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

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TO MY SPIRIT FRIEND,
BY J. W. VAN NAME.

Oh, 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,
To soothe in this anguish—
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,
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 LAZAR, OR THE
COQUETTE," ETC.

BOOK SIXTH—THE INSULT.

CHAPTER XLII.—

AN EVENING WITH MONTRESSOR.

Soon after the departure of Captain De Boyter, Wilfred Montessor called forth into a street.

The evening was clear and calm, and the traveler proceeded at a moderate pace by a route embracing several corners of magnificent dwellings until he reached a 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?" replied in the affirmative.

Following the servant, Montessor was ushered into a small apartment on the left of the hall, which, from the books, engravings and paintings that adorned the book-cases of carved oak, and the hard polished walls, was evidently the library-room or study of the occupant of the building.

A man about thirty years of age, with regular features and dark curling hair, arrayed in a dressing gown and worked velvet slippers, was writing at the table. He looked hasty, toward the door as Montessor entered the apartment—

"By Jove, Montessor, I am delighted to see you."

"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, Montessor; for, by Jove, it is as good as a shot at a buck to get a sign of you in these times."

"Your smile evinces your friendly devotion to the memory of the past. I do not forget 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 Montessor, 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 come?"

Mr. Gardiner looked inquiringly at the traveler, ere he consulted the ivory tablets which were lying on the table before him.

"Let me see; Due with George Whitmarsh on Thursday next—on Friday a match for a hundred with Ned Quinlan about to walk from the Dry Dock to Harlowe—Saturday, fishing excursion with Barker Head and Wenway to Long Island. Nothing between this and Thursday next, Mr. Montessor," said Wilson Gardiner, after running through his tablets with a glance.

"Except the completion of one of your dashing epigrams for the North American?"

"Who has revealed my cherished incognito?" asked the gentleman, slightly confused. "By Jove, Montessor, my conscience has been betrayed."

"Not as you suppose, Gardiner. In the deserts of Asia the lion and the jackal are tracked by their foot-prints in the sand. The stealthy stepplings of a strong intellect in the field of letters have the impress of greatness indelibly branded 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 Montessor, gravely, "I feel no hesitation in joining to Philadelphia—perhaps to Baltimore. I will explain to you frankly that a serious difficulty has arisen between a person in this city and myself, and that there is little probability of an amicable arrangement."

"A duel, said Mr. Gardiner, with an inquiring glance, "and who is your antagonist?"

"Mr. Tracy."

"Tracy—whom of the Traceys?"

"Alfred Tracy."

The countenance of the questioner fell at the mention of the name of Alfred Tracy.

"There are only things said of that young man," said Mr. 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 business and depravity. Yet knowing him, as I do, I have been provoked to offer him a direct personal insult."

Montessor related briefly and succinctly the circumstances which had occurred at Delmonico's.

"The case is altered," said Wilson Gardiner, rubbing his hands briskly together, a ter Montessor had concluded. "By Jove, you must have intended to fight him. But why to Baltimore?"

"Captain De Ruyter, the friend of Mr. Tracy, 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-morrow afternoon."

"You can rely upon me, Montessor. There are some unimportant matters which will occupy me a part of the morning; but I am yours with out reserve."

"Thanks Gardiner. As we proceed on our journey, I will give you a further explanation of my visit to Mr. Alfred Tracy, 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 millionaire would not meet a cheater, 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, Montessor rose and departed.

As he passed through a street in the direction of Doctor Everard's residence, he overtook a young man walking slowly and thoughtfully, in the same direction.

"Is it you, Willogby? I inquired the traveler, slackening his pace and addressing the young man; and reflecting, too?"

Frederick Willogby started on hearing the voice of Montessor, but recovering himself immediately, and placing his arm in that of the traveler, he replied;

"My thoughts were principally, Mr. Montessor."

"You are puzzled, Frederick. It is natural that you should be. The motives 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 Alfred Tracy is a villain, and that he has deeply wronged you."

"You are right, Willogby, and it is neither distrust of you nor want of regard for you that seeks my lips in relation to his conduct. As you have said, Mr. Tracy is a great villain, and has injured me irreparably."

"I felt it distinctively, when you confounded him with an insult, at once giving an impartial. He is fearfully incensed against you, and as his principles do not fortify it, it 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. Tracy 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, that she would regard even approaching to hesitations—her regard for true manliness is so open and undisguised, that I can safely repose in her judgment 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 mother, Frederick," said Wilfred Montessor, "and will utter no dishonor by shaping your path in life according to her wishes. But let me understand you; are you seeking to dissuade me from meeting Mr. Tracy, in case he sees it to challenge me?"

"Your judgment and experience are superior to mine," replied Frederick Willogby; "yet even as a question of expediency, it seems to be wrong in me to be valuable as yours should be matched against the existence of Alfred Tracy. The more I reflect upon the incidents connected with my association with Mr. Tracy 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, a fair 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 here she was 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 silly. At least, I have so far changed my opinion of her that I am ready to believe that she is an artful and cunning woman, with more talent than principle."

