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

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# Biterary Department.

For The Religio-phiosophical J
TO MY SPIRIT FRIEND,
BY J. WYAN SAME.
Ob, come from thy house 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 surest,
To soothe me in this anguish—
Come from thy home so blest.

Oht come, ere I faint with pain-I am so weak to night,

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 beart the way
That leads to life eternal—
To everlasting day.

## WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

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

#### OK SIXTH-THE INSULT.

#### CHAPTER XLL-

AN EVENING WITH MONTRE

oon after the departure of Captain De Buy-

the evening was clear and calm, and the eler proceeded at a moderate pace by a route tacing several sungres of magnificent dwelf-unts he reached—sirect, and mounted steps of a mansion near the center of the

treet.
On ringing the bell, a domestic speedily open
d the door, and in answer to the loquiry, "Is
dr. Wilson Gardiner at home?" reposed in the

wing the servant, Montressor was usher a small apartment on the left of the half Following the servant, Montressor was ushered into a small apartificat on the left of the half, which, from the books, eigravings and paintings that ado rued the book-cases of Carred out, as of the hard polished walls, was evidently the library-room or study of the occupant of the bolishing. A man about thirty years of age, with regular features and dark curing half, atrayed in a drassing gown and workst vetter shippers, was writing at the table. He turned hastny toward the door as Montressor entred the apartiment—"By Jove, Montressor, I am delignted to see you."

"By Jove, Montressor, I am derignted to see ron."

"Your delight will vanish, perhans," said the raveler, sunling gravely, and taking the hand xitended toward nim, "when you have learned he object of my visat."

"It risk it, Montressor; lor, by Jove, it is as good is a shot at a buck to get a sight of you in faces times."

"Your simile evinces your friendly devotion of the memory of the past. I do not torget that rour hobby of hobbies is deer shooting.

"The most exciting of manly sports—the most romanute in its incidents—the most—"

"Excuse ne for interrupting you," said Montressor, smiling, "your tastes and your enthusism are well known to me; and moreover, I amy a question to propound to you. Are you sarticularly engaged for two or three days to ome?"

have a question.

Properticularly engaged for two or three days to come?

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

"Let me see: Dime with diverge Whitmarsh on Thursday next—on Friday a match for a hundred with Ned Quaghent work to walk from the Dry Dock to Har thee and Wenyak to Long Bland. Notices of the theory of the Notices of the Notic

Not as you suppose, Gardiaer. In the describing the house of the said. The stately step of a stately step of a strong intellet in the field of learning the said. The stately step of a strong intellets in the field of learning to the said.

ing have the impress of greatures indelity be as I have told you," said the other, apparently desirous of changing the subject," I am disengaged until next Thursday."

In that case, "said Moutressor, gravely, "I feel no betital-n'an asking to no accompany me on a heast jaunt to Pailddelphis—peroaps to Baltimore. I will explain to you transity that a serious difficulty has a times betagen a person in this city and mysell, and that there is intite probability of an amicable arrangement."

"A duel said Mr. Gardiner, with an inquiring there," and wno is your anisonier. "Therey."

"Throay—which of the Tracys!"

"Allred Tracy."

The counternoe of the questiong; fell at the menion of the name of Alfred Tracy."

"There are ogly things said of that young "There are ogly things said of that young

man," o'sserved Gardiner. "I have taken no pains to ascertain their truth or their falsehood, but I think you would be jattified in refusing to meet him until they are expressly dispored. He is charged, I am sold, in respectable quarters—"I am ware of all that is alleged a gainst him, and I have no doubt of his biseness and depravity. Yet knowing him, as I do, thave been provoked to offer him a direct personal insult." Montressor related briefly and succially the circumstances which had occurred at Delmonico's "The case is attered," sail Wilson Gardiner, rubbing his hands briskly together, a ter Montressor had concluded. "By Jove, you must have intended to fight him. But why to Balt-more!"

tressors had concluded. "By Jove, you must have intended to fight him. But why to Balt-more it made to the first him. But why to Balt-more it made to first him. But why to Balt-more it made to first him. But why to Balt-more it made to first him in the first him first him in the first him first him in the first him first

treasor."

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

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

"You."

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

I felt it distinctively, when you confounded him withat hundl, at once glasting and pauda! The is fearfully you consumed the principles do not consult again probably challenge you to the field. Indeed, he made a formal request to me after your departure to act as his friend."

filend."

"And you refused?"

