expe

good, both in the mundane are in series of the spheres? Who is ready to "give cheerfully,"-"give un-til it pinches them,"-to make sacrifices of selfsh case 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, its them respond, and we will cheerfully inform them how, and aid them to feed the hun-gering millions, who have sought, and are still seeking nourishment among the hasks of Old The-ology, in vain.

secking nourisument survey and ology, in vain. In this matter, we have no personal "axe to grind," only to be elevated by and with the gener-al progression of the race, into holler communion and closer fellowship with the divinely inspired intelligences who reside in the Sommer Land. ntelligences who reside in the Summer La Federal Hill, Eric, Pa., May 17th, 1869.

## NOTICE OF MEETINGS.

The ANDOVES, Ohio.-Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 1125 4. M. J. S. Moriey, Conductor; Mrs. T. A. Yoapp, Guardman; Mrs. E. P. Coleman, Ant. Guardiau.

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

A BRANK MICH.—Regular Funday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressie Uccoum meeting at the same picce at 12 m., under the suspices of the Adrian Society of Splritualists. Mrs. Martha Munt, President; Exer T. Sherwin, Secretary. Astoria, Clataop county, Or.-The Society of Price Progress have just completed a new hall, and invite ap traveling their way to give them a call. They will b-ly received.

by received. Bostow.-MERCANTILE HALL—The First Spiritualist Asso-clation meets in this hall, 32, Summer street. M. T. Dole, Prevalenti: Samuel N. Jones, Yie Providenti Yam. Dunktickov, Tresurier. The Childrens' Progressive Lycoum meets at 10 A. D. N. Pod, Conductor: Miss May A. Sahborf, Guard-ian. All letters should be addressed to Charles W. Hunf, Assistant Servirary, 51, Filosant at street.

Assistant Secretary, 34, Pleasant street. Barxos, M. e.-Spirituinista hold meetings in Pioneer Chapel every Sunday attorneon and evening. Children's Progressive Lyceum meets in the same place at 3 p. n. Adolphan 3. Chapman, Combuctory Miss M. S. Cartin, Guardian. Barxort W. Sma-The Spirituinists of Bioloti hold regular Sunday uncetings at their charts at 10% a. s. and Ty'r, s. Lewis Clark, President Locard Moss, Serverlary, Lycoum meets at 12 so. Nr. Hamilton, Combuctor; Mrs. Dreaser, Guardian of Groups.

dian. Burrato, N. Y.-Meetings are held in Kremlin Hall, West Ragio street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 3½ p. m. Harvey Fitzgerald, Conductory, Mrs. Mary Lans, Guardian.

BEDGEPGET, CONN.-Children's Progressive Lyceum meets every Sunday at 101/2 A. M. at Lafayette Hall. H. H. Cran-dall Conductor: Mrs. Anna M. Middlebrook, Guardian.

dail, Conductor; Mr.A.mas.N. Middlebrock, Guardiaa. BRORLTY, N.T.-The Spiritualists hold meetings at Chum-berhand struct Lecture Koon, near DeKalb avenue, every Sonday at 3 and 15 µ. m. Ghildran's Progressive Lycenu meets at 104 g. m. J. A. Bartlett, Conductor; Mrs. R. A. Bydrirul, auxidiant of Group. ad Spirit Toxic transitionations, every Bandby at 3 p.m., and Spiritual meetings for Inspirational and Trance Speaking and Spirit Toxic transitionations, every Mandby at 5 p.m., and Toxic J. Marking at 10 are structured for the structure rough No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Fraiday ereinings at 15 do forker, in Continental Hail, corner Yourth and South Mink street, Williamsburg, Also, Sunday at 3 and Toxics at 15 are structured. Toxics Temperance Hail, Tranklin street, populate I vol Office, Green Point. Con tribution 10 cents.

CAMBRIDGEFORT, MARS .- The Spiritualists hold meetings ory Sunday in Williams Hall, at 5 and 7 P. M. Speaker

eugaged. Classifier and a second seco

Sectorary. Chicago, Illinois.-The Chicago Spiritualists most every Supday in Grouby's Music Hall at 10:45 A.M. and 7:45 P.M. Synchrave suggeod, -Mise. A. H. Colly, June 6th and 2310: Miss Susie M. Johnson, June 20th and 57th. The Childgry's Progressive Lycoum meets immediately siter the morning lecture. In: B.J. Avery, Conductor. The Bible Christian Spirituniists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 r. m Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Suy I.