"Again you are right," said Montessor, calmly. "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 unhesitant loyalty?"

"At twenty-one," said Montessor, 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 altered one struggle."

"If you can 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 Montessor; "I 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 heart were superior to those of Helen Everard. She is handsome, without vanity; accomplished without affectation; judicious without weakness, and modest without subservience. Her reading is sound, her judgment acute and vigorous, her manners those of a lady of birth and breeding."

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

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

"Really; shall I all 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 in love with her myself. But here we are at the doctor's residence, Frederick."

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

After some general conversation, which at this stage of our narrative, would fail to excite the attention of the reader, Frederick Willogby challenged Miss Everard to a game of chess. The parties seated themselves at the chess table, and Willogby slowly arranged the pieces, while Helen Everard chatted about a visit to the theater on the preceding evening, with a charming and airy grace, 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 Willogby 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 Montessor had informed Doctor Everard that he desired to see her privately. The gentlemen accordingly retired to the library, leaving the chess before him at liberty to pursue their game without interruption or embarrassment.

Doctor Everard invited the traveler to a seat upon an old fashioned 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.

"Doctor, 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 Montessor, and then a slate which hung upon 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 fall to cure. Acute inflammations and protracted fevers seldom prevail to the extent in the months of June. In reply 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 led to find that the extreme nervous sensibility of her system had entirely vanished, and I vainly attempted to make an impression upon her."

"You have no patients, Doctor, whose cases are of extreme urgency, and require your unremitting attention?" pursued the traveler.

"None, Mr. Montessor."

"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.

"If you please, as a surgeon—perhaps as a friend and adviser."

"Are you implicated in an affair of honor?" inquired Doctor Everard, with astonishment.

"You, Mr. Montessor?"

"I am," replied Montessor gravely.

The doctor paused a moment, and three times across the library, then pausing and taking Montessor by the hand, he said;

"I am your friend; I will accompany you." The traveler returned homeward alone.

CHAPTER XLIII.—
THE EVENING CLOSURES.

Again Wilfred Montessor 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, enshrouded him for a moment. But the stars—the stars—crystal, serene as the sunny valley of Khorram, majestic as the heights of Olympus, and the symbols of power—symbols of one's magnificent, 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 diamonds nor the pearls of Khorram, nor the heights of Olympus; not all the forms of physical beauty and grandeur—the stars themselves, not the fairies who dance playfully around us in our walks by moonlight through livery groves and forests carpeted with moss, nor the gentils 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 love; it is the clasp of a human hand, thrilling with the pulses of tenderness; that illumine the inmost corners of the heart, that stir up the waters of sympathy in the depths of its fountain."

"The face 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 determined to lay end—unsatisfied as to the means. Is there any doubt of that man's guilt? None. The death of Zarah is not more certain than the guilt of Alfred Tracy."

"And yet there is something within me which repeats continually, 'Let him live—resign him to the judgment of God.'"

"And inebriated, as but now I gazed upward at the stars, the face of Zarah—not as I 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 Edois, fell upon my ears;

"Let him live—resign him to the judgment of God."

"Was it illusion of the senses—a touch of the imagination, or was it, Mr. Zarah, truly before me, and was it thy voice which filled the air with its melodious breathing?"

"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 the cities of refuge. The law of Allah is the same. The deed affords a chance of escape to the wrong doer—it has neither the sternness of merciless revenge nor the cowardice of concealed assassination."

"Since the chivalry of the early ages of Christianity girded the loins of me with swords, to defend their rights and their honor, and thrust the dagger to bravos 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 shameful lies, which eat into the heart, and undermine the life as by slow hidden poisons, 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 proudest?"

Wilfred Montessor; how atrociously have I been wronged!

"The wife of my bosom, Zarah, in fear, and shame, and honor, and despair, struggling against beastly violence, till death, by mercy, interposed between the denno and his prey."

"Wherever I go—wherever I remain—in this chamber—in the public resorts of the multitude, the dreadful scene rises ever and anon before me in all the hideousness of its possible enormity."

"Yonder, Zarah was lying, thinking, perchance dreaming of me—yonder the willian entered you despite the streams of blood ever 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. I am pledged to his friend and mine. I have not acted thoughtlessly or irrationally. I will meet him."

"Only that I will delay him."

"My aim is unerring—I will cripple him for life—I will thunder his ears a terrible denunciation of his guilt, and give 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? I 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 Zarah beneath a grassy mound, crowned with oaks and cypress and flowering shrubs; to rest—here and almost hear, the carolling of birds and the murmuring of waters; to rest—here and almost behold the splendor of the sun, and the mellow luster of the moon struggling through the overshadowing trees."

"The soul fleeth upward or downward—but oh I do not see the corpse 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 Montessor retired to his couch, and his waking thoughts unfolded themselves during the night watches, in the imagery of dreams.

Wild and fearful were his dreams. One above all was passing strange. It dreamed that he stood by the grave of Zarah, and wept, and a lovely maiden, leaning gently upon his arm, munched not and froly, with his—A lovely maiden, and her features were those of Mary Cameron.