"I did. I should have refused Mr. Tracey under present circumstances, if no obstacle existed to my action; but I have pledged myself to my mother, by a solemn promise, fever to be engaged in a duel. Her sense of honor is so acute—her spirit so proud, even approaching to haughtiness—her regard for true manthers is so open and undisguised, that I can safely repose in her judgement and defer to her wiskes. 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 have, tender and affectionate as she has always been to me."

"You are justly proud of your mother, Fred-

"You are justly proud of your mother, Frederick," said fyilfred Moutressor," and will-suffer he dishonor by shaping your path in life according to her wishes. But Jet me understand-your, are you seeking to dissuade n.e., you meeting Mr. Tracvy, in case ne sees it to challenge me.?"

"Your judgement and experience are superior to mine," replied Frederick Willoughby; yet even as a question of expediency, it seems to be wrong that a life so valuable us your should be matched against the existence of Alfred Tr. 1887. The more I reflect upon the incidents confected with my association with Mr. Tracey during the past few weeks, the more I am convinced that. have been grassly deceived in him. His labits of compliance, and contents of sale virtue.

"By an association of ideas I am ieu to speca-of another person, who at the outset of my ac-quaintance with her, created a most favorable impression on my mind. I allude to Miss Caro-line Percy, ifer Quatup-her intelligence—her compilalments—her apparent frankness and

An hour passed

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.

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

"Miss Everard and I have had a partial engagement at chess, which regulted in my defeat. I do not reliaquish contest so important after one struggle."

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

The young man turned with surprise—perhaps in a measure assumed—toward the traveler,—
"The science of human nature is at the best, dim and uncertain," said Montressor; "to judge correctly, we must judge without the bias of personal interest or personal feeling. Thus judging I have never beheld a person, whose qualities of mind and heartwere superior whose of Helen Everard. She is his hown, within it vanity; accomplished without affectation, each instantial 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."

he world."

"Realy; I shall fall in love with her."

"If you do not," said the traveler, with a rave smile, imporceptible in the darkness, to its companion,"I shall be tempted to fall inlove with the mays. It. But here we are at the doctor's estience. King, Frederick." In Drock States.

his companion "I shall be tempted to fall indove with her mys-II. But here we are at the clotor's residence. Ring, 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 interpose. After some general convesation, which at this stage of our narrative, would fail to excite the attention of the reader, Frederick Wiltoughby; challenged Miss Everard to a game of chess. The parties scated themselves at the chess table, and Wiltoughby slowly arranged the pieces, white Helen Everard chatted about a visit to the theater of the preceding evening, with a charming eave and gayety which amused and interested the listener. They had seen each other only twice or thrice, but persons of congenial tastes and feelings, soon learn to know and to confide in each other.

"And now for a check mate, Miss Everard,"

and recengs, soon tearn to know and to confide in each other.

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

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

liberty to pursue their game wituout interrup-tion or embarrassinest.

Doctor Everard vaviled the traveler to a seat upon at old lashboned sofa, which having done its duty in the parior, had long since been con-agned to the oldice, and carrellily closing the door of the aparument stood gravely before his visitor, as it 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, with-old detriment to your patients, or serious injury to yourself."

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 yoursell."

The doctor reflected a moment, looking first at M ontresor and then a slate which hung upon a nail driveninto the wall near the door—"My patients are all doing well, except a few choice cases, which the art of medicine may chance to pallate, but will fail to cure. Acque inflammations and protracted fevers seldom prevail in this satuade in the month of June. In replying to your question, it may interest, you to learn that my last experiments in animal magnetism, on Miss Caroline Percy, seem to have operated a complete change in her physical and mental condition. I visued her to day, and flaving noticed the strange metamorphosis, I was surprised to find that the extreme nervous sensobility of her system had entirely vanished, and I vainly attempted to make an impression upon her."

"You have no patients, Doctor, whose cates are of extreme urgency, and fraving your unremitting attention?" pursued the traveler.—"Nine, Mr. Montressor."

"Will you ther dispose of them. In such a manner as to enable you to accompany me on a jourcey to Baltimore?" "exclaimed Doctor Everard, with a slight manifestation of surprise."

"In your capacity as a surgeon—perhaps as a friend and adviser."

"Are your maplicated in an affair of honor?" injuniced Doctor Everard, with astonishment—"You, Mr. Montressor."