Mir. M. A. Bicker regnine speaker. The public are invited Seat free. D. J. Ricker, Suyl. Chrac. O. — Progressive Association hold meetings every Sandry in Wills Hall. Children Progressive Ryceom meeting Mir. F. A. Perin, Or. Sect. Carmon, No. — The Spiritualists of Cartiage, Jasper Co., Mo., hold meetings every Sandry evening. C. G. Coloy, Ou-responding Sector, ML. — The Children's Programming science of the State of Cartiage Science of the State (1998) and the State of Cartiage Science of Collider (1998) and the State of Cartiage Science of Collider (1998) and Science Science of Collider of Science of Constate of Collider (1998) and Science of Collider of Science of Constate of Collider (1998) and Science of Collider of Constate of Science of Constate of Collider (1998) and Science of Collider of Constate of Collider (1998) and Science of Collider of Collider (1998) and Science of Collider (1998) and Science of Collider of Collider (1998) and Science of Collider (1998) and Collider (1998) and Science of Collider (1998) and Science of Collider (1998) and Collider (1998) and Science of Collider (1998) and Science of Collider) (1998) and Science of Collider (1998) and Sc

P. M. B. N. Binyon, Corresponding Screenzy. Fircurate, Mass.—The Spiritualists hold meetings every Sonday afteroom and evening in: Bielding and Dickinsoly Hall. Speaker engagedi--Mis. C.J. Taber during January. Yozmono, Mass.—Meetings in Town Hall. Progressive Lycenm marks every Sonday still, C.M. Colorado. The Spiritualists meet there three week at the residence of II. Toft. Mrs. Toft, aking medium.

Harronn, Conn.-Spiritual meetings are held every San-y evening, for conference or lecture, at 7% o'clock. Chil-n's Progressive Lyceum meets at 3 r. 4. J. S. Dow. Con-Hourros, Mz. - Meetings are held in Liberty Hall, (on and by the Bpiritualist Society.) Sanday afternoons and rroy, N. J.-Meetings held every Sunday at 1014 milet Hall, 3d stress, J. B. Holt, President; Mrs. core, Societary, Lycem massis at T. P. B., J. U. Conductor; Miss Linus Randall, Guardian; of

Havara, Ill.—Lyceum meets every Sunday crening at two o'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss B. Rogers, Guardian. ciocz, at Halygreif's Hail. H. H. Philberek, Conductor: Miss R. Rogers, Ossailan. Jazart Orr. N. J.-Spirina Barding, and Sanghan. Jazart Orr. N. J.-Spirina Barding, and Sanghan. Sanghan Sanghan, Sanghan Sanghan, Sanghan Sanghan, Sanghan Bardina, Sanghan Sanghan, Sanghan Sanghan, Sanghan Hang Sanghan, Sanghan Sanghan, Sanghan Sanghan, Sanghan Janghan, Sanghan Sanghan, Sanghan Sanghan, Sanghan Janghan, Sanghan Sanghan, Sanghan Sanghan, Sanghan Janghan, Sanghan, Sanghan, Sanghan, Sanghan, Sanghan, Sanghan Janghan, Mang, Thuo Panghan, Sanghan Logran, Mang, Thuo Panghan, Sanghan Logran, Mang, Thuo Panghan Sanghan, Sanghan Sanghan, Sanghan, Sanghan Janghan, Mang, Thuo Panghan, Sanghan, Sanghan, Sanghan, Sanghan, Sanghan Janghan, Mang, Thuo Panghan, Sanghan, S

crevent 418 and 525. Lowratt, Mars. - The Children's Progressive Lyreem held rector. Traver Ruddy afternova, and rector 124 and 1 oriclest. Lowrat Ruddy and K. H. Carter, Conduc-tory, Hrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Sociatar.

ing Sorotary. Lexx, Mass.—The Spiritualists of Lynn hold meetings every Souday afternoon and evening, at Cadet Halt: Levra, Jins.—The "Friendo for Forgress" or creatized per manently, Sept. 0, 1560. They use sthe Halt of the "Baken Massacher and the State of the State of the State Massacher and State of the State of the State dent; P. A. Coleman, Screetary; D. A. Gardner, Tressurer Johnstan State, Collector. Mara Maxui, Wis.—Frogressive Lyceum meets group Ban-day at Tp. m., at Willard's Hall. Alfred Senier, Conductory For. Jana Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Confer exec. 0. B. Marchine, Previolent Mrs. Jano Senier, Secre-

bity. Server and the server is the server is a server in the server is the server is the server of the server is the server i

MORDITESANIA, 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 ever-unday, at 1014 o'clock a. M. Conductor, Hudson Tuttie uardian, Emma Tuttie. MANCHISTER, N. II. - The Spiritualists hold meeting rerry Sunday, at 10 4. M. and 2 r.m. in the Police Court Room. Senis free. E. A. Seaver, President; S. Pushes Secretary.

