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Truth wears no mush, bows at no human shrine, seeks neither place nor applause; she only ushs a hearing.

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Viterary Department.

For The Religio-Philosophical Journal. TO MY SPIRIT FRIEND. BY J. W. VAN NAMEE.

Ob. come from thy home on high, Thy home of eternal light, And soothe this troubled heart, Speak peace to me to-night; My brain is wild, on fire, My heart filled with unrest,

Come from thy home so blest. Oh! come, ere I faint with pain-I am so weak to night, My feet have strayed away from The paths of truth and right. Come, with thy voice so mild,

To soothe me in this anguish-

And teach my heart the way That leads to life eternal-To everlasting day.

WILFRED MONTRESSOR: OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME. BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SIXTH-THE INSULT.

CHAPTER XLL.

AN EVENING WITH MONTRESSOR,

Soon after the departure of Captain De Buyter, Wiltred Montressor sallied forth into A-

The evening was clear and calm, and the traveler proceeded at a moderate pace by a route embracing several squares of magnificent dwellings until he reached—street, and mounted the steps of a mansion near the center of the street.

On ringing the bell, a domestic speedily opened the door, and in answer to the inquiry, "Is Mr. Wilson Gardiner at home?" repried in the affirmative.

Following the servant, Montressor was ushered into a small apartment on the left of the hall. which, from the books, engravings and paintings that ado rned the book-cases of carved oak, and the hard polished walls, was evidently the libraryroom or study of the occupant of the building. A man about thirty years of age, with regular teatures and dark curning hair, arrayed in a dressing gown and worked vervet slippers, was writing at the table. He turned hastny toward the door as Montressor entered the apartment.-"By Jove, Momressor, I am deligated to see

"Your delight will vanish, perhaps," said the traveler, smiling gravely, and taking the hand extended toward him," when you have learned the object of my visit."

"I'll risk it, Montressor; for, by .Jove, it is as good as a shot at a buck to get a sight of you in these times."

"Your simile evinces your friendly devotion to the memory of the past. I do not lorget that your hobby of hobbies is deer shooting. The most exciting of manly sports—the most

romantic in its incidents—the most— "Excuse me for interrupting you," said Montressor, smiling, " your tastes and your enthusiasm are well known to me; and moreover, I have a question to propound to you. Are you

particularly engaged for two or three days to Mr. Gardiner looked inquiringly at the traveler ere he consulted the ivory tablets which were

lying on the table before him. Let me see ; Dine with George Whitmarsh on Thursday next—on Friday a match for a hundred with Ned Quackenbush to walk from the Dry Dock to Harrem-Saturday, fishing excursion with Barker Reed and Wemyes to Long Island, Nothing between this and Thursday next, Mr. Montressor," said Wilson Gardiner, after running through his tablets with a glance.

" Except the completion of one of your dashing critiquies for the North American, Who has revealed my cherished incognito?" asked the gentleman, slightly confused. "By Jove, Montressor, my condence has been be-

traved." " Not as you suppose, Gardiner. In the deserts of Asia the lion and the jackall are tracked by their foot-prints in the sand. The stately steppings of a strong intellect in the fields of learning, leave the impress of greatness indelibly

behind them." "As I have told you," said the other, apparently desirous of changing the subject," I am disengaged until next Thursday.

In that case," said Montressor, gravely, "I feel no hecitation in asking you to accompany me on a hasty jaunt to Philadelphia—pernaps to Baltimore. I will explain to you trankly that a serious difficulty has arisen between a person in this city and myself, and that there is little probability of an amicable arrangement."

"Aduel? said Mr. Gardiner, with an inquiring glance; "and who is your antagonist?"
"Mr. Tracey."

"Tracey—which of the Traceys?"

" Alfred Tracey."

The countenace of the questioner fell at the mention of the name of Alfred Tracey "There are ugly things said of that young

man," observed Gardiner. "I have taken no pains to ascertain their truth or their falsehood, but I think you would be justified in refusing to meet him until they are expressly disproved.
He is charged, I am told, in respectable quarters—
"I am aware of all that is alleged against him,

and I have no doubt of his biseness and depravi-ty. Yet knowing him, as I do, I have been pro-voked to offer him a direct personal insult."

Montressor related briefly and succintly the

circumstances which had occured at Delmonico's "The case is aftered," sail Wilson Gardiner, rubbing his hands briskly together, a ter Montressor had concluded. "By Jove, you must have intended to fight him. But why to Baltimore 1."

"Captain De Ruyter, the friend of Mr. Tracey, proposed the journey."

"To escape the jurisdiction of the State of New York? I comprehend it; and when is it proposed to leave the city?"

"To program of terrocon." To-morrow afternoon." "You can rely upon me, Montressor, There

are some unimportant matters which will occupy me a part of the morning; then I am yours with out reserve."
"Thanks Gardiner. As we proceed on our

journey. I will give you a further explanation of my posi ion toward Mr. Alfred Tracey, which will lessen your surprise at our quarrel."

"As you like, my dear sir. I perceive there is a secret. A man of education and a millional rewould not meet a chevatier, like Monsieur Alfred,

without a powerful motive,"

Some further conversation ensued, which was finally interrupted by the entrance of two or

three gentlemen belonging to the circle of Wilson Gardiner. In a few moments, Montressor rose and departed. As he passed through-street in the direct-

ion of Ductor Everard's residence, he overtook a young man walking slowly and thoughtfully, in the same direction.

"Is it you, Willoughby? inquired the traveler, slackering his pace and addressing the young man; and reflecting, too? Frederick Willoughby started on hearing the

voice of Montressor, but recovering himself immediately, and placing his arm in that of the traveler, he replied; " My thoughts were principally, Mr. Mon-

tressor." "You are puzzled, Frederick. It is natural that you should be. The mo ives of human actions are often as perceptible to the mind as the causes of physical phenomena are to the senses,'

"Of two things I am certain; that Affred Tracey is a villa in, and that he has deeply wronged you."

" You are right, Willoughby, and it is neither distrust of you nor want of regard for you that seals my lips in relation to his conduct. As you have said, Mr. Tracey is a great vittian, and has injuted me irreparably.'

"I felt it distinctively, when you confounded him with an insult, at once glating and pamful. He is fearfully incensed against you, and as his principles do not forbilit, will probably challenge you to the field. Indeed, he made a formal request to me after your departure to act as his friend."

" And you refused?"

" I did. I should have refused Mr. Tracey under present circumstances, if no obstacle existed to my action; but I have pledged myself to my mother, by a solemn promise, never to be engaged in a duel. Her sense of honor is so acute-her spirit so proud, even approaching to haughtiness-her regard for true mauliness is so open and undisguised, that I can safely repose in her judgement and defer to her wishes. If I were to degrade myself so far as to commit a mean or cowardly act, I should not dare to meet again my mother's face, tender and affectionate as she has always been to me.'

" You are justly proud of your motner, Frederick," said Wilfred Montressor," and will suffer no dishonor by shaping your path in life according to her wishes. But let me understand you : are you seeking to dissuade ne rom meeting Mr. Tracey, in case he sees fit to challenge me ? "

" Your judgement and experience are superior to mine," replied Frederick Willoughby; yet even as a question of expediency, it seems to be wrong that a life so valuable as yours should be matched against the existence of Alfred Tracey. The more I reflect upon the incidents connected with my association with Mr. Tracey during the past few weeks, the more I am convinced that I have been grossly deceived in him. His habits of gambling, and contempt of female virtue. have developed themselves so rapidly and so strongly as to inspire me with strong doubts of his general integrity. I have more than once had reason to repent the intimacy which has grown up between us." "I am aware of it."

" By an association of ideas I am led to speak of another person, who at the outset of my acquaintance with her, created a most favorable impression on my mind. I allude to Miss Caroline Percy. Her beauty-her intelligence-her accomplishments-her apparent frankness and candor deeply interested me. There was wanting only the assurance that she was in reality what she appeared to be to enchant me completely. But I have been mortified in discovering either that she duped me in the beginning of our acquaintance, and for some personal reason was driven to change her tactics, or that I duped myself blindly and sillily. At least, I have so far changed my opinion of Caroline Percy as to believe that she is apportful scheming woman. with more talent than principle.

Again you are right," said Montressor, camly. "Must it not happen," said the young man, earnestly," at the result of such experience, that suspicion and distrust of others will usurp the place of generous confidence and unhesita ting faith?"

"At twenty-one," said Montressor, gravely, the change is premature—at thirty five it may be irresistible."

The tone of the speaker was not entirely devoid of melancholy, but changing his manner

he inquired;
"Our routes lie together. Are you going to
Doctor Everard's?"
"I am."

"It is my destination, likewise. I have occasion to consult the doctor himself; but to you, I imagine that Helen Everard is the principal attraction."

" Miss Everard and I have had a partial engagement at chess, which resulted in my defeat. I do not relinquish contest so important

after one struggle."

"If you cannot conquer Miss Everard at chess, Frederick, fortune may reward you with the conquest of her heart."

The young man turned with surprise—perhaps in a measure assumed—toward the traveler.—
"The science of human nature is at the best, dim and uncertain," said Montressor; "t, judge correctly, we must judge without the bias of personal interest or personal feeling. Thus judging I have never beheld a person whose qualities of mind and heartwere superior schose of Helen Everard. She is hin isome, without vanity; accomplished without affectation; eathuslastic without weakness, and modest without subservience. Her reading is sound, her judgment acute and vigorous, her manners those of of a lady of birth and breeding."

"But, these qualities are the attributes of an avallal character."

exalted character."
"Such is Miss Everard, or at least, such will exact the such is Miss Everard, or at least, such will exact the such as a such she become with more enlarged experience of the world."

"Realy; I shall fall in love with her."
"If you do not," said the traveler, with a grave smile, imperceptible in the darkness, to his companion;"I shall be tempted to fall inlove with her mys-lf. But here we are at the doctor's residence. Ring, Frederick."

The gentlemen were received by Doctor Everard and his daughter with a coness, which implied something more than deference to the ordinary laws of social intercouse.

After some general convesation, which at this stage of our narrative, would fail to excite the attention of the reader, Frederick Willoughby challenged Miss Everard to a game of chess. The parties seated themselves at the chess table, and Willoughby slowly arranged the pieces, while Helen Everard chatted about a visit to the theater on the preceding evening, with a charming ease and gayety which amused and interested the listener. They had seen each other only twice or thrice, but persons of congenial tastes and feelings, soon learn to know and to confide in each other.

And now for a check mate, Miss Everard,' said Willoughby with an admiring glance at his fair opponent, as he completed the marshaling of the pieces

Better perhaps that you should put a check upon my tongue," said Miss Everard, laughing. In the mean time, Wilfred Montressor had informed Doctor Everard that he desired to see him privately. The gentlemen accordingly retired to the library, leaving the chess players at liberty to pursue their game without interruption or embarrassment.

Doctor Everard invited the traveler to a seat upon an old tashioned sofa, which having done its duty in the parlor, had long since been consigned to the office, and carefully closing the door of the apartment stood gravely before his

visitor, as if waiting to hear what he had to say. Docter, I have a question to ask. Are your professional engagements of such a nature as to permit you to leave the city for a few days, without detriment to your patients, or serious injury to yourself."

The doctor reflected a moment, looking first at M ontressor and then a slate which hung up-

on a nail driven into the wall near the door-" My patients are all doing well, except a few choice cases, which the art of medicine may chance to palliate, but will fail to cure. Acu'e inflammations and protracted fevers seldom prevail in this latitude in the month of June. In replying to your question, it may interest you to learn that my last experiments in animal magnetism, on Miss Caroline Percy, seem to have operated a complete change in her physical and mental condition, I visited her to-day, and having noticed the strange metamorphosis I was surprised to find that the extreme nervous sensability of her system had entirely vanished, and I vainly attempted to make an impression

upon her.' "You have no patients, Doctor, whose cares are of extreme urgency, and require your un-remitting attention?" pursued the traveler.— " None, Mr. Montressor."

"Will you then dispose of them in such a manner as to enable you to accompany me on a journey to Baltimore?" To Baltimore?" exclaimed Doctor Everard, with a slight manifestation of surprise.

"In your capacity as a surgeon-perhaps as friend and adviser.' "Are you implicated in an affair of honor?" inquired Doctor Everard, with astonishment-

"You, Mr. Montressor? "I am," replie I Montressor gravely. The doctor walked two or three times across the library, then pausing and taking Montressor by the hand, he said:

"I am your friend, I will acompany you." The traveler returned homeward alone.

CHAPTER XLII.-

THE EVENING CLOSES. Again Wilfred Montressor paced the floor of his solitary chamber.

An hour passed in silent reflection; then he approached a window, threw open the blinds, and gazed at the dark shadows of the trees and buildings, dimly visible in the presence of the stars. The dark, fantastic shadows, and the

mournful sighing of the night breezes, enchained him for a moment. But the stars—the stars.—

"Those twinkling luminaries," said the traveler, turning at length from thewindow, and traversing the apartment;" those orbs gliding in the boundless ocean of ether, fixed, to us, but wanderers like us and our earth, through the same trackless waves, brilliant diamonds, pure as crystal, serene as the sunny valley of Khasre-men, majestic as the hights of Olympus, are the symbols of power—symbols at once magnificently beautiful and sublimely mysterious.

But the human heart craves sympathy rather than power-tenderness rather than beauty-

truth rather than mystery.
"Not crystal, nor the diamond, nor the vale of Khasreman, nor the hights of Olympus; not all the forms of physical beauty and grandeur not the stars themselves, not the fairies who dance playfully around us in our walks by moonlight through flowery groves and forests carpeted with moss, nor the genii who watch over us from our birth and allure us unconsciously from the paths of evil; not even the angels can awaken the profoundest emotions of the soul of man .-

"It is the smile of a human face, sparkling with the glances of leve; it is the clasp of a human hand, thrilling with the pulses of tenderness, that illumines the inermost corners of the heart, that stirs up the waters of sympathy in the depths of its fountains.

" The five that smiled upon me, the hand that clasped mine—where are they!
"I remain to lament the dead, and mete out

justice to the living.
"Why then do I hesitate? Why am I deter-"Why then do I nestate? Why am 1 uccermined as to the end—unsatisfied as to the means.
"Is there any doubt of that man's gult? None. The death of Zorah is not more certain than the guilt of Alfred Tracey.

" And yet there is something within me which repeats continually, 'Let him live-resign him

to the judgment of God. " And methought, as but now I gazed upward at the stars, the face of Zorali-not last beheld it pale and encircled with funeral raiment; the rather saint like and adorned with celestial glory-appeared unto me, and a whispering sound, low and sweet, and soft as the harp of

"Let him live-resign him to the judgment of God.' "Was it illusion of the senses-a touch of the

Eolas, fell upon my ears;

imagination, or wast thou, Zorah, truly before me, and was it thy voice which filled the air with its melodious breathings? " Why do I hesitate at the thought of a duel?

" A duel! " By the law of Moses, given directly of God

the avenger of blood was authorized to take the life of a murderer wherever he found him, save in a city or place of reluge. The duel affords a chance of escape to the wrong doer-it has neither the sterness of merci-

less revenge nor the cowardice of concealed assassination. "Since the chivalry of the early ages of Christendom girded the loins of me with swords, to defend their rights and their honor, and threw poison and the dagger to braves and pirates, the

duel has prevailed in all civilized communities. " The law condemns it. "But are there no penalties for injuries which the law cannot reach; for deadly crimes, perpetrated in darkness, and surrounded with mystery; for slanderous lies, which eat into the heart and undermine the life as by slow hidden pois in, for base wrongs, the viper like returns for confidence, generosity, friendship, love; for those more foul and terrible insults which blanch the

cheek and break the spirit of the boldest and the I, Wilfred Montressor; how atrociously

have I been wronged. "The wife of my bosom, Zorah, in fear, and shame, and honor, and despair, struggling against beastly violence till death, in mercy, interposed between the demon and his prev.

"Wherever I go-wherever I remain-in this chamber-inthe street-in the houses of my friends-in the public resorts of the multitude. the dreadful scene rises ever and anon before me in all the hideousness of its possible enormi-

ty. "Yonder, Zorah was lying, thinking, perchance dreaming of me-yonder the villian entered yon der the stains of blood are yet visible on the carpet-the bloodhound might yet track the footsteps of the murderer.

"Let him live—bring him to the judgment of God!' " Again—it is ominous.

"Is dueling then wrong? is it unjustifiable revenge? is it murder in the eye of God as in the eye of the law? "But I am committed to this man. Iam pledged to his friend and mine. I have not acted thoughtlessly or irrationally, I will meet him .-

"Only this, I will not slay him.
"My aim is unerring—I will cripple him for life—I will thunder in his ears a terrible denunciation of his guilt, and leave him to his conscience and the fall by his hand? Life! Death!

" Have I not seen the sun rise and set many many days? have I not traveled to the uttermost corners of the earth? have I not read books, eaten and drunken and slept, and felt the torments of hunger and pain?

" Has not the temple of my heart been fired and consumed? and have not the ashes thereof been scattered to the winds?

" Death! to rest by the side of Zorah beneath a grassy mound, crowned with oaks and cypress es and flowering shrubs; to rest there and almost hear the caroling of birds and the murmuring of waters; to rest there and almost behold the splendor of the sun, and the mellow luster of the moon struggling through the overshadowing

"The soul flieth upward or downward-but. oh ! do not the corpses of the dead, who have in this world loved each other truly and tenderly and faithfully, sweetly and lovingly together in the beautiful resting places of the earth, until the resurrection?

Wilfred Montressor retired to his couch, and his waking thoughts unfolded themselves during the night watches, in the imagery of dreams.