Department Of Arts And Sciences.

Relics 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 Potomac to the Rio Grande,—and am fully satisfied that the *anthropologists* of America were placed upon this continent contemporaneously with the Malay and Mongol in Asia, and the negro in Africa, millions of years before the advent of the Atlantic race.

The numerous geological developments which have been made of late years, both in Europe and America, have confirmed the opinion in this country was occupied by several distinct species of the human family as early as that of the eastern hemisphere. The foot-prints of man, though created at the same time, were formed in the alluvial, tertiary and quaternary formations, together with fossil remains of human beings and the higher order of quadrupeds, prove the existence of the inferior races of man 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, in centres or 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 man, and one species, the moon-builders, since that epoch has disappeared, leaving no trace of their name or their existence, a vestige stupor and magnificent fortifications, many of these, which are every where to be found in Georgia and the great valleys of the Ohio and Mississippi, which testify that once a noble race lived and perished, who possessed humanity and that other greater principle—gratitude—which is so strangely deficient in the imperious and costly speculators of their friends. From many of these tumuli have been taken curious and highly finished works of art, in rock crystal, quartz, olivine, green stone, and granite. Also, in gold, silver, copper, and the shells of the Gulf of Mexico, all proving the species to have occupied a social position in the scale of being, below the Malay, but far above the Indian, the Esquimaux, 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 bad air is apparently the most solid is very wonderful. The glittering opal which beauty wears as an ornament is only flint 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 balance being solid matter. A man is, chemically speaking, forty-five pounds of carbon and other elements, with nitrogen diffused through five and a half pallias of water. In plants we find water thus mingling no less wonderfully. A sun-flower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat plant exhales in one hundred thousand grains of water.

The sap of plants is the medium through which the mass of fluid is conducted. It flows a delicate pump, up which the watery particles rise; with the rapidity of a swift steam. By the action of the sap various properties may be communicated to the growing plant. Timber in France is, for instance, dyed with the Maraca colors mixed with water, and applied over the roots of the tree. Daisies are colored by the 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 lately 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.
Lecture by Thomas Gales Foster, Delivered at Concert Hall, Philadelphia, May 28th, 1869.

Photographically Reported by Henry T. Child, M. D.
LECTURE THIRD.

In the present age as regards spiritual culture, it has been well said that the masses 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 emancipated slave, seemingly without the power of fruition, is waiting for the germ of wisdom. Turn over the pages of the material metaphysics, 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 the intellect is staggered, and which, 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, and the philosophy of 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 center outwardly,—when they are enabled to trace the wonderful appropriateness of their own physical organism to the development of their intellectual powers, the expansion of their own spiritual nature, 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 conquest of knowledge, the attainment of the highest truth within—his material constitution and the spiritual needs of the human soul, and he who aspires to dwell in the regions of conscious beatitude, must look to his own spiritual experiences and intuitions, for the descent of the New Jerusalem to earth, must be through the Skekhan of the human soul.

With regard to the physical formation of man, and the wonderful and benefic functional arrangement 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, having heretofore 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.

First.—Concerning the movement of the human system. Science tells us 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 into the lungs, which 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 trachea, and which transmits the air to the cells. The air cells are so infinitesimally refined, and delicately formed, that within the 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 passing every year, leaving the vital fire of the system. Science further tells us that man has two lungs, acting independently of each other, and expelling from them, every day, about five hundred million of air cells, at the rate of about three thousand gallons per diem. Now, the blood in its channels, constitutes the canals along which the subtle supporter of life, oxygen, is conveyed. The atoms of the blood may be appropriately compared to a fleet of impetuous and expeditious vessels, that are freighted with oxygen which is taken into the system and distributed appropriately to the various organs and tissues. The fleet moving outwardly, is taking up and carrying out carbonic 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 us 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.

But, perhaps, the most wonderful of all the functional relations of the physical system is the nervous arrangement, a department, which, as science tells us, is divided into fibrous and ganglionic systems. The duty of the nervous fibres is to transmit sensation or intelligence to the various portions of the human organization, thus constituting an intermediate agent between the brain and the muscles, between the centre and the extremities. The vesicular portion of the nervous system, consists of certain vesicles or ganglia, with a dark spot or nucleus near the centre of each. An accumulation of these vesicles, 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 will. Next above the medulla oblongata, is the sensorial ganglion, this constitutes the seat of the nerves, upon which depends the special senses, such as the auditory, olfactory, 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 increases.

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 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 Materialist, Christian Scientist, 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. It is the brain of man, the mind of man, that 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 concluded that it is the seat of thought. In one sense, he is correct, but in a broader 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 the 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, stated in my first lecture, that 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 realm of nature, until the deduction is made, which I have demonstrated to the scientific mind, the immortality of the soul, as an 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 absurdities and errors, you will find nothing but these, for your mind will be completely blinded by prejudice. You will see, 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 formation, its subdivisions, its watery structure, its cellular substance, its plexus and its dura mater, all these constitute in my estimation not more nor less than a galvanic or electric, or electro-magnetic apparatus, in which is generated a fluid, the use of which I am about to advert to.