Beerstar. Naw Yoak Ortz-The Beclety of Progressive Splitualise bold meetings every Bunday, in Brerett Hall, coner of thirty-fourth street and sixth avenues, at 10% a.m. and 7% p.m. Conference at 12 m. Children's Progressive Types at 25 p.m. P. R. Jaranworth, Conductor What N. U. W. Barra-The First Society of Splittchiles hold meetings write San-day morning and evening in Dodsworth Hall, 606 Broad-way. Conference overy Sunday at same place at 2 p. m. Beast free.

Seas Free. New Your.—The Friends of Humanity meet every Sunda, at 3 and 7½ P. M., in the convenient and comfortable hall 370 Ornot arcet, northeast correct Foreytic, db bock east Bowery, for moral and spiritual culture, impirational an timnes speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Beats free and constribution takes us. of spiritiani-spiriteness, for an antibatations, and the weaking and contribution takes up. The Spiritualis hold meetings every foundary at Lanarding The Spiritualis hold meetings every foundary at Lanarding to 100% evices a man and Tp. m. Conference at 3 p. m. 'N Wark, T. J. Spiritualist and Prinds of Progress hold meetings in Mosie Hall, No. 4 Bank street, at 3% and Tyk meetings in Mosie Hall, No. 4 Bank street, at 3% and Tyk meetings in Mosie Hall, No. 4 Bank street, at 3% and Tyk meetings of Groups.' Condectory Mrs. Harrist Par-Cograno. W. - - -

Sons, Quardian of Groups. Ouwroo, N. Y. - The Spiritualists hold meetings or day at 21/2 and 71/2 p.m., in Lyceum Hall, West near Bridge street. The Children's Programsive ments at 21/2 p. m. J. L. Pool, Conductor; Mrs. 8. I Quardian 21/2 p. m. J. L. Pool, Conductor; Mrs. 8. I OMORO, WIS -- Children's Progressive Lyceum meet Sabbath at 10 o'clock a m. John Wilcox, conductor Fhompson, Assistant Conductor, Miss Cynthis McCam lian of Groups. Mrs

Interprets, Assessant Obsqueter, and Oyalità McCana, Guardian o Groups, L. Mcetings ass heid in pratt's Hall, Weyf, O'clock, Tropany and Santa Markan, Markan Markan, Marka PUTNAM, CONN .- Meetings are held at Central Hall'every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

in the foremoon. Multidolphik, Fa.—Children's Progressive Lycoum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 82, A. M., on Sendays, M. B. Dyoit, Conductor; Mice. Mary J. Dy-oit, Guardian. Lycoum No. 2, at Thompson street church, fomarikan. The First Association of Spiritualisch has its lo-tures at Concert Hall at 11 A.M. ast 71, when as Sunday---"The Phildren Phil Association of Spiritualisch has its lo-tures at Concert Hall at 11 A.M. ast 71, when as Sunday---"The Phildren Phildren Street Mark Washington Hall, every Sunday, its morning deviced to their Lycoum, and the screining b lecturas.

and the evening to fectures. Qentor, Mass. - Meetings at 3% and 1 o'clock r. M. Pro-greasive Lycoum meets at 1% r. M. Bentinors, Issn. - The Friende of Progress hold meetings every funday moving in litery Hall, at 10% a.m. Chil-dens' Progressive Lycoum meets in the same hall at 2 p. m. Roczasz, ItL. - The Frie bockst of Spiritualists meet and low a peaking every Sanday covening at 7 o'clock, at Brown Hall Lycoum meets at 10 o'clock, a.m., in the same hall. Dr. M. Dunn. conductor's Jink N. M. Koekwood, guardian.

JP. R. C. Juan. Construct, Mr. J. Bockwood, guardian. Rocastra, N. .- Keijkowa Society of Programov Spirit-anitas meet in Sciltzer's Hall, Sunday and Thursday ere-nings. W. W. Parsells Provident. Spackers coggad, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Peb Lyceum every. Bunday at 2 P. M. Mrs. R. P. Collins, Con-ductor; Miss E. G. Beele, Assistant Conductor. Ricciant Castle E. G. Beebe, Assistant Conductor. Ricciant Castle, Win-Lyceum mode every Sanday at half past one at Chandlere Hall. If A. Eastland, Conductor. Mrs. Della Pease, Guardian.