Wild and tearful were his dreams, One above all was passing strange. If: dreamed that he stood by the grave of Zorah, and wept, and a lovely maiden, leaning gently upon his arm, mingled her tears freely with his-1 lovely miden, and her features were those of Mary

Department Of Arts And Sciences

Relies of a Pre-Historic Race in Georgia.

Gainesville, Ga, May 12.—I have been engaged in mining and geological explorations throughout the south and west,—from the Poto-mic to the Rio Grande,—and am fully satisfied that the antorthones of America were placed upon this continent cotemporaneously with the Malay and Mongol in Asia, and the negro in Africa, millions of years before the advent of the Adamic race.

The numerous geological developments which have peen made of late years, both in Europe and America, have confirmed the opinion that this country was occupied by several distinct species of the human family as early as that of the eastern hemisphere. The footprints of man in the alluvial, tertiary and carb miterous formations, together with fassil remains of him and the property of the property of the control of the contro mations, together with fossil remains of human beings and the higher order of qualcup ds, prove the existence of the inferior rices of min countless ages before the historic period; and also prove the fact that the different species, though created at the same time, were formed and placed upon the earth in groups, just as other animals and plants were provinces, suited to their natures and habits, and at widely different periods, as the temperature of the earth became adapted to their existence, and not all at once, and placed in one common centre, as taught in our schools. We find more than half the animal creation to have become extinct before the advent of min; and one species, the mound builders, since that epoch has disappeared, leaving no trace of their name or their existence, save those stupen has and magnificent fortifications and necropoli which are every where to be found in Georgia and the great valleys of the Ohio and Mississioni, which tesufy that once a noble race lived and perished, who possessed humanity and that other greater principle -gratitude-which is so strongly depicited in the imperishable and costly sepalchres of their friends. From many of these tumuli have been taken curious and highly fluished works of art, in rock crystal, quartz olindian, green stone, and grani'e. Also, in gold, silver copper, and the shells of the Galf of Mexico, all proving the species to have occapied a social position in the scale of being below the Mongot. but far above the Indian, the Esquimux, the Malay, and the negro, neither of whom have ever left a trace of evidence of their capacity of forming or maintaining a government, or of advancement in the arts and sciences.

Curious facts about water. The extent to which water mingles with bod'e apparently the most solid is very wonderful The glittering opal which beauty wears as an ornament is only first and water. Of every twelve hundred tons of earth which a landlord has in his estate four hundred are water. The snow capped summits of our highest mountains have many million tons of water in a solidified form. In every plaster of Paris statue which an Italian carries through our streets for sale, there is one pound of water to four pounds of chalk.

The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and turnips which are boiled for our dinner have, in their raw state, the one seventy-five per cent; and the other ninety

per cent, of water. If a man weighing one hundred and forty pounds were squeezed in a hydraulic press. seventy pounds of water would run out, the bulance being solid matter. A man is, chemically speaking, forty-five pounds of carbon and other elements, with nitrogen diffused through five and a half pailfuls of water. In plants we find water thus mingling no less wonderfully. A sunflower evaporates one and a quar er pints of water a day, and a cabbage about the same quantity. A wheat plant exhumes in one hun-

ured thousand grains of water. The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, up which the watery particles ju 1 with the rapidity of a swift stream. By the action of the sap various properties may be communicated to the growing plant. Timber in France is, for instance, dyed with the various colors mixed with water, and sprinkled over the roots of the tree. Dahlas are colored by a similar process.

R. A. McMurray, of the Internal Revenue Department at Washington, is a natural lightning calculator. He can do the figuring which requires fourteen ordinary clerks, and in much less time; and his daughter, only nine years old, can multiply a number of any twenty figures by another twenty figures, and note the result in a single line, as fast as she can make the figures.

Three young men were late'y ordained at Auburn, N. Y. as missionaries to China.

The members of the Connecticut Legislature have founded a weekly prayer meeting.

The Rostrum.

For the Religio-Philosophical Journal. 6 What Good has Spiritualism Done ?"-1 Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 28th, 1869.

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

In the present age as regards spiritual culture, it has been well said that men are the slaves of false knowledge. The memory is crowded with ideas that have little, if any, foundation in truth. Men learn but little from within; the sum of experience is but a dim dream of the conduct of past generations—that acted in total ignorance of their nature. The influence of past systems have mystified existence. Men believe what their fathers credited; their fathers credited what they were taught to believe. The consequence is, that the faculty of thought with regard to all spiritual and psychological conceptions, lies dormant. Yet even the emasculated mind, seemingly without the power of fruition, is panting for the germ of wisdom. Turn over the pages of the material metaphysicians, or study the record of scholastic theology, and from both of these, you find systems detailing only words,not facts, arbitrary axioms that lead to results at which reason revolts; imaginary principles, aiming at the establishment of theories which contradict the common sense of mankind. All is dogma; no part reasonable, and when the injunction "know thyself" is practically enforced through the agency of the facts and the philosophy of Modern Spiritualism,when through its agency men begin to search into their own nature, physically, intellectually and spiritually,—when they begin to realize that all true growth must be from an inward centre outwardly,-when they are enabled to trace the wonderful appropriateness of their own physical organism, the development of their own intellectual powers, the expansion of their own spiritual natures, the formation of their own characters, then, indeed, all becomes light and order, and then man begins to realize that high and ennobling satisfaction that grows out of the discovery of truth, the contemplation of nature, for Spiritualism teaches all that is within-in the material constitution and the spiritual needs of the human soul, and he who aspires to dwell in the regions of conscious beautude, must look to his own spiritual experiences and intuitions, for the descent of the New Jerusalem to earth, must be through the Shekinah of the human

With regard to the physical formation of man,

and the wonderful and beatific functional ar-

rangement of the same, the fact and philosophy

of Modern Spiritualism are opening up a new

avenue of thought, presenting new ideas, offering original deductions, and encouraging new hopes and aspirations, that have heretofore not been considered as the recognized property of the human soul, and to these especially beneficial results of Modern Spiritualism. I desire to invite your attention to night, to the advantage that Spiritualism is calculated to add to the intellectual and scientific mind, to the Materialist and the Atheist, who are generally found among the thinkers of the age. In order that I may reach logically the conclusion at which I aim, it will be necessary for me to advert briefly to some of the functions in the physical form of man. I shall endeavor, in this part of my subject, not to be tedious, but as brief as possible. the human system. Science tells you that the human chest is divided into two compartments by a vertical partition; that the windpipe is divided into two tubes, immediately behind the breast bone, running down to either side, and thus distributed through the lungs, which latter are made up of air cells of irregular figures, each of which is approached by the extreme point of a tube, which constitutes one of the minute subdivisions of the windpipe or truche, and which transmits the air to the cells. The air cells are so infinitessimally refined, and delicately formed. that within the human chest there are six hundred million of them, and through these six hundred millions of air cells, about one hundred thousand cubic feet of atmospheric air are pas sing every year, fanning the vital fires of the system. Science further tells you that man has two lungs, acting independently of each other, to some extent, although receiving and expelling air through one large tube, the windpipe, tormed by the union of both bronchial tubes.

Again, the blood in the human system is equally interesting in its operations, in the line of its duties. In every well developed human organism, science tells you there are about twenty-eight pounds (28) of blood, which by the most perfect hydraulic process, is forced from the heart to the extremities at the rate of about three thousand gallons per diem. Now. the blood in its channels, constitutes the canals along which the subtile supporter of life, oxygen, is conveyed. The atoms of the blood may be appropriately compared to a fleet for importation and exportation. The fleet moving inwardly is freighted with oxygen which is taken into the system and distributed appropriately to the various organs and tissues. The fleet moving out wardly, is taking up and carrying out car bonic acid gas, which is to be thrown out from the system. The atoms which perform these functions are so small that they are only visible with the microscope. Science tells you that each adult is thus importing and exporting four pounds per day. They import more oxygen during the quiet hours of the night than in the busy whirl of the day. In the day, they are exporting more carbonic acid than at night; from these facts you may learn the necessity of good ventilation in your sleeping apartments.

But, perhaps, the most wonderful of all the functional relations of the physical system is the nervous arrangement, a department, which, as science tells you, is divided into fibrous and vescicular. The duty of the nervous fibres is to transmit sensation or intelligence to the various portions of the human organization, thus con stituting an intermediate agent between the brain and the muscles, between the centre and the extremities. The vescicular portion of the nervous system, consists of certain vescicles or cells, with a dark spot or nuclei near the centre of each. An accumulation of these vescicles, constitutes a nervous arc, a repetition of these nervous arcs constitutes a ganglionic centre. These ganglionic centres, represent the commencement of a plexus of the nervous system, that have in their peculiar characteristics, the capability of receiving impressions. At the top of the spinal column, there exists one of these ganglionic centres denominated the medulla oblongata, and this is the seat of the involuntary nervous actions, such as the circulation, respiration, deglutition, digestion, &c., which are independent of any external consciousness of the

Next above the medulla oblongata, is the sensorial ganglia, this constitutes the seat of the nerves, upon which depends the special senses. such as the auditory, offactory, optic, &c. Right above this, is the cerebrum; this is the seat of the sentiments, of love, of reason, and as it develops outwardly and upwardly, intelligence in-

The brain of man is the most refined and highly developed portion of matter in the universe. As man himself, in his general conformation, constitutes an epitome of all things below him. the brain is the apex of the man, and is the cen-

tre of the nervous system, and from that fact, it | Look over the entire fields of nature, look over has been concluded by some, that the brain of man is the mind of man; but I think I shall be able to show that this is not so. You hear, not only material metaphysicians, but the clergy, Christian and priestly, believers in immortality, talk of the brain of man as the mind of man, the brain of man as the intelligent principle. This is an error, and as each error leads to another, there is an absurd declaration of certain schools of theology, with regard to a physical resurrection. If the brain of man be the mind of man, there must be a physical resurrection, or immortality is a fable, let it be taught by theological divine or pagan philosopher.

Well, now, the material scientist, looking at the brain and its wonderful formation, has coucluded that it is the seat of thought. In one sense, he is correct, but in a broad and philosophical sense, bearing upon the condition of the future, he is not.

The brain is not the mind of man; and this is one of tue beneficial deductions that are being drawn from the facts of Modern Spiritualism. and if Brother Condenser is here to night, I ask him if there is not some good in this? if I can demonstrate the truth of the deduction I stated in my first lecture, that one of the advantages of Modern Spiritualism was, that it was calling the atheist from his cheerless field of Materialism, and the deist back to rational Christianity. And I affirm here, in passing, that there is no system of ethics in the entire realms of mind that can so positively and so emphatically demonstrate to the scientific man, the immortality of the soul, as can Modern Spiritualism, when investigated and understood.

But, my friends, if you enter into the field of spiritual investigation with a determination to find nothing but absurdivies and errors, you will find nothing but these, for your mind will be so completely stultified by your own prejudices that you cannot see the good, though it may shine all around you. If, then, the brain of man is not the mind of man, to what use does Modern Spiritualism devote it? Now, my friends, I have said that the brain is a wonderful tormation, its subdivisions, its watery serum, its medullary substance, its pia mater and its dura mater, all these constitute in my estimation neither more nor less than a galvanic, or electrical, or electro mental apparatus, in which is generated a fluid, the use of which I am about to advert

Sometime, towards the close of the last century, the scientific minds will remember that Gatrain, a distinguished philosopher of the school of Bologue, and Volta, an Italian philosopher, made many experiments with regard to the influence of galvanism and electricity upon the nerves and muscles of animals, and it will be recollected that Gatrain discovered those currents that were coursing through the system, and hence they were called galvanic currents. It is also well known that a long controversy ensued between these two men with regard to the nature and origin of these: Volta thought they were only generated through the action of metalic substances, while Gatrain contended that they exist in the animal tissues independent of any outside influences. Further investigation scientifically, has established the fact that there is in man a current generated in nervous centre, flowing through the nervous system, which is the agent of all action, whether sensational, muscular or vital. The means of transmission is through the fibre of the the nerves. The current forcing itself along these nerve fibres, communicates to the brain. The process of insulation, as indicated by science, is exceedingly beautiful. The nerve fibre consists of a membrane, which is a conductor of electricity; inside of this is a layer of fat, which is an absolute non-conductor. Within this fat is the nerve fibre, through which the current flows and whence it passes to different parts of the body, and thus motion is produced or information is

The very distinguished and wonderful seer of Poughkeepsie, A. J. Davis, calls this fluid, which science denominated voltaic, which passes along the nerves, "the nerve spirit," composed of vital magnetism and vital electricity. Mr. Davis says too, that this current is generated in the Sensorium, generated from the air, from water, from light, from food, all of which I perfectly agree with, and that it is subject to the positive will power of the interior consciousness of man. Now, this nerve spirit, as M. Davis calls it, this voltaic carrent, as the material scientist terms it, I term electro-mental. I hold that this electromental apparatus is being operated upon by some positive principle in nature, positive to everything in the mere physical man. Through the positive influence of this unseen principle, there is being evolved from the apex of matter. -the nerve matter in the brain, there is being generated an electro mental current, and I so de clare, from the fact that it gives forth practical evidence of intelligence, under this interior and unseen power. Let some accident occur at the extreme end of the arm along the nerve of sen sation, at once is conveyed an impression upon the nerve centre, and the fact that an injury has been done is thus realized. This interior principle of intelligence, or whatever it may be, at once recognizes the impression, and you feel externally that you have hurt your finger. The brain feel? The brain only receives the impression of the fact.

The living principle that has operated upon the brain, and upon the nerves, is that which feels, and only that, for there is no lite in the brain, there is no life in this external mind of man, because the brain may be as perfect in a corpse as in the living body. It is not the brain that thinks, but it is some power behind the brain, using the brain, just as the brain seemingly uses the eye; it is neither the eye nor the brain that sees, but there is some power behind them both. The nervous system that is seen, coursing i self throughout the body of man, is analogous to the beautiful magnetic and electric telegraph that you have constructed, and which encircles your continent, and that is making the lightning a rapid errand boy, not only here, but beneath the deep waters of the Atlantic. These were all brought forth by means of the intelligent principle which I have said works through the brain and governs the system of man.

Ever since man dreamed of spirituality at all, it has been supposed, that some where or other. the spiritual came in contact with the material, but there has been no system of philosophy, of science or of ethics that ever assumed to declare where, how and in what manner, this contact was affected; but the legitimate deductions of Modern Spiritualism, clearly establish the fact, that this nerve spirit or this electro mental current that as the child of the brain, fathered by the Divine Spirit in a finite form, is the agency of contact, and is the intermediate agent between the material and the spiritual worlds,-it is capable of impression, as Mr. Davis says from withir, and I may also add, it is capable of impression from without, just as the external mind of man is capable of change, of cultivation, of education,—it is capable of expansion and enlargement. The brain of man may be dead as any other part of the body, when the phenomenon of death occurs. I say to the materialist, there is some principle existing within the man, that is vital, because all these properties may be relatively as perfect in a corpse as in what you call the living man. Therefore there is some vital principle, that when the body dies-leaves it-it is this that constitutes the spirit of man both before and after what is termed death, and it is the same.

There is another reason which leads us to conclude that the brains not the mind of man. positive principle in the human organism, that

"all the conditions that appertain to man, either in the interior, or the exterior of his physical formation, as far as you have been able through the aid of science to comprehend him. Look where you may, you will find that change, constant change is written upon all materialism. Now, this law of change is universally applicable to the physical organization of man. Your best scientific minds will tell you, that at every half revolution of the blood,—oxygen is imbibed and carbonic acid gas is dislodged. Your best scientific minds will tell you, that at every half revolution of the blood, portions of it are becoming bone, muscle, sinew and nerve; and bone, muscle, sinew and nerve, are becoming blood again; they will tell you that there is proportional liquifaction, and solidification going on alternately; that there is a constant waste and supply going on, and at every moment there is some portion of the body dying, and some other portion being built up from the elementary world around you, and from the various relations provided through organic law, for that building up. This law of change applies to all departments of the physical organism.

For a moment cast your eyes to the distant West, where the original streamlets are commingling to find their way into the bed of the great Missouri; follow her meandering course, until with her muddy mouth, she gives her maternal kiss to the great Father of Waters; follow them on, until they become engulfed in Mexico's blue wave; and you will find, that all along, for th ree thousand miles, these streams are wearing away the shores upon one side or the other, and building up new shores in other places. So with the red river of life as it is coursing throughout the system; it is forever wearing away and building up.

Human life has been appropriately compared to the web of Penelope, which you will remember, during the absence of her lord, whilst she was annoyed by suitors, she continued to weave in the day, and unweave at night, promising her suitors that she would listen to them when her web was conpleted. The web of life is being constantly woven and unwoven, whilsts the grim suitor's disease and death stand waiting and seeking to press their claims upon the soul, but the Ulysses of immortality, returns to claim its own, and leaves them the body only.-Change, then, my friends, is written upon the brain, as well as upon all other organs of the body. The particles of the brain are forever being taken up, and being renewed, are forever changing,-entering into other relations and taking on new elements,-consequently I hold that the brain is not the rational faculty of the body, that the rational faculty lies behind the brain, that the brain is only an impressionally receptive faculty, that the impressions being instantly made, may as instantly be removed, that there must be some power to hold them. The experience of those advanced in life, proves that old impressions are more distinct than the more recent ones, and shows that there must be some principle behind the brain to retain them.