Sometime, towards the close of the last century, the scientific minds will remember the name of Galvan, a distinguished philosopher of the school of Bologna, 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 Galvani discovered those currents that were coursing through the system of the human body, which he termed bio-electricity. 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 metallic substances, while Galvani contended that they exist in the animal tissues, and are in a measure, self-generated. 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 sensibility, muscular or vital. The means of transmission is through the fibres of the nerve. The current flowing 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 insulator. 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 perceived.

The very distinguished and wonderful seer of Poughkeepsie, A. J. Davis, calls this fluid, which science denominated voltaic, which passes along the nerve fibres, bio-spirit. It is in my estimation, 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 compass, or the mind. Now, this bio-spirit, as Mr. Davis calls it, this voltaic current, as the material scientist terms it, I term electro-mental. I hold that this electro-mental 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 invisible 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 declare from the fact that it gives forth practical evidence of intelligence, under this interior and unseen power. Let some accident occur at the extremity of the arm alone, the nature of sensation, at once is conveyed an impression up to 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, "I have hurt my finger." 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 life 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 feels, but it is some thing, which is being used by 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 itself throughout the body of man, is analogous to the beautiful machinery of a telegraph that you have constructed, and which exercises your content, and that is making the lightning a rapid errand boy, not only here, but across the deep waters of the Atlantic. These were all brought forth by means of a 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 effected; but the legitimate deductions of Modern Spiritualism, clearly establish the fact, that this nerve spirit, or this electro-mental current that is 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 within, 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 divided into three parts of the world,—it is the phenomenon of death occurs. As 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 in the body of the dead man; 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 brain is not the mind of man,

Look over the entire fields of nature, look over 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 to follow; and you will find that, beyond his body, 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 disengaged. 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; and thus with the river of life, there is proportional liquification, 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 matter around you, and from the various relations that exist between you and the world you are 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 commencing to find their way into the bed of the great Missouri; follow her meandering course, until, then you will find, that she gives her most precious waters to the great Father of Waters on low lands on, until they become enlarged in Mexico's blue wave; and you will find, that all along, for three thousand miles, these streams are wearing away the shores upon one side or the other, and building up new shores in other parts of the continent. In order that you are 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 that she would finish her web, and so it was when her web was completed. The web of life is being constantly woven and unwoven, whilst the grim scythe of disease and death stands 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.—Galen, when he writes that the brain is 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, but the centre of life in order that you may be the graduer of your own purity, and by the strength of your knowledge, magnetize them into a higher 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 game plan, with their eyes open, and you may have read more that they have, for your speakers generally are not permitted to read. Nevertheless, if you are upon the same platform, you may and can buy 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 exponents 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 saying away from any association which you can attend, and which has for its aim the development of man, physically, mentally and spiritually. Mark you, I do not advise that you shall enter into arbitrary organization. Form such associations as will furnish the most practical means for advancing the cause, and let us die in this great city. Be not ashamed of your faith. Is there anything to be ashamed of? No.

"Sooner far, Let evening blush to own its star." then that a Spiritualist should ever fail to confess their glorious sun lit faith. Then, my brothers and sisters, cultivate a warmer love towards the interior, cultivate more 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 say in the good that Spiritualism has done and is doing.

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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 these materialists to accept of the bible or evidence of Spiritualism, they would 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 are more true than the materialism that is 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 order to do so, legitimate deductions that are drawn here, and in this part-cular, Spiritualism stands preeminent, she offers to the human mind, to the scientific man, to the Christian man, positive, absolute, visible and tangible demonstrations of spirit that are the heart of our hearts. I have long since died. Old Theology says, absolute and positive identity, proven through the phenomenal phases of Spiritualism, so positively proven, that even the great Faraday, after a life-time of grand investigations and discoveries, he was illumined the globe, was compelled to testify his intellectual deductions, to admit the legitimate deductions. No intelligent mind can investigate the facts of Modern Spiritualism candidly, honestly and logically, without adopting the conclusion of the school.

Therefore, I claim that Spiritualism has done great good in the realm of science, in the realm of thought, in the realm of heart, of true logic and god-like reflection. The good that Spiritualism has done, is beyond comparison. No system has ever been able to demonstrate and illustrate, what has been called the unknown. Because Modern Spiritualism embraces all that is true in religion, and that is true in science, all that is true in religion, and that would have any one understood for a moment, that I dogmatically assume that the Spiritualists have all these reports. Do not so understand that we do not so report me. I mean to say that Spiritualism has it all, and that we have gone investigating in this great school, and they will continue so to do, when the cycle of eternity shall have been notched upon the dial-plates of distant worlds. They will still continue to be investigators. 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N. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

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

The Pen is mightier than the Sword.

WHERE IS THE DIVIDING LINE BETWEEN MAN AND GOD?