Mrs. Della Peses, Guardian. Ha Al satisfield Conductor. Bertsverta, ILL-Spirificalist Residuation. Conductor. Bertsverta, ILL-Spirificalist Residuation. And Seguita Inter Preidown State State

of Society's Mrs. Barka D. F. Jones, Ourreponding and Be-cording Secretary Mass. "The Fineral Society of Spiritualist Society and Society and Society and Society and Society and Joyceum medes at 2 n. A. Ominicion H. S. Wilkings: Ganz-dan, Mrs. Mary A. Lyman. Lectures M. F. M. Sr. Lotti, Mo.-The "Society of Spiritualists and Program-sive Lyceum" of St. Louis hold, three sessions each Sunday; is the Volytechia Louisiant, Corner of Seventi and Castenia free Lyceum" of St. Louis hold, three sessions each Sunday; is the Volytechia Louisiant, Corner of Seventi and Castenia Thomas Alley, Sectianty and Franking, Yueng D. Society, J. Society, Librariant, Myreu Coloney, Conductor of Lyceum. Torrer Harby, Ind.-The Spiritualist Society of this city have. London, for the year Tay. J. H. Staniy, Natura A. Tonay," London, for the year Tay. J. H. Staniy, Science and Science S

conton, for the year Mgs. J. H. Stamy Construct TDEE," MARANENY, C.G. - Micoting are held in Grint Verden Hall, on K. street, every Binakay of 11 a.m. and 7 p.m. Mrs. Later Ouppy, require speaker. E. V. Woodward Ourpoining, Scree-tary, Chilerent, Phyreseive Lycanim newles at 2, p. m. Toledo, O.-Meetings are hold and rak investing, Guardian Massonic Hall, Summit street, at 154 p. M. All are include free. Children's Programma Lycanim in the same place every Bonday at 10 A. S. A. A. Wheelock, Conductor; Mrs. A. A. SACRAMENTO, CAL-spheet on K. street, every Sunday Cuppy, regular speaker. J tary. Chilsren's Progress Henry Bowman, Conducto

Wheeled, unaman. Taor, N. V.-Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 1014 s.m. aud 734 p. m. Ohldren's Lyceum at 224 p. m. Menree J. Keith, Conductor: Mrs. Locias Keith Guardha. THOMMONT, O.- The Spiritualists of this place hold regul: meetings at Thompson Center. The officers are E Hulber 5. Stockwell, M. Hall jr, Trustees; and A. Tillotton Se

newlight at Thompson r discussed, M. Lald, F. Traitees ; and A. Annaev. Torrez, Karsan-The Spiritualists of Topoka, Kansav, meet for Social Berrifos and impirational speaking every sunday evening at the Odd Follow Hall, No. 108 Energy Avenue. Mee. H. T. Thomas, Impirational Speaker, Avenue. Mee. H. T. Thomas, Impirational Speaker, J. C. Guarg, Pres-

YINGLAD, N. J. - Privoids or international Speakers Plans Rives Hall, every Banday, at 100 interchips are plans Rives Hall, every Banday, at 100 interchips are leg and Mrs. O. F. Bierran; Corresponding Socretary, H. J. Goldencis; Mrs. Oorts Gong, Guardian M. The Conductor; Mrs. Forta Gong, Guardian M. The Conductor; Mrs. Norta Gong, Guardian M. The and Mrs. Ramer, Assistant Guardian.

WILLIAMS ance Speaking any at 3 p. m., and This Hall (upper room) wand Fridag e Fourth no.-Spiritual meetings for Inspirit and Spirit Test manifestations pirit areday evening No. 112 Myrtler a at 71/2 Also, Sonday at 3, and Turoday at 71/2 o'clock, Also, Sunday at 3, and Turoday at 71/2 o'clock Temperance Hall, Franklin street, opposite Pro Point. Contribution To cente

Noton, D. C.—First Society of Progressive Spirit t every Sunday in Harmonial Hall, Pennyju casr corner of 11th street. Speakers anongo a M. Middlebrook. Nov. Notifak. Pease. Dec. sniels. Jac. N. Franke White. Feb. and M. T. Brigham. April James M. Peebles. May, Ak Leepense. Oct. Anna M. an. L. V. Daniels. Nellis J. T. Bright dian of Groups, Groups, Comm teday ovening at 7.50 p.m. ( every Tu-

TATES OFT, ILL-The First Society of Spirits Friends of Frogress meet every Sunday for cont Long's Hall, at 2% p. m.

PROSPECTUS OF THE

JUNE 12, 1869.

## **RELIGIO-PHILOSOPHICAL JOURNAL**

THIS WERKLY NEWEPAPER will be devoted to the DONTHI. It will advocate the depart of the and DONTHI. The UTIL advocate the depart of the and DONTHI. The UTIL advocate the depart of the and DONTHI. The UTIL advocate the depart of the department of the second the rights, don't and intervals of the people. This jetternal is published by 5. JONGE : late the

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