The brain of man is not the thinking faculty, and if it depended upon the power of the brain alone, man would not remember at all. For all these reasons, I believe that the brain of man is not the mind of man, I mean the intelligent

The scientific man, from the wonderful faculties that are seemingly the properties of the brain, from marvelous functions of the human organism, declares that this wonderful piece of machinery is all that there is of man: that time or rather that eternity is but time in a circle, as the relations of matter everywhere are likewise circular: that as acorns produce oaks. and oaks produce acorns, as a fowl produces an egg, an egg produces a fowl, so matter produces man, and man produces nothing but matter. This is as far as the materialist goes, and he is right. Theology has never done anything to overthrow the hypothesis of the atheistical school. I say theology never has, but the bible has, the clergy have not interpreted it properly. For eighteen hundred years, they have been speculating in regard to the intellectual principle and the soul, speculating in regard to a far distant heaven, material substance of the spirit, a golden city into which the physical organism is to be lifted, whilst the immortal principle within themselves, was going on towards individual-

ization, towards a preparation for immortality.
Well, then, if Old Theology has done nothing to overthrow the position of the atheistical school, what has Spiritualism done? Why, in the first place, my friends, if you could prevail upon scientists, upon materialists to accept of the bible or evidence of Spiritualism, you could take the bible to prove immortality; but these scientific men are rather stubborn fellows; they will not accept the written evidence of two thousand years ago, and, therefore, we claim that the facts and philosophy of Spiritualism and the glorious deductions that are legitimately drawn therefrom, are doing more than all other systems in the world, for the overthrow and cure of materialism, deism and infidelity, and the establishment of true Christianity.

In the first place, the deductions which I have given you, are legitimate from the premises, and in order that you may overthrow my conclusions, you must overthrow my premises; first, prove that they are wrong. In addi ion to these legitimate deductions that are drawn here, and in this part cular, Spiritualism stands preemi nent, she offers to the human mind, to the scientific man, to the Christian man, positive, absolute, visible and tangible demonstrations of spiritual identity, on the part of those who have long since died as Old Theology says, absolute and posit ve identity, proven throught the phenomenal phases of Spiritualism, so positively proven, that even the great Faraday, after a ife-time of grand investigations and discoveries, that well nigh illuminated the globe, was compelled to stultify his gigantic intellect, rather than admit the legitimate deductions. No intelligent mind can investigate the facts of Modern Spiritualism candidly, honestly and logically, without adopting the conclusion of the

Therefore, I claim that Spiritualism has done great good in the realm of science, in the realm of thought, in the realm of ideas, of true logic and god-like reflection. The good that Spiritualism has done, is beyond comparison. No system has ever before been able to demonstrate and illustrate, what has been called the unknown. Because Modern Spiritualism embraces all that is true in philosophy, all that is true in science, all that is true in religion,-not that I would have any one understand for a moment, that I dogmatically assume that the Spiritualists have all these truths. Do not so understand me. Do not so report me. I mean to say that Spritualism has it all, and Spiritualists are only investigating in this great school, and they will continue so to do, when the cycle of eternity shall have been notened upon the dial-plates of distant worlds. They will still continue to be investigators. Therefore, the spiritual school is not an authoritative one; it is not a dogmatic one. We only affirm as far as we have gonethe Spiritualists honestly and truthfully and affectionately declares to the world at large, to the Christian world, that these facts and the philosophy drawn from them, have transported us a day's journey nearer to our Father home, than we were before, because our wishes, our thoughts, our aspirations are drawn outward and upward, more clearly and more beautifully, than they were before we realized the grandeur, and the glory of the gospel of Spiritualism. We contend, then, my friends, that there is some leaves it at death, that the organs of the body in sleep and in death as it is termed, immediately after the latter occurs, may be as perfect, as in what is termed the living form; therefore, there must be some vital principle, some principle that had vitalized that form that has de-

The facts and phenomena of Modern Spiritualism, as I have said, prove that that principle is the man, or the woman; the obsolute and positive individuality, the principle of intelligence, the principle of vitality, the principle of immortality, the everlasting Father of the soul, individualized finitely in the human organism. The facts of Spiritualism in addition to its scientific deductions, and conclusions, demonstrate that these individualities are the real men and women, mothers and fathers, husbands and wives, brothers and sisters, friends and neighbors, of those who are still within the form, and through the agency of these phenomena, they are coming back to teach mankind a higher and holier appreciation of the race itself, and also a more correct appreciation of man, and a truer sense of the goodness and beneficence of God. the universal Father of the entire race.

Oh, is there no good in conclusions like these? My brother and sister Spiritualists, I said that I wished to be correctly reported, in regard to the grandeur and glory of Spiritualism. I said that wish to be correctly reported that Spiritualists do not claim the possession of all this truth. What follows this? Do you not feel conscious of the fact, that you are in the school of investigation and progressive development. What is the legitimate result of all this? Is it not that each one should struggle to demonstrate their appreciation of the brilliant pathway into which they have entered, by striving to advance philosophically, by striving to expand and enlarge affectionately, to develop into these practical lives, more and more of the great beauty of this grand gospel? May I not, then, my friends, in conclusion, enjoin upon my spiritual brothers and sisters, that they will love this cause more? I know that here in Philadelphia, you will permit me to speak plainly; you have brought my medium on your rostrum, and you will permit me to speak what I believe to be true.

Here in Philadelphia, there are Spiritualists who say that they will stay away from your Halls; that they will not support the efforts for the promulgation of truth, because they have got it all. Speakers can not teach them anything. This may be true, and if it is, God bless you. I am glad, too, if it is true. But is there not a greater necessity, why you should come here, and go to Washington Hall and the Thompson street Church, in order that you may by the grandeur of your own purity, and the strength of your knowledge, magnetize them into a higer condition? It is a false position, you will allow me to say, for a Spiritualist to declare that they can not get any further good. It is true they may be upon the same platform with these speakers; it is true you may have read more than they have, for your speakers generally are not permitted to read. Nevertheless, if you are upon the same platform, you may and can buoy up the man or woman who is to speak to you; you can and should help to sustain them under the immense magnetic drafts that we are compelled to make upon them. You can thus aid them in becoming expounders of the truth, that you desire to see promulgated, Your presence is, therefore, of the highest importance in the meeting, my brother, and sister Spiritualists, and there is no excuse for you in staying away from any association which you can attend, and which has for its aim the development of man, physically, mentally and Springly, Mark you, I do not advise that you shall enter into arbitrary organization. Form such associations as will furnish the most practical means of advancing the cause we hold so dear in this great city. Be not ashamed of your fath. Is there anything to be ashamed of? No.

"Sooner far, Let evening blush to own its star,"

than that a Spiritualist should ever fail to confess their glorious sun lit faith. Then, my brothers and sisters, cultivate a warmer love for the cause: cultivate more determined efforts towards this interior expansion and development, and do all that you may be enabled to, in assisting your brother and sisters by whom you may be surrounded. Do this my brothers and sisters, and then you will be enabled hourly to realize how beautiful is your belief, and to proclaim the good that Spiritualism has done and is doing.

Original Essays.

For the Religio-Philosophical Journal Leaves From the Unwritten Life of a Rosicrucian.

> BY F. B. DOWD. NUMBER ONE:

"Oh! why were we born at all?" groaned the Rosicrucian, as almost heart-broken he tore in fragments a letter which he had just finished reading, and cast the scraps from him in disgust; and clasping his hands over his head, paced with unsteady steps the narrow confines of his room, into which the gray shadows of night came slowly creeping, and nestling under bed and table and in corners, peered out at him and mocked at his grief. Gradually they grew stronger as the hours fled away, and they took courage and came out of their hiding places and stalked by his side with noisless tread, and gazing at him, shrouded the room in gloom. But the gloom in his soul was greater than any night that ever wrapped its mantle around terrestial things; for love had died in that noble soul in the last few hours. This was the funeral and he was the only mourger.

The night crept on unheeded and still he paced, alone! alone!! He hears not the rush and rattle on the street below, which grows less and less, until at last the hour of twelve is tolled out upon the night air from a steeple hard by; but all unheard by that one heart-broken mourner. Locked in the nightmare of his grief, his external senses are sealed to all around. But hush !-he stops !-from the torn scraps of the letter, there slowly rises a bluish, dim light; it grows stronger, larger, and fills the the room, showing him with his eyes rivited upon the torn letter. The light changes to a dull, yellowish mist, and rising from the letter a form confronts him,-'tis himself at the door of manhood, full of faith and hope and confidence in the world

and mankind. Another form comes slowly up; he starts and groans, "'Tis she! the angel of my youth! the writer of the letttr! She! at whose touch or smile my whole soul seemed on fire! She! who first brought down to me the joys of heaven, the unalloyed bliss of paradise! She it was who first taught me to love, and bathed my soul in ecstacy more than human! O! God! why did I not die then. with her warm kisses for my shroud? I could have slept in peace."

He stopped; for the two forms approach each other, and clasping, mitgle and become one: and that "one," who can describe it, or write its histo ry? Human language is all too weak and powerless, and yet I will attempt a description of the

monster: for monster, indeed, it was, that "one," the product of "two." It had a form, and yet wasformless; for as the eye rested upon it, and the mind grasped its dim outlines in one part, the other parts assumed other shapes, and almost imperceptibly, it was something else. It seemed to be round like a globe, and then it would project head and limbs and be human. Then the head would repeat itself in all its parts until it seemed to be all heads; then withdrawing its heads, limbs would project themselves of all shapes and kinds until it would be all limbs, which, extending to all parts of the room and assuming the form of loathsome serpents, coiled and crawled and twined their slimy folds in air, on ceiling and floor, and hissed and spat their venom until the air became fetid with the exuvia of hell. At last, it collected itself into a form that was partly human, and partly not like anything else, for there is no other thing in nature to liken it to:It is transparent now; and extending his finger toward it, the philosopher wrote upon its breast the word Love; and the letters glowing for a moment with a silvery light, died away_ and the word Lust took its place, which glowed with a lurid brilliancy, and emitted streams of forked lightning repeating itself until the thing opened its mouth, and swallowed up all its outward form, and turning inside out, settled upon the floor a pool of corruption, too sickening and revolting to behold. Still it boiled, bubbled and hissed, until it became vapor, and assumed the human form, of lofty mien and flashing eye, with the word Pride written upon its brow and Self-love upon its heart. And looking within, the philosopher saw boiling in its veins, and coursing like lightning through every atom of its body, the dava and putrifaction of the moment before, and in its coursing and flashing, it emitted in myriads of streams of lurid light, the word Lust; and so burning, faded away into gloom. Wishing to know the meaning of all this, the horror-struck magician stamping upon the floor bade it show itself in its true nature, and in a moment there appeared suspended in the air, a little globe of purest crystal, so dazzlingly bright as to overpower the snulight of the brightest day. Upon the surface were innumerable faces, of such angelic loveliness and ravishing beauty as to surpass the dreams of the loftiest imagination of earth. Revolving slowly, it emitted a fragrance so delicious and refreshing, that in an ecstacy of delight, the disciple of the "rosy cross" sank upon his knees and murmured a silent prayer of thanksgiving. As if to make itself more plainly known, a beautiful wreath of flowers crowned it, in which, in letters of gold, appeared the word Love. But now a change comes over the scene. The globe slowly inverted itself. and elongating, projected two heads, one resembling Love with its name written on Its forehead,-Lust; the other so hideous as to be appalling in its frightfulness, called Disgust.

These two blending together produced another head above, which was human and was called Selflove. It was fair on the surface, and wore a smile of self-conceit winning and pleasant to behold, int within, the heart was black as night itself. In a a moment out of this last grew two more, one so lovely as to be considered by some grave thinkers as truly divine, called Pride; the other so hideous as to cause disgust to look angelic by its side, called Hate. And so the twin sisters, Pride and Hate, arose above all the others, and blending to_ gether, produced the seventh, called Mammor here language fails me again. Were we to concentrate all the wealth and pomp and show of the entire universe of this and all preceding ages into one little head, it would fail to give you an idea of the surpassing beauty and dazzling brilliancy of this last head, called Mummon, as seen by that "meek lover of the good" at that midnight hour. A voice by his side said in musical accents, "This is man's work. Behold its utter nothingness." Immediately the upper head opened its mouth and swallowed up all the other six, and swelled itself until the room was too small for it, and the philosopher saw that within all was hollow! hollow!! Its heart was black with crime; its soul.—there was none, but in its place the virus of hell, the lava of unrest boiled and seethed. Within this floated the seeds of all evil, out of which grew great ulcers upon its bloated careass, and flashing out from them came the words king-craft, priest-craft, slavery, liberty, license, law, disorder, periection, imperfection; marriage, divorce, social evil, sex, color, woman's rights, public opinion, respectability, cast, aristocracy, and God knows what else, and upon the quivering lightnings that bore the words, came the demons of each.

Now spoke the monster, "I am God! Open the window-I go! but think not I am ever absent. No! I spread myself over the entire universe, and resolving myself into a gigantic mill, I grind those who have created me. As for you, I have no more power over you from this hour; for love of sensuous objects died in you when I came. Command me, I am your servant. Adieu;" and speeding through the open window, was lost in the gloom. But he lives still, for upon every breeze comes the wail of orphans and groans of the broken-hearted. And every dollar that is coined and every effort made to get wealth increases his power, and makes the mill go faster and grind finer.

For the Religio-Philosophical Journal. Reply to Delos Dunton.

BY AUSTIN KENT.

MR. EDITOR: -Friend Dunton's late reply to my article is the strongest demonstration of my real meaning, I have ever seen in print. I have meant to uffirm that the idea of the eternal past improvement of the universe which could be of value to humans, or even be recognized by so transient a being, would imply a past badness, which no sane mind could admit possibly.-Suppose we can see it morally possible for the universe to have been in an eternal improvement only less than infinitely slow, such progress would be only less than infinitely valueless. The idea that the universe may be fickle in its progress, looks to me too absurd to justify a mcment's comment, I have never dogmatically asserted that "that which has a beginning must have an end." It now looks to me like truth. But I only ask those who confidently affirm and reaffirm it, not to ignore or deny its necessary ultimates.

Stokholm, New York, May, 1869.

An alligator seized and badly mangled the hand of Professor Noble, of the Savannah (Ga.) Museum, the other day, while that gentleman was cooling it off by pouring water on its

Charles W. Eliot has accepted the Presidency of Harvard College.

Of the 700,000 children in Missouri, only 100,000 attend Sunday school.

Philadelphia Department

BY..... TENKY T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholes de or retail, at 634 Race street. Philadelphia.

Narrative of J. P. M., Being Some of His Early Experiences in the Inner Life. H. T. Child, M. D., Medium.

MY FRIEND AND BROTHER :- I am gratified to be able to come to thee in this manner, and relate some of my experiences since I became a dweller in this sphere.

I wish to say, however, that prior to my entrance into this condition, owing to the fact that I was shut out, by the loss of my hearing, from a great amount of interesting information in regard to matters that were passing around me, I had come to have a double consciousness. The perception of knowledge through the external senses, gives us a particular form of consciousness, and our intuitions give us another, and the relative proportion between these varies. If the mind is almost entirely absorbed in one, it will soon have but little of the other. In my case, the deficiency of the one to which I have alluded, gave me occasion to cultivate the laterior or intuitive sense, and through this, I received much that was pleasant and profitable.

I have been from the first, much, very much interested in the spiritual manifestations, but circumstances interfered greatly with the investitions. Still, from the plane of thought to which I. have referred. I received impressions in regard to it that were a source of great comfort to me. I watched thy course with much interest, and as our lives had been so closely united for many years. the intuitions which are always strengthened by such unions, enabled me to comprehend much more of the spiritual philosophy, than I could otherwise have done.

This removed all fear of death, and I had a strong impression that my exit would be, as it was, sud-

It was a considerable time after I lost my conscionsness of the work I was engaged at in the field, before I realized anything. Amid the confusion attendant on the removal of my body to the house, I began to have an idea that some change had taken place. I saw my friends around my body, as I then supposed around me. My sympathies were more with them, than with, or for my-'self. I was not conscious of any suffering. I began to realize their feelings, and doubted whether the change called Death had really taken place. I was conscious of their sending for thee, and did not feel certain that I had lets the form. [*This was one of my most intimate friends for many years. We were drawn together by a peculfar feeting, which prompted us to the utterance of similar thoughts.

My friend was plowing in his corn field, and fell upon the ground. A lad who saw him, ran to the house, and in a few moments, his daughter was at his side, but all signs of life had disappeared |, until after the examination, I heard thee say distinctly, "He is dead." I was glad to hear this, it removed a doubt that was on my mind, and it was a relief to all the family, for, sad as were their feelings on account of my departure, they were made still more so, by the feelings of uncertainty, which alwave add to the weight of even the most painful circumstances.

It was very gratifying to me when I discovered where I was, to know that I had paid even the little attention that I had to the subject of Spiritual. ism, and had read and heard something of the views of Spiritualists in regard to this life. It was a good basis on which to grasp further knowledge as soon as I could receive it by observation and instruction from those around me, which was very freely given me.

The world is not aware of the vast importance that Spiritualism has been to it, not only to those who accept, but to all, even those who despise and attempt to reject it; for all obtain some ideas, however crude, of this beautiful life which unfolds before the soul, on its entrance into the spheres. The darkness of theology, and worse than this, its legitimate fruits, dogmas, are a terrible barrier to the progress of the soul, on its entrance into this life, and indeed everywhere. I find that in very many instances, it is impossible for spirit to reach and influence such persons, and they are compelled to wait in this life, until they can receive something from the earth plane, in which the loundation of their errors was laid so firmly. I saw that the labors of Spiritualists, as lecturers, in circles, and especially in their individual capacities, are of the highest importance in breaking the yokes of these and setting them free, and in this, I realize the meaning of the declaration of Jesus in regard "to preaching to spirits in prison," and saw that it had a far more extended and important significance than I had supposed. I am told that this is one of the reasons why spirits have urged their friends on earth, to spread broad east their writings and lectures, for although the truths thus uttered, may often be crudely and imperfectly expressed, still they contain some elements which are essential for the deliverance of mankind from the hondage of error and superstition.