There is something grand, yes, exceedingly beautiful in the thought that the spirit world is near at hand, and that those who took their departure thence thousands of years ago, can return and influence the denizens of this mundane sphere, in a variety of ways. Alas! the various religious denominations of the day, the idea has been universally entertained that "heaven" — what we term the Summer Land, — is located somewhere 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 "drooping 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 hideous doctrine is not traced to our time, but 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 dictates as right.

It would be well to stop a moment and consider 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 not 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 demarcation 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 square and endeavor to come to correct conclusions in reference thereto.

1st. If man is not a part of God, then infinity is a myth. 2nd. If man is not a part of God, within him God does not exist; for two bodies cannot occupy 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 commences.

4th. If God is infinite, He must necessarily be infinite itself, if not, it can be easily demonstrated that He is not infinite. 5th. If God is all-powerful, He must necessarily be infinite itself, otherwise there would be some power outside of Him, which would be absurd. 6th. If the power of man is not the power of God, then God is not all-powerful, and we might as well dispute 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 all-powerful.

9th. God is omniscient — then the wisdom of

man is the wisdom of God. If not, the omniscience 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 influences of the spiritual and material. — Swedenborg.

"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 mean — God's thoughts are given forth. — Thomas Gales-Forster.

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

You are God. I am God. We are all parts of the great Ioditic God-head. There is no place where God is 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 spirit-world whose interior nature vibrates in unison with the pulse thrills of the universe, whose mind glimmers 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 fountains of infinite knowledge, and feel the electric flushes 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 dictate to you. Read from the book of nature; take lessons from a man's senses; be a man, 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 mediums and more than magnanimous towards their opponents, is also very probable. Their second resolution, "that we earnestly request Spiritualists to never endorse a medium 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 our 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 peculiar adaptability of their organisms to the manifestations to be given through them, and, besides this, who ever heard of notorious impostor men or women, becoming mediums; — and we all know that however good their character, they may have been prior to becoming developed as mediums, they are denounced as impostors, lunatics, and impostors as soon after as they date 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 inner-ure.

Christ and his Apostles were every where denounced as lying impostors, and in league with the Devil; and some of them lived long enough to establish a character for honesty, in the opinion of those who raised the people in the fear of God and Moses.

Mr. Read has been long and favorably known as an extraordinary medium, and thus far has escaped any exposure, simply because there was nothing to be exposed. Men and women of as keen discernment as J. C. Kinney and others, have been adept 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 damned.

We can but feel that this committee have been zealous in this matter. Charity 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, — and the Davenporters, nor have they until recently.

The Church and Clergy, and their Satellites, have a special mania for exposing and persecuting mediums just now, as was the case when Christ and his Apostles (poor and despised 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 shagrened at their failure to show Mumbo to be an impostor, and get him in prison, and his phase of mediumship ranged under the head of Juggery. 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 striking 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 Member of the Legislature. 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 no room for doubt. He has been tested too long

and too critically, 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 seances 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 obliged to wear it for several days, for the reason that no human power could get it off without 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 fair amount to (if indeed it was anything but a ruse 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 instance, Read did cheat intentionally, he is no more to be 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 hushed up and excused in one way or another. You would never find "his brethren in Christ" calling meetings and making indecent haste to denounce and persecute the unfortunate man, and rushing tight 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 mediums are the messengers of ministering Angels (or Devils if such they 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 I Reads cases, as the manifestations we trust will not end with the seance at Waterbury, but from time to time, "where two or three (or fifty) 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 alert, and their consciences are seldom disturbed while resorting to schemes that would put their Devil to blush, and make his cheeks tingle with shame in their efforts to cast obliquity upon Spiritualists and Spiritualism, but happily all such efforts have not only proved miserable failures, but the wrath of these pious men has been made to graze 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 discipleship, and as the clergy are very careful never to quote the "believe or be damned" 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) shall be saved (from error); but he that believeth 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. 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 had the sick, make the blind see, — the deaf hear and the lame walk; others cast their bodies into firey furnaces without being burned, or having so much 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 office.) 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 crucify their only Saviour from the thickest darkness of superstition and ignorance into which they have fallen, and are trying to lead others. O ye blind leaders 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, gibbet, and other implements of your inquisitorial desires.

Brother and sister Spiritualists, the signs of the times indicate striking events in the near future for us, and it behooves us to stand by, and encourage 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 the name of the subscriber upon the regular mailing in-chase lists. Hereafter, the rate of three months' trial subscribers will be fifty cents. We have sent several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at twenty-five cents each. — THE JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs. The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscribers' 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 cents. Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy? We return our most heart-felt thanks to those who have already done much for us.

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 Havana, the present home of the Secretary, a little town on the Illinois River in Mason County, in the south-western 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 to 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 r-partition 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.

Again, what Society will send delegates to a Convention to be holden in a remote part of the State with the following order upon its record, which was adopted at the last meeting in Springfield. Was it going to send a Convention to be compelled to pay *five dollars* to the American Association of Spiritualists, to feather the nests of officials, in order to be 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 Dorus M. Fox, President, and Hannah Maria Brown, Vice President, and a agent of the American Association of Spiritualists:

"The State Society will consist of members of the local and County societies, who shall contribute to the funds of the American Association of Spiritualists."