"The doctor falleglation or three times across the ibrary, then bassing and taking Montressor by the hand, he said;
"I am your friend," will acompany you."

waising and taking Montressor e said; ! triend, I will acompany you." returned homeward alone.

## CHAPTER XLIL

Wilfred Moutressor paced the floor of

passed in siledt reflection; then he is window, threw open the blinds, at the dark shadows of the trees and

mournful sighing of the night breezes, enchained him for a moment. But the stars—the stars—" Those twinkling luminaries," said the traveler, turning at length from the window, and traveler, turning at length from the window, and travelersing the apartment; "those orbs spliding in the boundless occun of other, fixed, to us, but wanderers like us and our earth, through the same trackless waves, brilliam diamonds, pure as crystal, seeme as the sunny valley of Kbasremen, majestic as the hights of Olympus, are the symbols of power—symbols at once magnificent to be autiful and sublimity mysterios.

sime trackless wa we, brilliant diamonés, pero as crystal, serene as the sunny valley of Khastemen, majestic as the hights of Olympus, are the symbols of power—symbols at none magnificent ty be antiful and sublim-ly mysterious.

"But the buman heart craves sympathy rather than power—tenderaess rather than beauty—truth rather than mystery.

"Not crystal, nor the diamond, nor the vale of Khasteman, nor the hights of Olympus; not all the forms of physical beauty and crander not the stars themselves, not the fairies who dance playfully around us in our walks by moonlight through it were groves and forests carpeted with moss, nor the geni who watch over us from our birth and allure us the consciously 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, sparking with the glances of love; it is the clasp of a human hand, thrilling with the pulses of tenderness, that illumines the inermost corrers of the heart, that stirs up the waters of sympathy in the depths of its foundains.

"The face that smiled unon me, the hand that clasped mine—where are they!"

"I remain to lament the deal, and mede out justice to the living.

"Why then do I hesitate? Why am I determined as to the end-nesatisfied as to the means.

"Is there any doubt of that man's guil? None, The death of Zonah is not more certain

espense continually. Let him live—resign him to the judgment of God.

"And methought, as but now I gazzed upward at the stars, the floor of Zerah-not as I last beheld it pale and encircled with funeral raiment; the trather sain like and advared with electrical glory—appeared unto me and a whispering sound, low and sweet, and soft as the harp of Eolas, fell upon my ears;

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

"Was it illustranted."

of God."

"Was it illusion of the senses—a touch of the imagination, or wast them. Zerah, truly before me, and was it thy voice which filled the air with its melodlous breathings?

"Why do I besitate 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

me avenger of blood was authorized to take the life of a murderer wherever he found him, save in a city or place of reduge.

"The duel aff-rds a chance of escape to the wrong doer—it thas nether the sterness of merci-less revenge nor the cowardice of concealed acceptances."

assassination.

"Since the chivary of the early ages of Christendom girded the loins of me with swords, to defend their rights and their honor, and threw person and the dagger to bravos and pirates, the duel has prevailed in all civilized communities.

"But are there no penalties for injuries which the law cannot reach; for deadly crimes, perpetrated in carkness, and surrounded with the ry, for shallenger here, should be successful to the content of th

cheek and break the spirit of the bologs and the proudest.

"I, Wilfred Montressor; how atrociously have I been wronged.

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

"Wherever I, bo-wherever I remain—in this chamber—in the street—in the houses of my friends—in the jubilic resorts of the multitude, the dreadful seeds riese ever and anon before me in all the hideousness of its possible enormity.

the dreamin me in all the hideousness of its possible.

"Youder, Zorah was lying, thinking, perchance dreaming of me—youder the villian entered you-dee the stains of blood fare yet visible on the carpet—it e bloodhound might yet track the footsteps of the mirderer, steps of the mirderer.

"Let him live—bring him to the judgment of Godd"

"Again—it is ominous.
"Is decling then wrong? is it unjustifiable revenge, is it murder in the eye of tool as in the eye of the law?

"But I am cusmitted to this min. I am pledged to his friend and mine. I have not acted thoughtlessly or irrationally, I will meet him.—" they has, I will hot, lay him.

"My aim is unerring—I will cringle him for life—I will thundenji his ears a terrible denunciation of his guilt, and lefve him to his conscience and the fall by his hand!

"Have I not seen, the sun rise and set many many days Jawy I not travelled to the uttarment corners of the earth? have I not reach books, seater and drupken and slept, and felt, the torments of hunger and pain?