I was met by many of my friends and relatives. each one of whom seemed to have something pe culiarly fitted to my condition and wants. I had often felt, while on earth, that there was a beautiful adaptation to our wants, in our various associations with individuals in our journey through life; but I now see more clearly, and I find a remarkable capacity to receive from each individual whatever they may have that is adapted to our condition and needs. We meet and associate for a time, until the interchange takes place, and then by a mutual feeling, we part. I noticed this, that in meeting individuals, we never have anything unpleasant connected therewith, as is too often the case in your sphere. We are protected from such meetings, and the fear of their occurance which is often so unpleasant on earth, is not realized here. This is my experience so far, and I am told that we have no such annoyances here.

I was disappointed in not being able to influence consciously, many of my friends on the earth plane. as I very much desired to do, both for my sake and theirs: but I found myself very ignorant of the laws that govern these things.

I was told that the race had not yet progressed sufficiently for this to be as common as was desirable, but that there had been such rapid advancement of late, that we should be encouraged in the hope that the time was not far distant when a majority of mankind would be conscious of our presence and influence. I found that the experiences to which I have referred as resulting in part from the difficulty in hearing, which enabled me to come into close rapport, and hold very satisfacfory intercourse, was still better here. This soul communion is the source of the greatest happiness to us here. Its realization far transcends anything which can take place under the most tavorable circumstances on the earth.

My home here was very beautiful. I was interested as on earth, in the culture of flowers and fruit, and I was mostly among these. I hope to be able to describe our labors here more fully. The condition of my companion on earth, attracted me strongly to her. I saw that it would not be long before she would join me, and therefore, I was desirous to be with her and prepare her mind for the change.

She had many beautiful visions, some of which she had related to you, but the most important of these were never conveyed to the outer senses. It was pleasant for me to be with her, and minister to her during the hours of her sickness, and to watch the changes as she ripened for the spheres. How different is the coming of our loved ones, from their departure! It was indeed a blessed and happy meeting, when for her the "Pitcher was broken at the wheel." She, too, had realized that we should meet, and it was her desire that it should be soon. Since her arrival here, I have been giving her all the information I could in reference to our new home.* Thus I enjoyed over again the beautiful scenes, which I had witnessed here. We are now happly re-united, and as her strength is gradually coming to her, we shall go on our journey together.

I was entirely satisfied to wait for her, for I became better acquainted with the scenes around me, and soon we should be prepared to go forward in the work of life, which it seems to me now, is just fairly begun. O happy thought! the apprenticeship of earth-life, often so painful and ["Shortly after her departure, I saw my friend standing in the midst of a beautiful grove of fruit trees, which were in full bloom; the air was redolent with their aroma. As the vision became clearer, I saw the companion of my friend, lying upon a beautiful white couch, strewn with flowers, and under one of these trees, some little children were playing around her, and my friend was holding her hand in one of his, and passing the other over her forehead. They seemed very happy, but very quiet, as I have noticed in other cases of the birth of a spirit. But the recognition of loved companions, on the shore of the better land, can not be described.] full of disappointment, is ended, and we are really beginning the business of life. I would say to all who are still in the condition of apprenticeship, be faithful even in little things, and you shall, indeed, be made ruler over more.

I see this more clearly than ever before, and rejoice to know that all may be laying up treasures in heaven, even though they may do it with sorrow-

ing hearts, and feel that life's burdens are heavy. It is better, however, that in all conditions, we endeavor to be cheerful, and meet the labors which come to us, with courage and energy, for we may rest assured that the victory is certain, and that, "ever the right comes uppermost, and ever is justice done."

"It is Expedient for You that I go Away,"

This saying involves principles that are applicable to very many of the conditions of life. It is a law that under devotion to anything produces suffering, and is an evil, however good the thing may be in itself. Thus we see that an undue devotion to family and kindred produces selfishness and narrow clanishness. An undue devotion to any church produces sectarianism and its train of evits, expressed in the language, "Stand by, I am holier than thou." In every department of life this is true, even an undue devotion of a parent to a child or the reverse brings suffering, and the highest and best development is interfered with. Few parents realize the importance of drawing out the mental moral, and physical powers of calidren by proper training, by laying the responsibility upon them, even in earth life and enabling them to see that each must invariably reap the reward of their

The result is a necessity for things to be taken away, and we are learning this lesson all through life. The poet said:

"I never nursed a dear gazelle, And learned to love it well, But it was sure to pine and die."

Will this always be the case? Will we always love so unwisely as to involve the necessity for the removal of the objects of our affection? These questions are important to all, but more so to the Spiritualists who realize that the conditions of the atter life are but a continuation of this, and that the experiences of this life are designed to aid us both here and there. In looking over our past lives, how many things have we loved so wisely and so well that they have continued to be what the poet says true beauty is, "a joy forever." However few these may be, they will be the treasures that we have laid up for the future. The failures and disappointments of life are not lost, but they must form the back ground to the picture and give value to the former by their contrast. We shall learn somewhat in this life, and much more in that beyond the limitations of time, to have our attractions so regulated and fixed upon those things which are proper and appropriate for us. that we will seldom be compelled to hear the language, "It is expedient for you that I go away." We frequently hear persons say they "long for

heaven, where there will be no more parting." Will we ever be so wise as to set our affections only on that which is enduring and to set them so wisely upon these that our progress and development will not require that they be taken away. We are so disappointed in our loves, especially in early life, that there is not a fair distribution of them, hence we go to extremes and must suffer, How many of our strongest attachments have ex hausted themselves and left only withered hopes and saddened memories, where had there been a better distribution, our attachments would have been more moderate and enduring.

"And Yet it Moves,"

When Galileo uttered those words he had been crushed beneath the ponderous weight of an overwhelming hierarchy, and for a moment succumbed. permitting the dark vell of theological mystery to to eclipse the blessed sunlight of a glorious inspiration which had beamed in upon his soul, and filled him with an enthusiasm which made him bold enough to declare that which would have cost him

his life. How sad is the picture of a noble man bound body and soul, with the fetters of old theological dogmas, and yet, a flash of light is thrown across it. as we hear the words (E pur si mouve),"And yet it moves," showing clearly that the soul's inspiration was not lost.

Just as certain as the world, physical, revolves upon its axis, and moves forward in its orbit, so does the world, mental and spiritual. There are many good men and women, who have had this

revelation, and have seen that the spiritual and mental orbit of this world, will carry it through the regions of universal emancipation to universal freedom, and though at times the same theological mist that befogged the old philosopher, throws its shade across their vision, still the people are seeing that the falling of physical chains from the limbs of humanity, grand as it is, is but the dawn of an era in which the glorious watchword of emancipation will ring through all departments of man's nature, and all mankind will stand, as was said by the immortal Wilberforce, "redeemed, regenerated and disenthralled."

The freedom of woman is as fixed and unalterable, as that the world moves, and after woman stands by the side of her brother man, free and equal in all her rights, without a reproach, then the great question of capital and labor, of lands and finance, will be before the world of mind, and policy and narrow limitations will be lost sight of in the great comprehensive unfolding, for with freedom comes knowledge, and with knowledge, respect for the right and the true, and whoever may be under the fog enough to deny it, still the great soul of humanity will continue to utter these memorable words, " And yet it moves."

Voices from The Leople.

Letter from Etta Keiser.

Having noticed a brief paragraph in your pa. per, stating that you were pleased to see your cotemporaries, the Banner of Light, &c, had opened their columns in defense of mediums, I wish to write, not altogether to defend a medium and a gentleman by the name of William Ferris. against any former misallegations, but to inform the readers of your estimable paper, that the Spiritualists and friends of progression failed to discover him to be an impostor or juggler.

Mr. Ferris came here to this city an entire stranger to all, save one, whom he had seen once before at Columbus, Wisconsin. He held both public and private seances,-in all of which he was severely tested by the greatest skeptics. and by those who were seeking to know the truth. One night he was tied with a bed-cord, each hand and foot separately, and wheat was placed in his hands. After the lights were extinguished, the musical instruments commenced to be played upon, and were wafted around the room, the guitar sliding from lap to lap, then touching the floor, then the ceiling over head.

His coat was taken off while his hands were still tied, and full of wheat; he was also untied and untied with the wheat in his hands. One evening after being securely tied, the wheat was left upon the table, and after questions had been answered, and remarks made through the trumpet which was brought very near several individuals in the room, there was music upon the guitar and with bells; hands about as large as a childs six years of age, telt by an invalid lady on her limbs; trumpet bells and guitar, were carried about the room touching several different people. When the lights were produced, and on examination, not a kernel of the wheat was upon the table or floor, but was found within the hands of the medium, and he was still tied, and in the same manner as when the lights were extinguished. At some of his seances, he has described the spirits of departed friends and relatives; would tell the cause of their death and where they died, also what they wished to say to their friends, and sometimes, the initials of their names.

I could write a great deal more. If authenticity for what I have written is ever required, I am prepared to give that of the most undoubted character. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; it only asks a hearing."

Portage City, Wisconsin, June 1st, 1869.

Letter from Bell Cable.

DEAR SIR :-- Yours being one of the few papers that reaches this isolated mining community, and the only one devoted to human progress,-perhaps you may feel some interest in hearing what is being done here in spiritual

We have every Saturday night, quite a large scance at Doctor Joe Stinson's, under the auspices of the late Rev. Mr. Babcock, who has been deposed for his devotion to the search after spiritual light, and who plays the most delightful music under spirit influence. Doctor Sinson is a healing medium and very successful in layingon of hands.

The native ladies take a very lively interest in the seances, and one, the lady of a Fenian exile, Senora Fitzmorris, is quite an accomplished trance and healing medium, and has done some wonderful things in directing miners where to uncover paying crevices, most of which have proved large enough to work with great ease.

Senorita Dolores is also a medium of great development and power; but unfortunately, the circle is just now deprived of her active co-operation, on account of recent family affliction: but her manifestations in private, are a fruitful source of comfort to her special friends.

Elizabethtown, New Mexico, May 22nd, 1869.

Letter from J. H. Andrus.

DEAR BROTHER: - Enclosed you have six dollars to pay the subscription of twelve more "trial subscribers" for the Jounnal, in addition to the twelve sent a week since. Seting one of them. Mr. S. D. Mason, renews my appreciation of the spirit power that saved me from a fate. like his.

Some years since, he was attacked with inflamation of the eyes, and not having the precious knowledge of Spiritualism, employed a physician of the old school, and was (scientifically?) doctored a year or two, until he became totally blind, and it took his loose property, and finally his farm, to pay for the job. Quite a contrast, this, to my case, where the eyes were restored to sight through spirit influence, from almost total blindness, or one of them at least, as the other was not so bad.

I would suggest that a part of the next donation be applied in payment of a year's subscription to the JOURNAL for him, in continuance of

Letter from J. H. Stargeon.

DEAR BROTHER:-Let me state that on the evenings of the 24th, 25th and 26th of April, my wife and self visited the "Round House" ia Linn county, Kansas, and witnessed the manifestations usually given there, through Mr. Tippy as medium, which consists of "Reports,

or Explosions" as loud as a small cannon, to wake up the hearers, which is immediately followed by talking, and lecturing through a trumpet for two or three hours, and closes with harmonious music, made by a tenor, and a bass drum (which are stationary), two accordeons, a harp, a tamborine and the two trumpets or horns, which all float through the air touching different parts of the ceiling and room at the same time; with sometimes a long blast on the horn (all other instruments stopping then), lasting at least five times as long as a person could hold

Persons are visiting the "Round House" for miles around, so much so, that some have to go two or three times before they can get in. Mr. John Morrison, three miles north east of Linvile, built the house near his own, at his own expense,-and accommodates and frequently boards the visitors without any charge. Those that are acquainted with the parties, don't suspicion any fraud or trickery, and those who investigate and scrutinize every thing, having free access at any time, can't detect any thing wrong. I could not, and none ever have. Buffalo, Dallas County, Mo.

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587 ministers in the United States. There are 5,703 Presbyterians ministers of all sects, and 738, 192 communicants.

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

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May 1st. Address lax 200. Harrison Augier, Calamus, Clinton, Co., Iowa.

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till further notice. Permanet address. Treasure City, white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa. .R. D. Goodwin, lecturer, Kirkwood, Mo. Miss Luna Hutchinson, Owensville, Cal. O. B. Hazeltine, Mazo Mania, Wis. Dr. M Henry Houghton: Address, Milan Obio.

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The Pen te mightier than the Sword."

THEER BY THE DIVIDING LINE BE-

TWEEN MANAND GOD? There is something grand, yes, exceedingly beautiful in the thought that the spirit world is mear at hand, and that those who took their departure thence thousands of years ago, can return and influence the denizens of this mundane cohere, in a variety of ways. Amon, the various religious denominations of the day, the idea has been universally entertained that "heaven" -what we term the Summer Land, -is located comewhere in space, bounded by well-defined Walls, and that it was brought into existence for only a favored few of God's children, while in another locality in space is a hell where those less favored are cast to remain throughout all eternity, to endure the torments of myriads of devils and suffer from the fierce heats of fire and brimstone. This heathenish notion is still entertained by a large number of earth's children, and they seem to take pleasure in sitting under the "droppings of the sanctuary," and listening to those teachings which seem to convey the idea that God is a vindictive creature. and that He consigns a portion of His children to endless torments.

Thanks to God and His holy angels, this hidcons dictrine is not true—it could not be true without destroying God's attributes, for He is represented as being infinitely merciful.

It is not our disposition to find fault with those who have from their early childhood, entertained such notions in regard to Deity, or the locality of the spirit world, as we acknowledge that each one should think for himself, or herself, and come to that conclusion which judgment dicities as right.

It would be well to stop a moment and considder another question. Where is the spirit World? If man is a microcosm of the universe possessing all the distinctive characteristics of the same, there must necessarily be within each individual the elements of the spirit world, or in other words there is incorporated in the physical and spiritual organizations, the constituent parts of all the elements in the material and spiritual world-, therefore, -man must certainly possess within himself a source from which all enjoyment must necessarily spring, for he could nor enjoy, appreciate, or understand the nature of anything entirely foreign to himself. A beautiful scene creates within the mind pleasurable emotions from the simple fact that the elements thereof are within us. Man cannot understand anything entirely foreign to himself. The elements within us respond to the elements without, and a certain result is recognized.

If God' controls the forces of the whole universe, He must necessarily control man, for no one would dare say that he is not composed of the same. If the forces of the universe are under His direct control, when did He say that those forces when transferred to man were exceptions to the general rule-for, of course, God can be only greater than man, by representing within his organic structure all things, instead of the constituent parts thereof. If God does not embrace within his organic structure all things, where does the dividing line commence between man and God, or between spirit and matter? If there is a dividing line anywhere, you give room for antagonistic forces. If anything exists outside of God, you make it possible for another intelligent entity to exist approximating God in power, in proportion to the space it occupies. If you establish one element as God you have no right to conclude that this one element can control all the rest. If God terminates where man commences, then there would be danger that man might finally dispute with God the right to govern and create, thereby giving room to endless disputes and contentions. If man is not a part of God—then there is no God. If God ceases to exist, as it were, when man commences his existence, how can God be infinite? If there is a line of demarkation in the universe, at that moment you destroy the infinitude of God. This question is an abstruse one, we admit, yet it is well to face it fair and Equare and endeavor to come to correct conclusions in reference thereto.

1st. If man is not part of God, then infinity is

2nd. If man is not a part of God, within him God does not exist, for two bodies cannot occu-

py the same space at the same time. 3rd. If man is not a part of God, please explain to us where God terminates and man com-

4th. If God is infinite, He must necessarily be infinitude itself, if not, it can be easily demonstrated that He is not infinite.

. 5th. If God is all-powerful, He must necessarily be infinity itself, otherwise there would be some power outside of Him, which would he absurd.

6th. If the power of man is not the power of God, then God is not all-powerful, and we might as well dispense with Him at once. 7th. If the power of man is the power of God.

then, of course, man is a part of God. 8th. If the power of man is not the power of

God, but is independent of Him, of course there is a power outside of Him, and he cannot be allpowerful.

9th. God is omniscient—then the wisdom of no room for doubt. He has been tested too long

man is the wisdom of God. If not, the omnis cience of God would, be destroyed the same as His claim to all power. Thus we may come to this conclusion:

Man is the center of all the influxes of the spirit-

"We are all parts of one stupendous whole,

Whose body nature is, and God the soul." You will find that matter is but another form of God, that by its means God's thoughts are given torth.— l'homas GalesForster.

"All matter is God's tongue, And from its motion God's thoughts are sung, The realing of space are the octave bars, And the music notes are the suns and stars."

You are God. I am God. We are all parts of the great infinite God head. There is no place where God i not There is nothing that hath not the seal of Divinity upon it.—Mrs. J. H. Conant.

"This is, indeed, a grand theme. Part of the infinite whole! Man, can you appreciate your sublime position? The wise sage of the spiritworld whose interior nature vibrates in unison with the pulse thrills of the universe, whose mind glistens with rare gems of knowledge, and within whose soul are the intricate problems of nature unfolded and understood-he never saw God! You never saw Him; you never will. No communication from the departed ever Intimated that He had been seen. But there is a God. If infinite, you are a part of Him. This is an exalted position. Being a part of God, your soul chords can vibrate in harmony with His, you can drink from the founts of infinite knowl edge, and feel the electric flashes of His mind. like the dropping of water, yet cons of ages will pass away and you will be no nearer seeing Him than now.