Under this provision it was intended to oust all of the old members of the Association, as well as every other member from before, 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 lay now 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 this State, not that we are opposed to our friends of Havana 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. Ay, and, 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 as but 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 hanged most cruelly 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 sorrow 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 plunged into the flames until she expired. The body was buried in the cemetery, but on the following day was exhumed 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 believe that spiritual manifestations are the result of evil spirits of those who are bewitched, and who would not hesitate to "hang and burn" all the mediums, if the law did not make them criminals by so doing.

TRIAL SUBSCRIBERS.

Our terms for three months' 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, opened their meetings on Sunday, June 6th, with lectures morning and evening, by Mrs. A. H. Colby.

Large and intelligent audiences attend both services. The singing consisted of selections from the Spiritual Hymn, led by an efficient choir, and joined in heartily by the whole congregation. The most profound 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 lectures, "Communication with the Dead." Commences at 7 o'clock, and if so, what are his future conditions?"

Miss Susie M. Johnson speaks June 22nd and 27th.

DR. JOSELYN AND WIFE.

The above named extensively known and excellent mediums, are at the present time stopping in 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. Joselyn 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. Brown, M. D. We would have gladly published the call, had it been furnished us.

Elder Miles Grant and D. W. Hall.

Held a discussion at Coldwater, Michigan, commencing June 8th, and continuing six evenings. THE DISCUSSION WAS 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 proceed from deities, and not from departed human spirits.

PAPERS RETURNED.

We have papers returned as uncalled for, directed to E. T. Gardner, Houder, Wisconsin N. Chandler, Monticello, Iowa; J. T. Hamilton, English River, Iowa; A. W. McClem, Mich. P. O., Mich; R. S. Corman, Newton, Ohio; J. B. Ellis, Newfield, N. Y.

The above papers come back every week marked, "No such person in State named."

Where shall we send them? Also S. Barnham, Cole Station, Iowa; S. A. Morgan, Waverine, Iowa.

Personal and Social.

J. W. Van Name lectures two Sundays of this month in Vincennes; to wit: Troy, N. Y.

Mrs. S. A. Horton is lecturing in St. Clair Co., Mich.

Prof. E. Whipple lectured at Battle Creek, Mich., last Sunday.

Mrs. Carrie Cassman is lecturing in Springfield, Mass.

Dr. R. R. Roberts has been in California for some time, practicing the "Haling Art" with great success. The doctor, under the ministrations 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 on a beautiful philosophy.

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

Amusements.

MUSICIAN'S THEATRE.

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

OPERA HOUSE.

The great Burlesque 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 pecuniary success to the management.

ALBION & 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 "John Single," and other acceptable plays, of which we are not advised, will be given during the week. The Museum is open daily.

VARIETIES.

Billy Nevada, with James Wood as stage manager, has opened his Variety 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.

Communications from the Inner Life.

He shall give His angels charge concerning thee. All Communications under this head are given through Mrs. A. H. Robinson, well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to be the spirit world.

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 blessed. We would have them realize that kindness to one another is kindness unto Thee, for Thou, oh, God, art within a rd 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 seek 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 dogmas. Creeds 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 nature—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. This is 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. Rejoice with yourselves. Receive that which is true to you, no matter from whence it comes—that which will be for to-day. By living in that way to-day, you prepare yourselves for the higher forms of manifestations 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 past.

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 pebble upon the seashore as well as in the gigantic rock; not as much, because not so extensive—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 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, 1899.

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 to me.

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 birth. Q. Did you recognize any persons who 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 rooms, 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.

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

QUESTIONS BY DR. JOSCELYN.

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 certain things. Q. Do you look for the same great political convulsion to take place soon, that you was sanguine would transpire, shortly before your decease? 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. Q. 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 believe 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 it now. 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 often 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, happy 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 tell 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 truth.

I am very thankful to the friends on both sides of life who have aided me in saying what I return 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 stay upon earth, we shared alike in disappointments and blessings; more of the former, 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, in forming you of my death, and that life 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. This hard to say good by, but I must.

CONTROLLING SPIRIT.

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 Journal

Hints for Action.

MR. JULIA ALDRICH JOCELYN, 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 progress. 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 framework 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 ascendancy. The germ being weakly established by the living principle, 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 principles 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 seen 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 that you hope for the good time coming, when true love will pervade the heart of every human being; when a social peace shall reign upon 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. W. R. JOSCELYN, MEDIUM.

Scatter truth,—the glowing grain Shall kindle to a living flame, Love's celestial fire. Scatter truth,—far and wide, O'erward 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 bright each living soul. The times are ripe for the upward tower Gather, gather in your power, And consecrate be To its Divinity.

Charles H. Read An Impostor.

S. S. JONES—Will you please publish the following: On the 28th day of May, 1899, 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 1899, passed the following 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. L. Munson, of Waterbury, for detecting and exposing the tricks of Charles H. Read, the so-called 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 publication.