Consider this position well, dear reader. Receive it, if it accords with your reason; reject it if you find the conclusions therein erroneous. Think, and from thinking, arrive at conclusions for yourself. Allow no bigoted priesthood to die tate to you. Read from the book of nature; take lessons from common sense; bea min, and arrive at conclusions for yourself.

CHARLES, H. READ.

We publish with much regret the communication and resolutions respecting this somewhat notorious medium. That the said committee of Spiritualists are honest in their belief that Read is an impostor, we have no doubt; but that they may be over zealous in their exposure of meuiums and more than magnantmous towards their opponents, is also very probable. Their second Resolution, "I'mat we earnestly request Spiritualists to never endorse a median until his character for honesty is fully established," is going quite too far, for it is a fact as notorious as anything in the spiritual philosophy of to day, or of past ages, that personal reputation has nothing whatever to do in the choice of mediums; they are chosen on account of the preuhar adaptability of their organism to the manifestations to be given through them, and, besides this, who ever heard of notoriously dishonest men or women, becoming mediums; -out we all know that however good their character may have been prior to becoming developed as mediums, they are denounced as impostors, lunatics and prosuumes as soon after as they dare venture before the public as workers of what was, of old, termed miracles, and as teachers and expounders of the truth of the beautiful philosophy of Spiritualism, or Spirit intercourse.

Christ and his Apostles were everywhere denounced as lying impostors, and in league with the Devil; and none of them lived long enough to establish a character for honesty, in the opinion of those who ruled the people in the fear of God and Moses.

Mr. Read has been long and favorably known as an extraordinary medium, and thus far ne has escaped any exposure, simply because there was nothing to be exposed. Men and women of as keen discerament as J. C. Kunney and others, have attempted to detect fraud, in fact it is the special business of the opponents of spiritualism, to show the whole matter to be a fraud and such are ever on the alert at public seances, and are always chosen to act as committee men. Honest seekers after truth will get it, others may be deceived and in the language of scripture, left to believe a lie that they may be damaed.

We can but feel that this committee have been over zeclous in this matter. Currity is the noblest of all virtues, and should be especially exercised towards mediums for physical manifestations, who meet with the severest torture and grossest insults, wherever they go. Their labor is the most arduous, and performed for the merest pittance. We have never known or heard of mediums of this class, or any other, who have made enough to pay their expenses, ave the Davenports, nor have they until recently.

The Church and Clergy, and their Satellites, have a special manua for exposing and persecut ing mediums just now, as was the case when Christ and his Apostles (poor and despise mediums), were endeavoring to enlighten the people and show the power of God through them:and are actuated by precisely the same motives as were the Jewish Priests of that period .-They are doubtless much shagrined at their failure to show Mumler to be an impostor, and get him in prison, and his phase of mediumship ranged under the head of jugglery. This effort on their part, however, has done more for Spiritualism than all the efforts of Spiritualists for many years past could do, and we have no doubt that they are impelled by a force outside of themselves to persecute and prosecute in such cases. to the end that the subject may be brought more prominently before the public and is a most strik ing verification of the ancient saying,—that whom the Gods would destroy, they first make mad," and that every move made by, or in behalf of the Orthodox, is driving them rapidly on to their own destruction, is evidenced by such cases as these.. Nothing could possibly have been done to bring the subject of Spiritualism before the people more extensively, than the Mumler trial. God will take care of his own. and the Spiritualists of Waterbury need not fear that the cause will suffer by the exposure. (?) That Mr. Read is a genuine medium, there is

and too crtically, to question the genuineness of his mediumship. Take for example, the case where a most virulent sceptic conceived the idea of getting a ring made of steel, and tempered so hard that it could not be cut or filed,—this he took to one of Reads scances and demanded that the medium should use that ring instead of the one he had with him; and to his utter astonishment the spirits put it on his own neck, and he was ob'iged to wear it for several days, for the reason that no human power could get it off with out breaking his neck or compressing his head into about half its usual size, and he was obliged to beg the spirits to take it off. What does such a Waterbury farce amount to (if indeed it was anything but a row gotten up for the occasion), in the face of such tests, and of which there are thousands of witnesses quite as reliable as could be found in the now famous Waterbury.

Suppose we admit that in this metance, Read did cheat intentionally, he is no more to he denounced as an unreliable medium, whose every act had been a cheat and delusion, than would be that of a man who had enjoyed a high reputation for honesty and morality fifty years, but who, under certain temptations, had been detected in a fraud,—this moral man being a good paying member of some Orthodox Church,would receive very tender care and nursing at their hands, and the matter bushed up and excustd in one way and another. You would never find "his brethren in Christ" calling meetings and making indecent haste to denounce and persecute the unfortunate man, and rushing right into the embrace of incarnate Devils to exchange congratulations over the unfortunate but happy discovery of a cheat, and turning him over to their tender mercies. Spiritualists would do well to follow the example the churches have set in these matters, in some measure at least. to the end that they may have a little time for a sober second thought to take possession of their minds, before " Resolving " to plunge such a medium as Mr. Read, into purgatory.

It should ever be borne in mind, that medi ums are the messengers of ministering Angels (or Devils if such there be), both being essential to establish the fact of intercourse between the two worlds, and as you are commanded to try the spirits," so do in Reads case, as the manifestations we trust will not end with the scance at Waterbury, but from time to time, "where two or three (or nfty) are gathered together" with honest intentions they will, no doubt, be honestly dealt with.

Those in the interest of the churches, are ever on the alertand their consciences are seldom disturbed while resorting to schemes that would put their Devil to blush, and make his checks tingle with shame in their efforts to cast obliquy upon Spiritualists and Spiritualism, but happily all such efforts have not only proved miserble failures, but the wrath of these pious men has been made to praise their Lord and Master in whom we as Spiritualists trust, as well we may, since the mediums of the present day and age are the only persons who can stand the test of true disemissing, and as the clergy are very careful never to quote the "believe or be damined" passage in connection with the verses immediately following, we will on this occasion, give the entire salvation recipe, for the especial benefit of the lay members. "He that believeth and is baptized (with the spirit of truth)-hall be saved (from error); but he that beneveth not shall be damned, (condemned); And THESE SIGNS shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

-Mark 16th chap, 16, 17, 18. Mediums, who could hardly master the English language, have been heard to speak in several different languages, entirely unknown to them. Thousands of others heal the sick, make the blind see,-the deaf hear and the lame walk: others cast their bodies into firey furnaces withont being burned, or having so nuch as the smell of fire about them, as was the case with Mr. Home in London; (See Epes Sargents great work entitled "Planchette, or the Despair of Science." for sale at this foffice.) and while these, with thousands of other tests of discipleship, are being given and heralded by the Press all over the world, our pious ministers and church-men. with faces long enough to eat oats out of a churn, deplore this sad state of things, and like the Jews of old, stand ready to cruci'y their only Saviour from the thick darkness of superstition and ignorance into which they have fallen, and are trying to lead others. O ye blind leaders of of the blind,-you are nearing the ditch into which you will plunge, notwithstanding your nice little scheme of having the constitution so amended as to acknowledge God in the same .and Christ Jesus as the ruler of nations,—that you may become the vicegerents of God upon earth and again bring out the rack, gibbit, and

other implements of your inquisitorial desires. Brother and sister Spiritualists, the signs of the times indicate stirring events in the near future for us, and it behooves us to stand by, and encourrage our mediums.

A NEW PROPOSITION. To any one who has been a trial subscriber to

this paper, we will send it for three months longer on the receipt of fifty cents. That will barely cover the expense of the blank paper, and putting tue name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be fifty cents. We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial supscribers at twenty-five cents each.-The Journal is now extensively and favorably known. and it is but justice that our friends should pay

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

Will our friends be so kind as to make another effort to circulate the Journal, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy We return our most heart-felt thanks to those

who have already done much for us.

WHY THE HASTE?

In our issue of June the 5th, is a notice signed by the President and Secretary, saying they would consider applications for the holding of the fourth Annual Meeting of the Illinois State Association of Spiritualists.

The next week came a notice from the Society at Havanna, the present home of the Secretary, a little town on the Illinois River in Mason County, in the south-westerly part of the State, desiring the meeting to be holden there. On the fourth day after that came, with the Secretary's name only appended, an order, calling the Convention ito meet at that place, which we publish in this, the first issue thereafter.

It will be seen that Societies throughout the State will have no time to appoint delegates after receiving notice, before the day of the assembling of the Convention.

That this is intended as a repetition of the tricks practiced at the last adjourned meeting, which was made up of only thirteen members, headed by the President and one of the Vice Presidents of the American Association of Spiritualists, cannot be doubted. Societies, if they would, will have no knowledge of the Convention in time to appoint delegates to represent them.

Agein, what Society will send delegates to a Convention to be holden in a remote part of the State with the following order upon its resort, which was adopted at the last meeting in Springfield. Was is going to such a Convention to be compelled to pay five dillurs to the American Association of Spiritualists, to feather the nests of officials, in order to or eligible to a seat in the Illinois Association of Spiritualists? Very few, we opine.

The following is the order referred to, which was adopted by the Convention, consisting of thirteen members, acting under the supervision of Doras M. Fox, President, and Hannah Maria Brown, Vice President, and agent of the American Association of Spiritualists:

"The State Society will coasist of manbers of the local and County societies, who shell contribute to the funds of the American Association of

Under this provision it was intended to oust all of the old members of the Association, as well as every other member from fello vsmp, who did. not bow the knee to, and pay five dollars into the funds of the American Association of Spiritualists, whose funds have been controlled and used by the above named officers. We say it boldly, and know whereof we speak.

The plan worked well, but it was very much like the ignorant farmer, who set his hay mow on fire to get rid of a weasel, and burnt up his barn! The above named managers got rid of us, and all others who would not pay five dollars to become members of the American Association of Spiritualists, but in so doing they got rid of all of the members, excepting a few of their officers. The President of the Illinois Association of Spiritualists informs us that he has paid no money for membership, and shall not go to the Convention.

We place the foregoing facts before the Spiritualists of his State, not that we are opposed to our friends of Havanna and vicinity, having the State Convention holden there, if they want it, We state the facts because they are facts, and because a few persons, have through the most contemptible intrigue at an adjourned meeting, manipulated the Association to make it subservient to their own mercenary ends, until they have destroyed it. Aye, more, they were ashamed to publish the names of the delegates who did the deed, and even sent the Minutes of the Convention to Michigan to be published, instead of sending them to this paper and the Banner of Light, as required.

We know whereof we speak. We place this matter upon record, that our Spiritualist brethren may be more cautious in guarding against the manipulations of officials and intriguers.

We owe no allegiance to men or bodies of men. To the principles of eternal truth alone, we are subservient, in the great work in which we are engaged.

BURNING OF A WITCH IN MEXICO.

It appears from the Brownsville Rancher, that the Mexicans are only about as far advanced in intelligence, as the people of Salem were when they hung so many witches.

On the 4th of Jan. last, one woman was hung and burned, said to be a witch, another woman flogged most crueily for the same offense, the son of the latter figured among those who flogged her. The mere annunciation of this deed needs no comments, filling with shame and sor row and covering with dread the defenders and perpetrators of the crime.

Regarding the first, which was communicated, to the press, the missing of an ox was the cause of the tragedy A woman, who professed to be a witch, and asked to reveal the whereabouts of the animal, which she failed to do; she was taken and hanged to a tree, shot at, and then plung. ed into the flames until she expired. The body was buried in the cemetery, but on the following day was exumed by order of the curate of the town, who protested against having a witch interred in consecrated ground. The husband of the unfortunate woman kept himself secreted. fearing that he might be made to share the same fate. The Mayor of the city had not only authorized this proceeding, but had also been the principal perpetrator.

The Governor of Puebla has taken the necessary measures to have the perpetrators of this horrible crime punished.

There are many in the United States, who be lieve that spirmual manufestations are the resultant action of those who are bewitched, and who would not hesitate to "bang and burn" all the mediums, if the law did not make them crimi nals by so doing.

TRIAL SUBSCRIBERS.

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

SPIRITUAL MEETINGS AT CROSBY'S MUSIC HALL.

The Spiritualists of Chicago, having leased Crosby's Music Hall for one year, . pened their meetings on Sunday, June 6th, with lectures morning and evening, by Mcs. A. H. Colby.

Large and intelligent audiences attended both services. The singing consisted of selections from the Spiritual Harp, led by an efficient choir, and i fined in heartily by the whole congregation. The most protound harmony and good feeling prevailed, and all seemed to enjoy the Pentecostal feast.

Spiritualists can now meet with one accord. in one place, as in days gone by. Sisters, brothers, friends, neighbors and strangers, come, see and hear for yourselves. Mrs. Colby lectures Sunday, June 13th, morning and evening. Subject for both lecures, "Is in a un nortal, and if so, what are his future conditions?"

Miss Susie M. Johnson speaks June 20th and

DR. JOSCELYN AND WIFE.

The above named extensively known and excellent mediums, are at the present time stonin the city of Chicago.

It gives us pleasure to announce the fact of their arrival here, and we doubt not that very many Spiritualists will join us in the hope that they will find it agreeable to remain in the Garden City for a time and favor us all with an opportunity to be benefited through their mediumship.

Dr. Joscelyn is an excellent trance speaker as well as a clairvoyant and healing medium.

DELINQUENTS.

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

-----THE CONVENTION IN WISCONSIN

Will be held at Madison on the 18th, 19th and 20th of this month. Mr. E. V. Wilson has been engaged for the occasion.

We received the above information from H. S. Broun, M. D. We would have gladly published the call, bud it been furnished us.

Elder Miles Grant and D. W. Hulls

Held a discussion at Coldwater, Michigan. commencing June 8.11, and continuing six eyenings. Pas resultous wees as follows:

1st. Resolved: That man has a spirit which is conscious after the death of the body, and which can come and communicate with men in the earth life.

2nd. Resolved: That the phenomena of Spiritualism proceeds from dem jos, and not from departed human spirits.

PAPERS RETURNED.

We have papers returned as uncalled for, directed to E. T. Gardner, Homer, Wisconsin N. Chidester, Monicrey Centre, Ill; J. T. Hamilton, English River, Iowa; A. W. Mechem. Mich. P. O., Mich; R. S. Coleman, Newton, Ohio; J. B Eins, Newfield, N. Y.

The above papers come back every weekmarked, "No such post effice in State named." Where shall we send them?

Also S. Baruham, Cole Station, Iowa; S. A. Morgan, Wasoville, Lowa.

Zersoual and Local.

J. W. Van Namee Lecures two Sundays of this month in Vinciand; thence to Troy, N. Y. Mrs. S. A. Horton is lecturing in St. Clair Co.,

Prof. E. Wnipple lectured at Battle Creek, Micu., last Sunuay.

Mrs. Carrie Cashman is lecturing in Springfield, Mass.

Dr. R. R. Roberts has been in California tor some time, practicing the "Haling Art" with great success. The Ductor, under the ministration of his angel band, will not only be instrumental in relieving the maladies of the people, but in disseminating the glorious truths of Spiritualism. Long may he live to spread ou r beau uful philosophy.

J. H. Marshall, of Linn County, Kansas, gave us a call on Toursday of last week. He is an intelligent active young man, and we predict for him a brilliant future.

Amusements.

MOVICKER'S THEATRE.

Mark Smith has been playing his second weeks' engagement at this theatre in his super's roles of "Tue Fine Old English Gentleman," and "Nine Points Of the Law."

OPERA HOUSE.

The great Burksque at the Opera House, entitled "The Forty Thieves," as might well be expected from its great popularity in New York, is well received, and will be a grand treat to the lovers of such fun, and prove a great pecu-

niary success to the management. AIKEN'S DEARBORN THEATRE.

One of the most interesting plays of the season, in this city, is now upon the boards of this theatre. It is well put upon the stage, with new scenery and appointments.

WOOD'S MUSEUM. At this theatre "Silon Spingle," and other

acceptable plays, of which we are not advised, will be given during the week. The Museum is open daily,

VARIETIES.

Billy Nevens, with James Wood as stage manager, has opened his Yariety Theatre at the corner of Clark and Van Buren streets, where the lovers of that species of amusement will find it profitable to occasionally spend an evening.

Anniversary Meeting at Sturgls, Michigan.

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

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

By order of the Committee. Sturgis, Mich., May 11th, 1869.

Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD: The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremtin Hall, in the city of Buildlo, State of New York, commencing on Tuesday, the thirty first day of August of the Marketing in the morning area. at ten o'clock in the morning, and continuing in session until Thursday, the second day of septem-

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

HENRY T. CHILD, M. D., Secretary. 934 Race street, Philadelphia.

Grove Picnic.

The Filmore county Association of Spiritualists will hold its Second Anniversary in Mashiner's Grove, two miles cust of Etna, Fillmore county, Mian., on Saturday and Sunday the 20th and .7th of June. J. L. Potter is engaged, and other good speakers are expected to be in attendance. All are invited. The blends will not fail to be present with their well filled baskets.

A B. REGESTER, Secretary. Cherry Grove, Minn. June 8th, 1:69.

Fourth Annual Convention of the Illinois Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held in Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27, 1869.

Each Local Society of Spiritualists and other reformers shall be entitled to a Representative in the following ratio, viz.: Each Society shall be entitled to two delegates, and an additional delegate for each fraction of lifty over the first lifty mem-

Weather permitting, several sessions will be held in a pica-ant grove. The Spiritualists of Havana extend a cordial invitation to their brethren and sisters of the State to be wich them and enjoy the

Arrangements have been made with the Peoria, Pekin and Jacksonville E. R. for reduced fare. W. F. Jamieson, Secretary.

Annual Indiana State Convention of Spiritualists.

The Indiana State Spiritual Association will hold Its Annual State Convention, at Morrison's Opera Hall, in the City of Indianapolis, Indiana, com-mencing Thursday evening, at seven o'clock, June mencing Thursday evening, at seven o'clock, June 17th, 1869, and continue during Friday, Saturday,

and Sanday, June 18th, 19th and 20th.
It is highly important that all who feel an interest in the prosperity of the cause, should be present. Business or great importance will come before the Convention, in which every spiritualist should feel a deep interest; therefore, you are cordially invited to attend and participate in the deliberation of the Association. Each pociety is entitled to three delegates, and an additional one for every ten members exceeding thirty. Each county in the State, where there is no regularly organized societies, is entitled to a representation, equal to one organized Society. All localities where there are but lew,

are also entitled to delegates
Arrangements have been made to have some em-Inent speakers present to address the Convention. It is also expected that several of the best mediums of the age will be present, which will afford those who have never witnessed any demonstrations, to judge for themselves, whether friends who have gone before us to the "land of the immortal," can or do return and commune with friends on earth.

The Executive Board witt spare no pains to make the meeting interesting to all, and it is hoped a large attendance will reward tueir efforts. A general invitation is extended to all well wishers of the cause throughout the State to be pres-

ent and participate in the deliberations of the Con-By order of the Executive Board. L. D. WILSON.

Seer tary Indiana Spiritual Association. P. S.-Committees will be appointed to engage accommodations for delegates and guests at reduced rates.

SPECIAL NOTICES.

Hop Yeast Cakes. You that love good sweet bread use Winslow & Co.'s Hop

Yeast Cakes.

Overwhelming Success of the Great Spiritu-

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders." For sale at this office.

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

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, beaded "For Ladies ONLY." and "WADTED-LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made, by those who take the Agency. nosvoi6.

National Horse Fair and Velocipede Exhi-

bitton. Eighteenth Regular Exhibition! Grand National Horse Show and Ladies', Equestrian Fair, combined with & Grea Display of Velocipede Exercises!

This grand fair will commence at Geneva, Illinois, Thursday, July 1st, 1 69, and continue natit the evening of July 5th, Sunday ex epted. This grand Fair is calculated to excel anything ever held in the West. There will be a flue display of ladies' gentlemen's and boys' equestrianism; trotting, running, acing prancing, racking, and a variety of pleasing and exciting amusements, such as are found only at fairs of this kind. Good Music will be in attendance to enliven the festivit es of the occasion. Let the banker, merchant, m-chanic and farmer come with their ladies and families to this Fair, and enjoy a few days recreation. It is all in a life-time. Let the people of Kane, and surrounding 'counties, show that they appreciate the horse. Let it be a big and successful Far. Let the lady riders practice, and be here and compete for the liberal premiums offered. Seven preminms are offered for lady equestrians, ranging in value from \$45 to \$2 0.

Gambling and the sale of liquor strictly probibited. General Superintendent, J. MILTON SMITH, Geneva. Vol. 6 No. 13 1 w.

Wanted in Every Family. The Disease Preventative Lamp-wick. Non explosive. Direct A legislay Sity, 3 doors from the corner of Webster James K. Ressa.

ADVERTISEMENTS.

MRS. FERREES NEW PAMPHLET FOR THE THOU As Mus Southworth says, "No ovo is so good or so wiso but wi'l be made better and wiser and happier by perusing the Spirituelle."

MY LOVE AND I,

By Mrs. Ferric. "Read it at night, and think of it," as, the Hon. Thos. Corwin said up n reading the manuscript,
"It teaches the higher relations of man and woman," so-says the Boston investigators.

Byto 20 control of the control Price 30 cents; postage 2 cents.

Vol. 6, No 13,

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Who admit the phenomena but reject the spinual hypothesis; and the reader will be surprised to find a hat a chappe is taking place in the opinions of the scientific world in respect to the genuineness of these mantestations. Science is fast abandoning the "pooh-pooli method of denial" with which to trest the subject.
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MORE GREAT CURES.

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Catarrh, Neuralgia,

Blouted Bowels.

South Williamstown, Mass., Oct. 25th, 1963. PROF. SPENCE—Dear Sir: Whereever I hear of a hardesse of disease, I go and I are the POSITIVE AND NEGETIVE POWDERS, and urge them to any them. I did this with Richard E-tes, our neighbor a man 75 years old, who had the Asthuna rising 46 years. He also had the Catarrh, and the Neuralyia, and was badly Bloated across the Bowels. He commend a using the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthua, and all the above mentioned itls. His wife told me she did not think he could live through the coming winter; but she says he now cats and works as well as ever he could, and sleep like a latten. A ha der case of Asthua 1, seldon known, as all why know him will tesufy.

Mes. Many E. Jenes. Yours truly, Mes. Many E. Jenes.

Erysinclus.

Manchester, Mass., Feb. 9th, 1869. Prop. Spence—Dear Sir: A year ago last June I had a PROF. Spence—Dear Sir: A year are last June I had a swelling just above my unlife, and every one who saw it said at was Erystpelas. In a fo tright it became a sore, and from that time for afteen months I was hardly able to go about the house. And as I take the Bannan of Light, I had read about your POSITIVE AND NEGATIVE POWDEIES; and thinking they might reach my case I sent to the bannan office and got a tox. I had had, before taking them, eleven sores in that it teen n outles, and another was nearly ready to break. Before taking them three days, the sore togan to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars. I have nothing to show but the scars.

Hours truly, Mas. Sallie Young.

> Wils. Catarrh, Dispepsia. Neuralgia, Liver Complaint,

Chronic Diarrhan. Albert Frost, of Bucksport, Me, ander date of Nov.27th, 1868, writes as follows: "When I first four the people fero about the POSITIVE AND ANCE & PIVE FOR DECES, they leagued; but now they are getting excited about them and the Doctors and Apothecuries want to get hold of them. A body here who was trombed with Fitseent for one box, and they cared her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn. Oct. 18th, 1878.

Mrs. part and daughter have been taking the POW-:

BEERS the one for Catarrie, and the other Neutralgia. They are now the good as new. My wife has taken them for Laver Complaint and Chronic Diar-racea. She is now well. Mrs. Ames gave them to a chief five months old, for kits. It is now well,

St. Vitus Dance,

General Prostrution, Diptheria, Searlet Fever, Cholera Morbus,

Hever and Ague, Spasms of Stomach, Delirium Tremens

Winona, Minn , Sept. 25th, 1879.
This is to certify that I have cured the following cases, and many others too numerons to mention, with MIES.
SPENCE'S POSITIVE AND NEGATIVE POWDLES.

A joing lady of St. Vitus' Dance, of near six years' standing, and given up by an other acctors. Cured by five buxes of POSITIVES.

A lady of General Prostration of the nervous system. She and tred everything. Due box of NAGATIVES cared ner. She is in now better mental than she has been for five years, and is delighted at the happy change.

A lady of Chronic Dipt oria. Two boxes of POSITIVES cared her, after the Doctors had made her worse with toding all the harm things.

In fedine and such narm things.

A little boy cured of Scarlet Rever.

A woman of Undera Morbus. She was so bad that her his was despaired of She was cared in a lew hours.

A woman who has the Fever and Ague all the spring and shomer. Cored with one box of POSSEIVE AND NEGATIVE POWDLES, after trying amount every

other remeds.
A man of Delitium Tremens. He is now a Good Tem-A woman cured of Spasms of the Stomach from which she that when the took one, her tranks would despair of seeing

Dettfness.

her come to again.

I have the following extract form a letter from F. W. Green, of commons, S. C., dated Jan 22d, is:9: "I got half a dozen box's of Ars. Spence's Positive and Negative Powders of you about rost and a half mentus on ce, and i have not massed curing in any distance where I have used them. I took the Acguite Ponders which you compilmented me with the scatness and am ented. I am treating two cases of Negralgia. One is Cured.

thiver Peppard, of Kansas City, Mo, under date of Feb.21, 1863, writes as follows: " two months ago I got six boxes of your Positive and Negative Powders for Beafness of three or four months standing, and I am happy to state that I am inuch relieved; in fact, hearly as well as ever."

Milk leg. Rheumatism, Fits,

Dyspepsia, Deafness. Yorkville, Ill., Dec., 21st, 1868.

DR. Spence-Dear Sir; I received a letter from you almost a year ago, asking me to give an account of the cures made by the Positive and Negative Powders made my directions. One was the case of Misk-leg of sixteen pears' standing, one of Rhondatism, one of salling sickness or -its of sixteen years' standing, and a number of cases of Dyspensia. The Pewders have also helped my D afters, and carea the Numbers in my legs. You can use my name.

Powers flathous.

Rever and Ague, Dyscutery, Coughs and Colds.

Slowe, Vt., Dec. 2d, 1868.

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Kidney Complaint.

J.P Mist, of Ridgwood, Land Island, under date of Jan. 20, 1869, reports suestantially as lotiows: Spent several years in the army. Returned with a chattered constitution, years in the army. Returned with a hattered constitution, and smong other complaints, thee are of the Ki theys. Nothing in the shape of mentane related him. Bought six boxes of Postive Powders, took them according to directions, and was cured. Also a lady triend of Mr. Mist's has a little boy, now three months old, which for several days of ter its both gave unmistals ble signs of Liseased Knuneys, provide y interited. The Postive Powders were administered. They gave it restel, and it has never been troub-

The Wagic control of the Positive and Negative Powders over diseases of all kinds, is, wondering beyond all precedent. They do no violence to the system, causing an precedent. Any nanscating, n. vomiting, no narcotizing, mo purging, no natotizing. Men, Women and Children und thom a silen, but a sure suc-

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muscles or of the senses, as in Blintness, Deathcos, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prost arion or Relaxation. Both the Positive and Negative are needed in

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THAN . WRITE ALETTER.

ONE of my correspondents assures me that he "would cather chop a c rd of wood than write a letter." There are housands who feel just as he does, and who, although they might not prefer chopping a cord of wood t writing a are hoisands who feel just as he does, and who, although they might not prefer chapping a cord of wood t writing is letter, yet, not having occasion to write often, and being ther dire out o' practice, prefer doing almost anything class. Even when there is an urgent necessity that they should write a letter, they delay, and postpone, and procrastmate, until perhaps six months or a year has clapsed, and still the letter is not written. I have had correspondents a knowledge that they had been thinging about writing to me for the last year or wo. There are hundreds of such in every heighborhood, who are very arxious to get a box of the Gratt spinteran lighter. Hits. SPELALES POSIGETVE, AND NEGATIVE POWDERS, and yet, who never do get a box because there happens to be no bringgest near by who keeps them for sale, and it is too much trouble to write to New York for them. I am centident that notwithstanding the many thousand boxes of Positive and togative rowders which we amoustly self, still there are tens of thousands more which are as badly needed and as carnestly desired, and wound be bought were they within the immediate reach of all who desire them. Now, to all such presons we would say: Send on to us, a prevail upon your neighbors (male or female) to be no or to us and get am Agency even if you are the only Scientials to reformer, in your neighbor had. The Agency will be Profitable to you: I st, by paying you well for your from the of the profitable to the such of the profitable to the such of the profitable to you: I st, by paying you well for your

former, in your neighbo hard. The Agency will be profitable to you: Ist, by paying you well for your trouble; 2d, by enabling you so confer the blessing of healto upon your neighbors; 3d, by converting your neighbors to the truth, white showing them what good there is in spiritualism. It is important also to remember that under our present arrangement, there is no risk whatever in taking an Agency—you can not lose anything, while the chang a are that your profits will be larg.

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INVOCATION.

Our Father and our God, we realize Thy presence. We see Thy nearness and Thy goodness to our brothers and our sisters who are yet upon earth. We feel to give to Thy children words that shall bring them to realize Thy blessings even in the darkest of darkness. We would lead them by the hand of love and truth to the altar of kindness, and show them that each may partake thereof and be blest. We would have them realize that kindness to one another is kindness unto Thee, for Thou, oh, God, art within and around us all. We would look upon our experience as the artist upon his picture, and feel that without the shades there would be no brilliant light-no contrast.; We would feel and realize that the valleys are essential, else there would be no mountains. We would realize wisdom, guided by Thee at all times, and that each one of us is but filling the place that Thou in Thy love hast given unto us. We would thank Thee for that place, and for the assurance that Thou as a living and true principle, art ever with us.

QUESTIONS AND ANSWERS.

Q. It has been said that there was not gospel enough in Spiritualism to save its followers, and that they would, in order to be saved, have to neek refuge in some church. Please give us your ideas upon that assertion?

A. We would ask in all truth and sincerity, what gospel is for? What has been its great object and aim? We answer that it has been to secure eternal happiness after death. We are taught that it is necessary to live a pure and holy life upon earth, so that all may obtain a more perfect one after death. Little has been said in regard to the gospel in the past as being a means for soul growth. It has been, as we have said before, solely preached with reference to the life to come as a means of escaping punishment, or securing happiness in the next life.

Every one who understands the true definition of the word gospel, will agree with us in what we have said. Spiritualism comes in and what does it say? It says openly and boldly that every man's soul is a gospel to itself-a saving power within, with no creeds or cogmas. Creed and error bias, as it were, the spirit, yet they do not change its true condition, for when it enters upon the spiritual plane of existence, then it will see with open eyes that the gospel, the true gospel, is for truth and right for to-day. Keep that fact constantly before you, truth and right are for to-day, and every day will take care of itself. Every day will be a gospel unto itself, whether upon the spiritual or material plane of life.

Spiritualism teaches you to live true men and women-true unto your own natures-and by so living you become worlds within yourselves -a gospel unto yourselves. No one can do any more than to save himself. Let each soul save itself, and by so doing it will throw out that influence that shall show to every one with whom it may come in contact that it is a true living principle, a gospel unto itself. Then the question, whether there is gospel enough in Spiritualism to save Spiritualists, is answered thereby. The embracing of Spiritualism, you must bear in mind, my friends, does not change the true character of the individual accepting it. The belief, without theory or practice, is of but little moment. We have told you again and again, to be true unto yourselves, and in being true unto yourselves you will harm no one. Think not, by accepting the belief or ideas of another individual that that belief will act as a quickening power, a regenerating influence upon your own souls. Reason with yourselves. Receive that which is true to you, no matter from whence it comes—that which will be your highest conviction of truth to day, will be fer to-day. By living in that way to-day, you prepare yourselves for the higher forms of manifes ations to-morrow. Bear this in mind, for it is a point worthy the notice of every one, and thus live honest and upright to day, and you will have no occasion to cast regrets upon the

Q. Are there elements in human beings corresponding to the elements of the earth?

A. Certainly, from the fact that man partakes of everything below him in the mineral, vegetable and animal life. Man is the ultimate. So there are in the human form elements corresponding to those of the earth. There is a life-principle or spirit in everything which you can take cognizance of with your senses. There is a spirit in the little peoble upon the seashore as well as in the gigantic rock; not as much, because not to such extent—not the same amount of the spirit elements required to hold the few particles together.

Q. Is God outside of nature?

A. When we speak of nature we speak and look upon it as a something that has existence upon earth and that alone. When we say nature or natural law, it is only another word or words for the all-pervading power or principle which you term God. When we go farther on and realize that upon the spiritual plane we are governed by the same principle, then we see that nature or natural law is not confined to earth alone; instead, we see that we are governed and surrounded by what we may call

natural law, or if it will make it appear any plainer, we can call it God-Father-any name that seemeth best to us.

> L. JUDD PARDEE. PRESTON DAY, MEDIUM.

JUNE 7th, 1869.

BROTHER JONES-I do not know as I can express myself fairly, as I am so choked. The effort exhausts me (manifesting a choking sensation), but if you will please to ask questions clearly, so that I can concentrate my thoughts upon our subject, I think I can answer them. If I could use this medium a few times, I could control him to speak freely. He is well adapted

Q. Do you find the spirit life as you expected to?

A. Not entirely, Brother Jones. It is more like earth than I supposed.

Q. Did you become conscious in spirit life soon after apparent death transpired?

A. Very soon. Q. About how soon?

A. I should think my mind was clear in about thirty minutes after I was found dead. Not that I was well, but I was conscious.

Q. What did you first discover? A. Persons standing over me, assisting at

the new b'rth. Q. Did you recognize any persons you had known in this life?

A. I did. Q. What did you observe besides people attending on you?

A. I appeared to be in a room similar to one of your roo as, lying upon a bed, weak, helpless like a new born babe.

Q. Could you see persons and things upon the material plane of life as well as you could before you passed the change?

A. Quite as well, in a short time. My eyes were like those of a new born child, but in a short time I could see things as I used to while here.

QUESTIONS BY DR. JOSCELYN.

Q. Do you recognize any one here now?

A. I recognize that voice.

Q. Can't you see who it is? A. I recognized your voice; the young man

has told me it is Dr. Joscelyn and his lady. Q. Do you remember when you last spoke to me?

A. My memory is muddled.

Q. Do you not remember speaking to me in the room while your body lay in the coffin?

A. I cannot.

Q. Do you remember who was the speaker then?

A. I am not clear.

Q. I was the speaker then; was sent for and went from Philadelphia. Do you remember speaking through me about two weeks after your funeral? A. I have come here to day to speak of cer

Q. Do you look for the same great political convulsion to take place soon, that you was so sanguine would transpire, shortly before your

A. It will take place; but I have learned better than to set any time.

Q. Do you think it will be attended with as

much suffering? A. I do not see it precisely as I did then. I

do not see a general war, like the rebellion. O. You know I opposed your views, and told you it would be simply a war of ideas,-agitation of thought. What do you think of my

views now? A. I think you were no nearer right than I was. I see peril, which I will name: All manner of secret animosity, treachery, assassinations. injustice, oppression of mediums, tumults, riots. There will be violent breaking out here and there, all involving the mediums in danger, trouble and fear.