BENJAMIN ARBUTT. C. M. PLATT. R. R. CALLENDER. JANE L. BRAKESLEE. EVELINE 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 been one. It is true I had a hearing before the judges, 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 seances 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 the lights were on no longer than a second of time, when they were again re-lighted. As the lights were turned on the third time, when one ponced upon me, and the lights turned on, some five bulls headed by one Kinney, tried to pull the ropes from my hands. Seeing that they were fooled in that, and in the detection of any fraud on my part, they cut the ropes from off my hands and left with a kuff.

Here you have the facts as they really are. There was no exposure, nor can they expose anything that is done in my presence. I defy them all to do so. Who do they not come out and tell how these things are done if they have exposed it? No, they can't do it. They have passed resolutions and sent to you as well as the BANNER, to denounce me as a humbug. It is a fraud gotten up by one Kinney, who professes to write for the Waterbury AMERICAN, and who, in fact, is sold 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 fooled in their object and hence they have done all this for revenge, and got up some names saying that the Spiritualists do denounce me as a humbug. Let nothing 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 farce. Yours fraternally, CHARLES H. READ.

Claire De Vere at Detroit.

DEAR SIR—I noticed an article in last week's JOURNAL on the Detroit Society and Bro. Peebles's ceremonies. 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 months' brilliant labors with his robust intellect and profound thought, prior to Claire De Vere's advent amongst 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. Peebles'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 it distinctly that it is not the food the people want; but the living divine truths uttered by such distinguished speakers as Claire 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 Mrs. Hall will be required on her return to give all her friends an opportunity of hearing her inspirational utterances. Yours truly, J. L. BULLMAN.

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 onslaught 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 gently.

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. Peebles'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 enemy 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 Spiritualism is to destroy, but to build up. I do not believe that it should discard all forms and all conventionalities, but that it should use all, so far as they may be profitably used, in incalculating the pure, the good and the 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, I believe, recognized by all Spiritists 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 wants. 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 rollicking manner of horse trials or the tumultuous gatherings at the CACKLES.

S. B. Mc CRACKEN, Pres., Det., S. S. Detroit, May 31st, 1899.

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 on Monday morning and evening, at Sturgis, Michigan and gave tests in the audience and at various private seances. Would you say 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 we from Horse came rapidly on in his race with time, we caught up with him, and were in the glimps 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 Sturgis.

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 hundred and seven 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 insect, drags without difficulty five six, twenty-times its own weight. The cockroach drags fourteen times its own weight, and more. Other Cleoparas 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 vertebrates, which we employ as beasts of draught, have enormous muscular power. If a horse had the relative strength as donkeys, the traction it could exercise would be equivalent to some sixty thousand pounds. M. Plateau has also introduced evidence of the fact that, in the same group of insects, if you compare two insects, a fly being lighter in weight the smaller and lighter will manifest the greater strength. 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 carried out the same comparative power of pushing, like that of traction. It is worthy of notice 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. Consequently, man, less heavy than the horse, has a greater relative muscular power. The dog, less heavy than man, drags a comparatively heavier burden. Insects, as their weight grows less, are able to drag more and more. It would appear, therefore, that the muscular force of living creatures is in the inverse proportion 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.

Frontier Department.

By E. Y. WILSON.

Ten Days in Wisconsin.

Continued from last week.
Before the exhibition, Miss McCare gave a reading entitled, "The Child's Call," a very affecting piece well delivered, causing many to weep. Our meeting closed amid some excitement, caused by the bursting of a lamp in a lower story of the building. This happened, and all went home feeling that it was good to meet together in Convention.

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 an able and excellent educational lecture, and gave general satisfaction.

Meeting adjourned at 12 1/2 o'clock, to meet at 2 o'clock P. M. At 2 1/2 P. M., meeting called to order by V. P. Nickerson in the chair. Lecture by Father J. Baker, of Janesville, on the text,—"What man, or that should be mindful of him?" This was a well digested discourse and gave general satisfaction.

At 2 1/2 P. 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 audience numbered at least five hundred persons.

The crowd began to collect at 5 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 Orono. 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 me it was a scene from heaven, and as if it had taken place, we felt full of joy, and were thankful that we had the Spiritual Lyceum in our midst. E. Y. Wilson gave the evening lecture. His subject was "Influences and their Results." It was a regular revival lecture, and created no little excitement, 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 worthy 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 Ferguson and Williams, Mrs. 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, Wisconsin.

To J. Wilcox, of Orono, 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 fashioned 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 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."

To J. Wilcox, Esq., of Orono, 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, come some rows from the main road, there stands the stub of a tree; behind this stub is a man with a gun; 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 years 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. Wilcox are correct."

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 student in the College. After reading his character, we saw by him one whom we called his brother; he 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 head."

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

the same now; 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 take this in no spirit of bitterness, but for information. 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 grounds 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 stopped, in consequence of some overt act of some medium or other reputed Spiritualist. Indeed, it is pitiable to note the chagrin and mortification that not infrequently may be seen in a community of such weak and doubting Spiritualists, over some recent "expose" of some favorite medium; 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 harmed.

Had we one single doubt as to the immaculate truth of Spiritualism, we should at once stop our advocacy of it and resume our investigations, 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 flaw 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 self-existing facts of Spiritualism! We would not for a moment abate your vigilance; for, if it will not become brighter, like a metallic 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 most 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 have been "exposed" thousands upon thousands of times, and they can stand such exposures for all time to come; as is most triumphantly manifested in the steady and continued spread of the invaluable truths of Spiritualism.

Literary 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 most informative that can not fall to interest any reflective mind. The medical practice of the Chinese is very interesting, for therein we find prescriptions for various diseases, each of which contains some article that the physicians in this country would suppose destitute of any virtue. We cite a portion of medicines taken from the human body. Hair cut and used in pastes. Curly hair. Women's milk--Dandruff. Teeth fillings. Faring of finger and toe nails, which parings are reduced to ashes by burning. None 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 milk; 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, bear, brains, teal, seal 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 no 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 the 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, Noremberg, 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, China 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.

CHICAGO--The Associated Spiritualists hold meetings at Front Hall every Sunday afternoon and evening, commencing at 8 o'clock. (Address: 129 and 131 W. Hubbard St.) Children's Progressive Lyceum meets at 10 1/2 A. M. Leader, Dustin, Conductor; J. S. Crowder, Assistant Conductor; Mrs. D. J. Rogers. All letters addressed to J. H. Craven, Cor. Sec.

Worcester Mass.--Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. (Address: 129 and 131 W. Hubbard St.) Children's Progressive Lyceum meets every Sunday at the same place. E. H. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Secy.

TEMPERANCE HALL--The First Society of Spiritualists hold their meetings in Temperance Hall, 8 and 9 Maverick square, East Boston, every Sunday at 3 and 7 P. M. Benjamin Wilson, Corresponding Secretary, 129 and 131 W. Hubbard St. Speakers: George Wood, Mrs. Jennie B. Frison, during January; Mrs. M. Manometer Wood, during February; Mrs. Sarah M. Brewster, Mrs. Juliette Young during April; J. M. Pecker during May.

Worcester Mass.--The First Progressive Lyceum Society hold meetings at Webster Hall, Webster Street, East Boston, at 2 and 7 1/2 o'clock. Speakers: Mrs. S. A. Wilson, during January; Mrs. M. Manometer Wood, during February; Mrs. Sarah M. Brewster, Mrs. Juliette Young during April; J. M. Pecker during May.

Worcester Mass.--The Spiritualist Congregation of Baltimore, holds meetings on Sunday and Wednesday evenings at 8 o'clock, at 204 1/2 North St. Speakers: Mrs. M. Manometer Wood, during January; Mrs. Sarah M. Brewster, Mrs. Juliette Young during April; J. M. Pecker during May.

Worcester Mass.--The South End Lyceum Association have entertainment every Thursday evening during the winter at the Hall No. 39, Springfield street. Children's Progressive Lyceum meets every Sunday at 10 1/2 A. M. J. Chase, 1071 Washington street.

UNION HALL--The South Boston Spiritualist Association hold meetings every Sunday at 10 1/2 and 7 1/2 o'clock. Mrs. M. J. Deane, Secy. 129 and 131 W. Hubbard St. Mrs. E. E. Coleman, Assn. Secy.

THE AVONDALE, Ohio--Children's Progressive Lyceum meets at Morley's Hall every Sunday at 10 1/2 A. M. J. S. Crowder, Assn. Secy. 129 and 131 W. Hubbard St. Mrs. E. E. Coleman, Assn. Secy.

ATLANTA, Mich.--Lyceum meets each Sabbath at 10 o'clock P. M. Conductor, K. N. Webster; guardian of groups, Mrs. M. J. Deane.

ATLANTA, Mich.--Regular Sunday meetings at 10 1/2 A. M. and 7 1/2 P. M. in City Hall, Main street, under the auspices of the Lyceum meets at the same place at 12 M. under the auspices of the Society of Spiritualists. Mrs. Martha Hill, President; Mrs. E. E. Coleman, Secy.

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

BOSTON--MERCANTILE HALL--The First Spiritualist Association meets in Hall, 33 Summer street, N. D. Dole, President; Daniel N. Jones, 1st Vice President; Wm. Danforth, 2d Vice President; Wm. J. L. Allen, Secretary; Mrs. M. J. Deane, Assn. Secy. 129 and 131 W. Hubbard St. Mrs. E. E. Coleman, Assn. Secy.

BOSTON--The Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets at 10 1/2 A. M. and 7 1/2 P. M. in Pioneer Chapel, Boston. Mrs. M. J. Deane, Secy. 129 and 131 W. Hubbard St. Mrs. E. E. Coleman, Assn. Secy.

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PROSPECTUS

OF THE
RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the 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 "rising generation." In fact, we intend to make our Journal cosmopolitan in character--a friend of our common humanity, and an advocate of the good, just and interests of the people.
This Journal is published by S. S. JONAS: late the
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