Brother Jones, in my views and prophecies, I was generally correct; but I modify my views as I gain experience upon this side, and in due time, you shall know these modifications, through this medium, if possible.

CLARINDA.

I thought I was sick again, but I am not .-Dear sister, I do not come to you because I have not had sufficient experience upon earth. but from the purest feelings of my heart. I am drawn to you to say something by which you may feel more certain of an existence after death. You recollect, Mary, how much we used to talk about that. You know that we did not helieve it possible after the dissolution of the body, that that which actuated the form could be reproduced or take possession of another form upon earth again. I wonder no more about

You, however, think more and more of it since I am taken away from you. You sometimes wish that, if we have an existence after death, that I will be near you. You often say I wish I could dream of Clarinda every night. I have learned that I can approach you in your sleeping better than in your waking moments. I oft en lay my head upon your pillow, and put my arm around your neck. When I first came to myself after my death, I was surprised to find things so different from what I had expected. With the rapidity of lightning, it seems to me, did our past conversations all come up before me. I was bewildered at finding things so opposite to my own ideas, but it was a happy, hanpy surprise, Mary. I would rather have been annihilated than to have entered upon this plane of life, if there had been as much pain and sorrow here as upon earth. We had hard times to get along, you know; early and late we had to toil. I sometimes think, if it had not been for that incessant labor, I might now be with you. If I could toil and share with you as I used to, and have a full assurance that in the future there was happiness in store for us. I could be cheerful. 'Now that I can be with you

and you do not feel the reality of the life upon this side, I must come to assure you of its

I am very thankful to the friends on both sides of life who have aided me in saying what I have to you. If it seems well to you, you can return your thanks to those on your side-the ones that are now present with me. I am glad that I have found out that I can speak through the organism of a woman, for it seems to me that I never could have exercised my powers upon a man. I know that I should have been constantly thinking of the cruelty, cunning and deceit of man-of their professing friendship one day for one and the next declaring the same amount for another, and that they were strangers almost to the first. Alas, such is the case with too many!

I know how closely you will read and catch at every word to see if it is freighted with the same amount of love that I had for you before my death. I am glad that I have been enabled to express myself through the organism of another so perfectly, in regard to my feelings for you. As long as I staid upon earth, we shared alike in disappointments and blessings; more of the torn er, I am sorry to say, than of the latter. Such was the world, and you will say it is the same now. I know it. Rest assured that I will do all that I can for you. Please send this to Mary Hale.

WILLIAM DEXTER.

My father and mother are expecting me, or a letter. I was taken sick and died on my way, among strangers, too. Say that strangers were kind to me, but I was too sick to get well. The boys having gone on, and left me, I being so sick there was no one to give the particulars in regard to it to my friends, so that Mr. and Mrs. Sterling have no means of informing you of my death. The first thing I did after I left my body, was to go home and see what you thought; hear what you said about me, and finding you so anxious about me, the friends here inform me of this way of sending a message to you. I avail myself of this, my first opportunity, informing you of my death, and that He with His cold, icy hand, saw fit to take me when far away from my home, and those I held most dear. Now father and mother, I shall never come to you again in the form; but will often be with you in spirit. No suffering can effect me here, but sorrow for you can, so I come to you in this strange and mysterious manner. Believe me, mother, when I tell you that your son, William Dexter is dead,-dead in body, not dead in soul, not dead in feeling; but alive to all these ties that binds children to loving and dear parents. 'Tis hard to say good by, but I must.

CONTROLLING EPIRIT.

He was on his way to Idaho, and was taken sick and died. He lived but a short distance from Boston, Mass.

> For the Religio-Philosophical Jour Hints for Action. MRS. JULIA ALDRICH JOSCELYN, MEDIUM.

NUMBER ONE. We do not purpose to give a reiteration of events already familiar to the reading minds of the present time. But we wish to call attention to the principles that have actuated the minds of those that have been used as instruments in the great cause of human progression. The world at large has been pleased to pronounce all advanced ideas as innovations, without examining the merits or demerits of the principles involved. The time has come for a more analytical examination of what are called "advanced ideas."

The world of causes demands an honest investigation of all the intricate problems of effects or results. Through these investigations there will be opened up to the mind a fountain of living principles, that govern the united forces that have produced the frame-work of this Republican form of Government. It is equally true that there is at work a combination of unreliable instruments, who have from the beginning striven to undermine the very foundations of its superstructure. The two forces have ever been at variance. The one rising by force of its superiority, the other condemned for its want of a just principle of action. As it has been in the political world, so it has been in the social.

The same causes have produced similar effects, and to day, we see the whole social fabric ready to totter and fall, the lower forces striving for the ascendency. The germ being weakly sustained by the living principles,—a new superstructure alone can save the dying one from utter oblivion. Out of the ashes there may be gleaned the material for a more permanent organization, embodying the true principals of growth and maturity. It is for this purpose that we would call attention to the necessity there is at the present time, for a more vigorous effort in behalf of the Organization called Spiritual. The times demand a broader field of action, a more united band to stand firm for the true and the good. The living elements must be incorporated in its Constitution.

Truth and justice must be the corner-stones peace and harmony, its final aims and aspirations. With these living principals at the foundation, the sure fruits will be realized; there will be no longer the cry of failure. A power more potent than the wildest enthusiasm can to day suggest, will ever be at the helm, able to ride all the storms of the adverse one. Be up and doing all ye that hope for the good time coming, when true love will pervade the heart of every human being; when a social peace shall reign without jealousies, envies and their consequent fruit. In a word, do with your might the right, as willing laborers in the Vineyard of Eternal Progress.

DR. WM. R. JOSCELYN, MEDIUM. Scatter truth,—the glowing grain Shall kindle to a living flame, Love's celestial fire.

Scatter truth,-far and wide, Onward as a living tide, It shall continuous flow.

Scatter truth,-angels stand To take each worker by the hand, And help him on.

Scatter truth,—the glowing grain Answering to the sweet refrain Can never die: Stirred by love's celestial fire Towering ever higher, higher.

Scatter truth,-from East to West. Ne'er let it rest: But as the lightning swift and fleet, Let each soul responsive beat To its harmonious thrill.

Scatter truth,-from South to North, Bring it forth With power, as the thunder roll, That it may begirt each living soul.

The times are rife for the upward tower Gather, gather in your power, And consecrated be To its Divinity.

Charles H. Head An Impostor.

S. S. Jones:-Will you please publish the following. On the 28th day of May, 1869, in the city of

Waterbury, Conn, a committee of Spiritualists of said city, who witnessed the detection and exposure of Charles H. Read at Temperance Hall, on the evening of May 25th 1869, passed the follewing resolutions. Resolved: -That the thanks of Spiritualists are

due to J. C. Kinney, editor of the Waterbury American, Fred B. Merriam, E. C. Huxley and L. I. Munson, of Waterbury, for detecting and exposing the tricks of Charles H. Read, the socalled physical medium.

Resolved:-That we earnestly request Spiritualists never to endorse a medium until his character for honesty is fully established.

Resolved:-That these resolutions be sent to the Waterbury American, Banner of Light and RELIGIO PHILOSOPHICAL JOURNAL, for publica-

> BENJAMIN ABETT. C. M. PLATT. R. R. CALLENDER. JANE L. BLAKESLEE. EMELINE MOSES.

Since the foregoing was in type we have received

the following: DEAR SIR .- You have no doubt learned ere this of my being "exposed" at Waterbury, Conn. Permit me to say, sir, that it is wholly a farce. There is not the first statement as given by the Waterbury AMERICAN, correct, with the exception that some rowdies tried to have me locked up in jail, and the paper tells you that I was. But as yet, I have not been in jail, nor have I seen one. It is true I had a hearing before the Judge, and some thirty witnesses were sworn against me; but I beat them without having a witness sworn in my behalf. The Judge said that it was the most disgraceful affair that ever happened at Waterbury. The truth of the story is this:

I had held some four or five scances at Waterbury and had given excellent satisfaction. On the evening in question, I was holding a seance, the proceeds of which I agreed to give of my own free will, to any charitable institution in the place. I opened my doors at the usual hour, and when ready, commenced operation. I use no cabinet, but put the lights down for no longer than a second of time, when they are again re lighted. As the lights were turned down the third time, some one pounced upon me, and the lights turned on, when five bullies headed by one Kinney, tried to pull the ropes from my hands. Seeing that they were foiled in that, and in the detection of any fraud on my part, they cut the ropes from off my hands and legs with a knife.

Here you have the facts as they really are. There was no exposure, nor can they expose any one thing that is done in my presence. I dely them all to do so. Why do they not come out and tell how these things are done if they have exposed it? No. they can not do it. They have passed resolutions and sent to you as well as the BANNER, to denounce me as a humbug. It is a traud gotten up by one Kinney, who professes to write for the Waterbury AMERICAN, and who, in fact, I am told by the very best citizens of Waterbury, has no business of his own, and that he does not amount to anything, and that he is nobody, to make the best of him: People of Waterbury tell me that these parties are foiled in their object and hence they have done all this for revenge, and got up some names saying that the Spirituali sts denounce me as a humbug. Let the thing work. A clear conscience can not be harmed by any such class as the ones alluded to in this letter. What I wish to say is this: Wait until you hear both sides of the story which in all probability you will before long. It is all gotten up by these same parties, who say that they have exposed me, when in fact the whole thing is a

Yours fraternally,

CHARLES H. READ.

Clare De Vere at Detroit. DEAR SIR:-I noticed an article in last week's

JOURNAL on the Detroit Society and Bro. Peeble's ceremonials. One would have thought that such an elaborate system as Brother Peebles introduced would have the effect of giving an impetus to the spiritual cause in that city; but what has been the result? After two month's brilliant labors with his robust intellect and profound thought, prior to Clare De Vere's advent among us, the Society had become unable to engage speakers for want of funds; it had become bankrupt and the most sanguine of us expected a speedy dissolution when the above gifted lady with a liberality that commands my admiration, offered to come to our assistance and lecture for us for the receipts we collected from the audience, and when I inform you that during Mr. Peeble's engagement we did not average over .\$10 or \$12 a Sunday, your readers will readily admit that such a liberal offer was scarcely ever made to a Society; but you will be more astonished when I tell you that she actually paid her board at the Hotel, and paid for advertising her lectures : but such noble generosity was duly appreciated by the outsiders who came to hear her brilliant orations, her soul stirring poetry, and witness her astonishing tests, which puts her in a position without a rival on this continent. Never before or since have I witnessed such a crowd, many of whom represented the intelligence, the wealth, and moral worth of the city. From ten dollars per Sunday. our receipts rose up to over \$50 the first Sunday, without any of the ceremonials inaugurated by Brother Peebles, showing d stinctly that that is not the food the people wants; but the living divine truths uttered by such distinguished speakers as Clare De Vere. I understand that arrangements are being made for the early return of this intelligent lady, who has won so many friends from the outside world by her high culture and ladylike demeanor. Young Men's Hall will be required on her return to give all her friends an opportunity of hearing her inspirational utterances. Yours truly,

J. L. BUTLER.

The Detroit Society of Spiritualists -- A Reply to E. V. Wilson.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL Journal:-Your Journal of date May 29, has an article in the department conducted by E. V. Wilson, commenting upon an article that appeared some weeks ago in the BANNER OF LIGHT, in which the Detroit Society of Spiritualists was favorably spoken of. As President of that Society, I feel that Mr. Wilson's strictures demands some notice at my hands. I am at a loss whether to regard them as an attack upon Rev. J. M. Peebles or upon the Detroit Society, or whether a general outslaught upon all form and order in Spiritualistic Organization, was intended. In what I may say, I shall not imitate Mr. Wilson's style. Satire is seldom employed in the controversies of friends, and when used by declared enemies, a certain degree of knightly courtesy demands that it be used genteelly.

The Detroit Society was organized under a general declaration of principles. If a demand for organization existed, the necessity of order was equally felt. The forms laid down in the "Spiritual Harp" were cordially accepted. The success of the Society under Mr. Peeble's ministrations and under the order of worship adopted, fully vindicates both the speaker and the order, and friends parted with Mr. Peebles with the most profound regret' and look hopefully forward to the time when he may again speak to us. The Detroit Society may languish as hundreds of other Spiritual Organizations have done, and as Mr. Wilson, in his closing paragraph seems to intimate a wish that it may. If it does, the rational inference from premises will be that it is not because of, but for the want of the ministrations of Mr. Peebles and the order of meetings which he introduced. I .trust that neither enmity to Mr. Peebles nor the Detroit Society, inspired Mr. Wilson's article. It is true that our Society did not consult Mr. W. as to the manner of its organization or proceedings, and has not yet called him to speak for it; but among brethren this should occasion no heart-burning.

Unwilling to attribute a mean motive to a friend and brother, the conclusion follows that Mr. Wilson's article was prompted by a sincere hostility to all form and order in Spiritualism. Here is a ground on which worthy men may meet and engage in honorable debate. I speak what I believe to be the sentiments of large numbers of good Spiritualists, when I say that form and order are the great want of the Spiritualists of to-day. I do not believe that the mission of Spiritualists is to destroy, but to build up. I do not believe that it should discard all forms and all conventionalities, but that itshould use all, so far as they may be profitably used, in inculcating the pure, the good and tho holy teachings of an elevated spiritual philosophy. I would adopt the forms of the Jewish or the Roman church where they testify a truth and not a dogma. The Children's Progressive Lyceum is, I believe, recognized by all Spiritu alists as a necessity, and yet its manual is a book of forms. Mr. Peebles has done a good work for adult Spiritual organizations in offering for their acceptance a manual adapted to their vants. Spiritual societies should conduct their exercises with a rational solemnity, and with a decent respect for the sublime truths which they teach, and not after the rollocking manner of horse fairs or the tumultuous gatherings at the huskings.

S. B. Mc CRACKEN, Prest., Det., S. S. Detroit, May 31st, 1869.

Letter From Peter West.

DEAR JOURNAL:-The Spirit world, I find is not confined to time nor space, seeing that the denizens thereof have been giving proofs of their presence, through the mediumship of your humble servant.

We spoke Sunday morning and evening, at Sturgis, Michigan and gave tests in the audience and at various private seances. Would to God. that all Spiritualists lived in harmony, as much

so as the friends at Sturgis. Brother Fishback is proving himself to be an earnest worker in the field. Last week, he was at work for the friends in Cold Water, and as the Iron Horse came rapidly on, in his race with time, westward bound, we merely caught a glimpse of our brother, but could not speak to him and got no report from the land of promise. We enjoyed ourself well among the friends at

Strength of Man and Insects.

A man of thirty, weighing on an average a hundred and thirty pounds, can drag, according to Regnier, only a bundred and thirty pounds. The proportion of the weight drawn to the weight of his body is no more than as twelve to thirteen. A draught horse can exert, only for a few instants, an effort equal to about two thirds of his own proper weight. The man, therefore, is stronger than the horse.

But according to M. Plateau, the smallest in sect, drags without difficulty five, six, twentytimes its own weight. The cockchafer draws fourteen times its own weight, and more. Other Cleopatra are able to put themselves into equilibrium with a force of traction reaching as high as forty-two times their own weight. Insects therefore when compared with the vertebrata which we employ as beastsofdraught, have enormous muscular power. If a horse had the same relative strength as donacia, the traction it could exercise would be equivalent to some sixty thou-

sand pounds. M. Plateau has also adduced evidence of the fact that, in the same group of insects, if you compare two insects, notably differing in weight the smaller and lighter will manifest the greater

To ascertain its pushing power M. Plateau introduced the insect into a card paper tube whose inner surface had been slightly roughened. The creature, perceiving the light at the end through a transparent plate which barred its passage, advanced by pushing the latter forward with all its might and main, especially if excited a little. The plate, pushed forward, acted on a lever connected with an apparatus for measuring the effort made. In this case also it turned out that the comparative power of pushing, like that of traction, is greater in proportion as the size and weight of the insect are small. Experiments to determine the weight which a flying insect can carry were performed by means of a thread with a ball of putty at the end. whose mass could be augmented or reduced at will. The result is that, during flight, an insect cannot carry a weight sensibly greater than that of its own body.

Cousequently, man, less heavy than the horse, has a greater relative muscular power. The dog, less heavy than man, drags a comparatively heavier burthen. Insects, as their weight grow less and less, are able to drag more and more It would appear, therefore, that the muscular force of living creatures is in the inverse pro-

portion to their mass. But we must not forget that it ought to be in direct proportion to the quantity of carbon burnt in their system. To put the law completely out of doubt, it would be necessary to determine the exact weight of food consumed, and the quantity of carbonic acid disengaged in the act. of breathing. Some chemist will settle it for us one of these days,

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Ten Days in Wisconsin.

Continued from last week.

Before the exhibition, Miss Mc Care gave a reading entitled, "The Child's Call," a very affecting piece and well delivered, causing many to weep. Our meeting closed amidst some excitement caused by the bursting of a lamp in a lower story of the building. This soon subsided, and all went home feeling that it was good to muct together in Con-

Sunday morning, May 23d, meeting called to order at ten o'clock A. M., and resolved itself into a Conference, which passed off well. At 11 o'clock, Brother J. S. Loveland, lectured to full four hundred people. Subject, " Progression." This was on able and excellent educational lecture, and gave general satisfaction.

Meeting adjourned at 12% o'clock, to meet at 2 o'clock P. M. At 21/ P. M., meeting called to order by V. P. Nickerson in the chair. Lecture by Father J. Baker, of Janesville, from the text,-46 What is man, that Thou shouldst be mindful of him?" This was a well digested discourse and gave general satisfaction.

At 31/ F. M. J. S. Loveland gave us a grand discourse on "The New Religion" The idea seemed to us to be, -we are a new nation, full of Progression, with new ideas, beginning a new era, and the necessity of the age and nation is a new religion, that shall meet our advanced wants. This was an excellent and able discourse. Our andience numbered at least five hundred persons.

The crowd began to collect at 7 o'clock, P. M., and at 8 o'clock, every seat was full and every foot of standing ground occupied. The meeting was opened with exercises from the Gymnastic class of Oraro. Some said, "It is very beautiful; how well they look, and how well they act; but only think that this is Sunday! What a violation of the Lord's day!" But to us, it was a cene from heaven, and as they filed into place, full of joy, and were thankful that we had the fritual Lyceums.

E. V. Wilson gave the evening secture. His subject was "Influences and their Results." It was

a regular revival lecture, and created no little ex-

citement, and all went away satisfied. Thus our Conference closed. We had a general good time, and we frankly confess, that it has been the best managed Conference, and with the largest attendance, that we have ever known in north-west Wisconsin. One feature of this Conference is wor by of note.—there was but one Resolution offered and that was laid upon the table. There were several mediums present, among whom we may refer to Sisters Furgueson and Williams, Darts, Phelps, of

Berlin, and Parmeter, all workers, and doing good We had a good time and all went away satisfied. The Conference adjourned to meet in Oak Field, in August next.

Tests Given at Ripon, Wiscosin. THE PROPERTY CAN PE

To J. Wilcox, of Oruro, Wisconsin. We said to Mr. W., there stands by you a little girl. She is about three years old. She is moving around before an old fashion fire-place. There is a crane in the fire-place with hooks on it. We see a shadow pass over this little one, it is of a woman; the child falls, we believe it is killed. The child is your sister. and if living would be about forty years old. What do you know of this?

Answer.-" I lost a little sister. She was about three years old She was killed by a servant girl who hit her on the head with the handle of a frying pan. The description of the place, the crane and hooks, are correct. I have not thought of it for years, and if the child was living to-day, she would be over forty years old.

NUMBER TWO.

To J. Wilcox, Esq., of Oruro, Wis. Mr. W., we see through the influence of a spirit,—a man standing on the right hand side of a river as you go down the stream. You are now crossing a long low bridge; as you cross the river, to our left stands a mill. There is a road turns to the left, the river road goes straight out into the country; a little on from the left hand road there is a road running to the right but parallel with the main road. At such a point on the main road we see a man stand, describing him. In the field and on our left, some few rods from the main road, there stands the stub of a tree; behind this stub is a man with a gun and he deliberately shoots the man in the road. We see the whole act. We then described the man that did the killing, and then drew a diagram of the place, saying, this was done several rears ago.

Mr. W. answered: "I recollect the case well. the man's name was Sullivan. Who killed him we never knew, but all incidents related by Mr. Wilson are correct."

NUMBER THREE.

To J. S. Loveland: We see you in a cloud of excitement; there is trouble in your house, an enemy in the camp. We then entered into a careful description of the surroundings. Mr. Loveland fully identified the facts.

Many others were given, and at our lecture on Monday night the following, to Mr. Smith, a stndent in the College. After reading his character. we saw by him one whom we called his brother, we said this man was forced out of life; he was killed and should judge it to have been eleven years ago.

Mr. Smith answered: "Your reading is very correct. I had a brother killed at Richmond, eight years ago, he was shot dead, through the heart."

Thus the truth keeps dropping and the angels keep time to the music, and we are favored with truths from heaven.

American Association of Spiritualists, -- A Report Wanted.

Wherever we go we are called on by Spiritualists for information about the actions of the American Association of Spiritualists, in regard to finance and subscriptions to the College funds, but have been unable to answer, from the fact that no quarterly or semi-annually reports of the officers of the Association have been made; therefore, as one of the members of that Association, we now call upon the officers of the American Association of Spiritualists, to report through the RELIGIO. PHILOSOPHICAL JOURNAL and the Banner OF LIGHT, the exact condition of the finance of the As. sociation,-how much money there was on hand at the close of the Convention at Rochester, in August last: how much there has been added to the fund since under the Missionary effort; how much for membership, and how much for other purposes. giving specific items; how much has been paid out, what for and to whom paid, and by what authority. and how much there is on hand and in whose hands

the same now is: also how much has been paid in to the college fund, and who holds that fund.

We do not like to be asked for information, and not be able to give it. Again, it is our right, as a member of, and subscriber to the laws and rules of the American Association of Spiritualists to know. We ask this in no spirit of bitterness, but for in-

formation. Shall we get it? We shall see.

WHAT HAVE SPIRITUALISTS TO FEAR?

Truth, it is conceded by all is immaculate,-wears no mask,-fears no exposure. And nothing is a greater mark of weakness in an individual or association, than the exhibition of a fear that the groundworks of their faith may be shaken or removed. And these suggestions we have often, over and over, had occasion to remark, apply with peculiar force to those Bible believers who fear it may be taken from them. Their weakness is manifest in their not having that immaculate faith in truth, which, if the Bible contains, no power on earth or in the heavens can supplant.

Yet sticklers for the Bible are not alone in this weakness, that misconceptions of truth alone can be obliterated, and that truth is eternal and immaculate. For we with concern are too often called to notice that quite a large proportion of Spiritualists may be numbered with this doubting class. Such are ever fearful that Spiritualism may become unpopular and its progress thereby much retarded, or entirely stayed, in consequence of some overtact of some medium or other reputed Spiritualist. Indeed, it is pitiable to note the chagrin and mortification that not unfrequently may be seen in a community of such weak and doubting-Spiritualists, over some recent "expose" of some favorite mediu a: or the shortcomings of some brother or sister. whose organization, surroundings or conditions do not yield them strength to withstand temptations or resist psychological influences. Such feel a nervous fluttering at every cry of "humbug," at every reported expose of mediumship that may be heralded forth by the opponents of Spiritualism, forgetting that if Spiritualism be a truth, as we know it to be, it can never be

Had we one single doubt as to the immaculate truths of Spiritualism, we should at once stop our advocacy of it and resume our investigas tions, and if we could find one single line of the great chain of Spiritual life exhibiting the least degree of imperfection, we should put it to the most severe tests of scrutiny, and if it yielded, or failed to withstand the scrutiny, then we should endeavor to destroy what would of course be an error. But we know there can be no such flaws in the evidences that culminate in demonstrating the great problem and science of life. Errors or misconceptions there may be in the minds of individuals, but in the fact of our existence there can be but one true conception,—and that truth nothing can erase. It is as old as time and will endure to the end thereof.

All hail, then, to the zealous skeptic who would expose or destroy the belief in the selfexisting facts of Spiritualism! We would not for a moment abate your vigilance; for, if it will not become brighter, like a metalic substance, by a constant friction, or, if, like a tree, it will not take deeper root by being shaken, we say for God's sake let it perish. And after the style of Patrick Henry, we repeat it let it perish, if it cannot withstand all the powers of darkness-disbelief, or lack of true knowledge.

The assumed late expose of Mr. Reed, at Waterbury, Connecticut, and the fear of many Spiritualists that it might be true that he was a dish inest trickster, and that the cause might thereby languish, called up these reflections, which we offer to strengthen the investigator, for the true believer needs none, but ever retains the fact by intuition, that "Ever the truth comes uppermost."

Spiritualism and spirit mediums bave been "exposed" thousands upon thousands of times. and they can stand such expositions for all time to come; as is most triumphantly manifested in the steady and continued spread of the invulnerable truths of Spiritualism.

Biterary Notices.

The "Overland Monthly," devoted to the development of the country, has made its way over the Pacific Railroad to our table, looking as fresh and beautiful as a flower just in bloom. The article, "Medical Art in the Chinese Quarters,"is one well worthy of careful study, for therein is much information that can not fail to interest any reflective mind. The medical practice of the Chinese is verv interesting, for therein we find prescriptions for various diseases, each of which contains some article that the physicians in this country would sunpose destitute of any virtue. We cite a portion of medicines taken from the buman body. Hair cut fine and used in plasters. Curly hair. Women's milk. Dandruff. Teeth filings. Paring of finger and toe pails, which pairings are reduced to ashes by burning. Bone of the forehead reduced to ashes. Beard of the upper lip. Blood.

The list of medicines from animals which they use consists of dragon's bones; bear's gall: deer's glue : glue made from a black mule's hide ; mare's milk, cream and curd; deer's horn, the tips of which is especially valuable in restoring the blood; dog's gall, heart, brains, teeth, scull and blood; and so on through a large number, -up to ninety. four varieties.

This number of the "Overland Monthly," is well worthy of perusal,-indeed, we have not taken up for a long time a journal of more real value or merit. In the future, it will be published simultaneously in San Francisco and Chicago.

For sale by the Western News Company, 121 and 123 State street. Chicago.

The Boston Investigator, having weathered the storms of persecution and opposition for many long years, in its devotion to free thought. and other needed reforms, has reached the advanced age of thirty eight years.

It has just entered upon its thirty-ninth volume; and now comes to us greatly enlarged and improved. It is a bright and illustrious example of what men can do, when devoted to tne great truths of liberality, justice and freedom. It is scarcely necessary for us to wish its proprietors and editors success, they already have it in their grasp.

That unrivaled magazine, the Atlantic Monthly for June contains:

Malbone; an Oldport Romance, Norembega, The Hamlets of the stage, Earthquakes, The Foe in the Household, By the Roadside, Bird's-Nests, Buddhism; or, The Protestantism of the East, A Carpet-Bagger in Pennsylvania, Chi na in our Kitchens, The Pacific Railroad-open, Reviews and Literary Notices.

Henry Ward Beecher compares the different religious denominations to the different pockets in a suit of clothes, and says it is of little consequence whether one goes to Heaven in an inside or an outside pocket.

NOTICE OF MEETINGS.

Chelsea.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladica 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

Worcester Mass .- Meetings are held in Horticultural Hall workerste Mass.—Mechaga are used in Horticultural Hali every Sunday atternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock overy Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns,

TEMPERANCE HALL.—The first Society of Spiritualists hold Temperance Hall.—The first Society of Spiritualists note their meetings in Temperance Hall, No. 6 Mayerick equare, East Beston, every Sunday, at 3 and 7 p. m. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary, Speakers engaged, Mrs. Fannic B. Felton, during January; Mrs. M. Diacomber Wood, during February; Mrs. Savah A. Byrnes during March; Mrs Jahette Yeaw during April; J.

Webster Hall.—The First Progressive Lycoum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Buston, at 3 and 7½ o'clock, p. m President,——; Vice President, N. A. Simmons; Treasurer, O. C. Ritey; Corresponding Secretary, L. P. Freeman, Recording Secretary, H. M. Wiley. Lycoum meets at 10½ a m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guerdan

Baltimore, Mp.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday even-ings, at Saratogo Hall, south-east corner Jalvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Chil-dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and with continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No.59, Springfield street. Children's Progressive Lyccum meets every Sunday at 10½ A. R. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart, Gnardian. Address all communications to A. J. Chase, 1671 Washington street.

Union Hall.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

The Andover, Ohio.—Children's Progressive Lyceum meet at Mortey's Hall every Sunday at 111/2 A. M. J. S. Motley, Conductor; Mrs. T. A. Vnapp, Guardan; Mrs. E. P. Coleman, Asst. Guardian.

Athens, Mich.-Lycoum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

Admian, Mich.—Regular Sunday meetings at 101/2 a.m. and 7½ p. m., in City, Hati, Main street. Unidren's Progressive Lyceum meets at the same place at 12 m., under the ausmess of the Agrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Asteria, Ciatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received. ROSTON -- MERCANTILE HALL -The First

clation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guarden. ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street. BANGOR, Mr. - Spiritualists hold-meetings in Pioneer Chapel

every Sunday afternoon and evening. Chindren's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. M., and 7½ p. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser,

Guardian of Groups.

Battle Creek, Aich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lyceum session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups. Belvidere, III.—The Spiritual Society hold meetings in

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

BUFFALO, N. Y.-Meetings are held in Kremlin Hall, West Ragio street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lycenia meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

Bridgeport, Conn.—Children's Progressive Lycoum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. BROOKLYN, N. Y .- The Spiritualists hold meetings at Cum-Bounds at the Lecture Room, near DeKaib avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J.A. Bartlett, Conductor; Mrs. R. A. meets at 10½ a.m. J. A. Bar Bradford, Guardian of Groups.

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

CAMERIDGEFORT, MASS.—The Spiritualists hold meetings ery Sunday in Williams Hall, at 3 and 7 p. m. Speaker

CLEVELAND, Omo.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p.m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. B. A. Eddy, Guardian, D. A. Eddy, Cor. Recretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10: 45 A.M. and 7: 45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 5th and 13th; Miss Susie M. Johnson, June 20th and 7th. The Children's Progressive Lyceum meets immediately a ter the morning ecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m Mrs. M. A. Ricker regular speaker. The public are invited

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

DOVER AND FOXCEOFF, Mr. The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 114 p. m.

Du Quoin fitt.—The First Bociety of Spiritualisat, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangoid, Conductor; Mrs. Sarah Pler Guardian of Groups Social Levee for the benefit of the Lyceum, every. Wednesday evening. Des Moines, Iowa.-The First Spiritualist Association meet

regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 11/2 P. M. B. N. Kinyon, Corresponding Secretary.

Firensum, Mass.—The Spiritualists hold meetings every. FITCHSURU, MASS.—The opercuance and meetings every, Sundsy afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FORMORO', Mass.-Meetings in Town Hall. Progressive

eets every Sunday at 11 A. M. Geneva, New York,-The First Society of Spiritualists of Genera N. K., hold meetings every Wednesday evening 71% o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. M., at the residence of Dr. Newell.

Georgetown,Colorado. The Spiritualisis meet there three svenings each week at the residence of H. Toft. Mrs. Toft, lairvoyant speaking medium. Harryone, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 71% o'clock. Children's Progressive Lyceum meets at 8 r. m. J. S. Dow, Con-

Hourson, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

Hammonton, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. C. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, III.-Lyceum meets overy Sunday evening at two

'clock, at Haly groff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian. JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 214 York street. Lecture in the Charch of the Holy Spirit, 214 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Lowell, Mass.—The Children's Progressive Lycoum hold meetings every Sunday afternoon and ovening, at 2½ and 7 o'clock. Lyceum session at 10½ a. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

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

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association." but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secre-MILWAUREE, WIS.—The First Society of Spiritualists moots

and wather, wis.—The first Society of Spiritualists mode at thownun's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfroy, President.

The Progressive Lyceum mosts in the same ha 1 at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

Monmouth, I.L.—Lyceum meets every Sunday forencon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

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

MILAN, O.—Children's Progressive Lycoum meets every Sunday, at 10½ o'clock A. E. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forcet Hall. Speaker engaged, Pros. Wm. Dentor, once a week for a year. Mes. Luzzie A. Taylor, Sec MANCHESTER, N. H .- The Spiritualists hold meetings overy Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Scats free. R. A. Seaver, President; S. Pushee,

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hail, 806 Broadway. Conference every Sunday at same place at 2 p. m.

New York.—The Friends of Humanity meet every Sunday New York.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable half 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-

gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups. OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle,

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

PROVIDENCE, R. I .- Meetings are held in Pratt's Hall, Woybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 11/2 o'clock. Progressive Lyceum at 101/2

Philadelphia, Pa.—Children's Progressive Lyceum No. 17 meets at Concert Hall, Chestnut, above 12th street, at 3% A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street charch, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures. and the evening to lectures.

QUINCY. MASS .- Meetings at 23% and 7 o'clock P. M. Progressive Lyceum meets at 13/ P. M RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall, Sunday and Thursday evenalists meet in Schizer's hall, Sunday and Thursday evenings. W. W. Parseles President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Chaudier's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

BPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Prog-tasive Lyceum every Sunday at 2°clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., mets every Sunday at 2 o'clock, p. m., in. Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

The Free Conference meets at the same place on Sunday at 8 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

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

dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Br. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Lonis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles "A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

1 erre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," London, for the year 1869. J. H. Stanly

BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, BACKAMENTO, UAL.—Meetings are neid in Turn verein Hall, on K. street, every Sunday of 11 s. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

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

meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer. Topeka, Kansas,-The Spiritualists of Topeka, Kansas

meet for Social Services and Inspirational speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

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

while Tanger. Assistant Guardians.

While Manuer, — Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperature Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

Hall corner 41% street and Pa. Ave. Regular lectures Sundays at 10% A. m and 71% P.M. Maj. Geo. Chorpenning Prest. John A. Landveigt, Secretary, J. S. Jones, Treasurer. YAYRS ONE, ILL.—The First Society of Spiritualists and Friends of Progress meet every Bunday for conference, at Long's Hall, at 2½ p. m.

WASHINGTON, D. C .- The National Spiritual Association.

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

This weekly newspaper will be devoted to the L ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men'and Women. It will plead the cause of the vising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal is published by S. S. Jon'es: late the

RELIGIO-PHILOSOPHICAL

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CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

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The Journal is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pensos the most popular among the liberal writers in both homis-

All systems, creeds one institutions that cannot stand the All systems, crecus and institutions that cannot stand the order of a scientifi risearch, positive philosophy and enlightened reason, will be treated with the same, and no more lightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of medern date. Believing that the Divine is unfolding the Human Mind to-day, through Spiritual intersectives and general intelligence, to an appreciation of greater and more subtime traths than it was capable of receiving or accessing or accessing contracts and no early contracts are accounted all subjects was the

and more subsime trains than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon affairs governmental While we stand atcof from all partisanem, we shall not hesitate to make our journal potent in power for the advecacy of the right, whether such principles are found in pratforms of a party apparently in the minuity or majority.

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