"Hean of the termies of my heart elem ited."

"Has not the tempte of my heart ofen fired and consumed? and have not the sakes therefore been scattered to the winds?"

"Death to rest by the side of Corah beneath."

"Death to rest by the side of Corah beneath."

"Death to rest by the side of Corah beneath."

"The same of the sam

this world loved each other truly and tenderly and faithfully, sweetly and lovingly together in the beautiful resting places of the earth, until and fauthfully, sweetly and loving the beautiful resting places of al-the resurrection?

the resurrection?

Wilfred Mountresor retired to his couch, and his waking floughts unfolded themselves during the night watches, in the imagery of dreams. Wild and learful were his dreams, One above all was passing strange. H: dreamed that he stood by the grave of Zorah, and wept, and a plovely maiden, leaning gently upon his arm, mingled her tears freely, with his-1 levely midden, and her features were those of Mary Cameran.

## Department Of Bris And Sciences.

Relies of a Pre-Historie Race in Georgia.

Gainesville, Ga., May 12.—I have been en-aged in mining and geological explorations agediout the south and west,—from the Poto-tac to the Ro Grande,—and am fully satisfied hat the autochones of America were placed

snow-capped summits have many million to form. In every plaster Italian carries through

our dinner have, in their raw state, the one seventy-five per cent; and the other interper cent, of water. If a man weighing one hundred and forty pounds were squeezed in a hydraulic press, seventy pounds or water would run out, the bulance being solut matter.

thus mingling no less flower evaporates one water addy, and a cal quantity. A wheat plar ured thousand grain.

quantity. A wheat plant exhumes in one hun-ured thousand grains of water.
The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, up which the watery particles in with the rapidity of a swit stream. By the action of the sap various properties, may be communicated to the growing plant. Timber in France is, for just ance, dyed with the various colors mixed with water, and sprinkled over the roots of the tree.

PR. 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 nice years old, can multiply a number of any twenty figures by another twenty figures, and note the

at Auburn, N. Y. as missionaries to Cl

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# The Bostenm.

phically Reported By Henry T. Child, M. D.1

[Phocographically Reported By Henry T. Child, M. D.]

LECTURE THIRD.

In the present age as regards spiritual culture, it has been well said that men are the slaves of false knowledge. The memory is crawded with ideas that have little, if sny, 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 agnorance 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 emascolated mind, seemingly without the power of fruition, is pasting for the germ of wisdom. Turn over the pages of the material metaphysicians, or study the record of scholastic theology, and from both of these, you find systems detailing only words, not faces, arbitrary axions that lead to results at which reason revolts; Imaginary principles, aiming at the establishment of theories which contradict the common sense of mankind. All is dogma; no past reasonable, and when the injunction "know thyself" is practically enforced through the agency of the facts and the philosophy of Modern Spiritualism—when through its agency men begin to search into their own nature, physically, intellectually and spiritually,—when they begin to search into their own natures, the formation of their own physical organism, the development of their own parituals natures, the formation of their own characters, then, indeed, all becomes light and order, and then man begins to realize that all true growth must be from an inward centre outwally,—when they are enabled to trace the wonderful appropriatencess of their own physical organism, the development of their own pairiusal natures, the formation of their own characters, then, indeed, all becomes light and order, and then man begins to realize that all true growth must be through the shek

for the descent of the New Jerusalem to earth, must be through the Shekinah of the human soul.

With regard to the physical formation of man, and the wonderful and bestific functional arrangement of the same, the lact and philosophy of Modern Spiritualism are opening up a new avenue of thought, presenting new ideas, offering original deductions, and encoraging new hopes and aspirations, that have heretofore not been considered as the recognized origerty 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 sim, 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 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 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 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 more than partition; that the windpipe is divided into two tubes, immediately behind the breast bone, running down to either side, and thus distributed through the lungs, which latter are made up of air cells of irregular figures, each of which is an prosached by the extreme point of a tible, which constitute one of the minute subdivisions of the windpipe or tracke, and which transmits the air to the cells. The air cells are so infinitesimally refused, and delicately formed, that within the human chest there are six hundred millions of air cells of irregular figures, each of a tible, which constitutes one of the minute su

some extent, attough recent ag and capening air through one large tube, the winciple, torned by the union of both bronchist tubes.

Again, the blool in the human system is equally interesting in its operations, in the line of its duties. In every well sieveloped human organism, acience tells you there are about twenty-eight pounds (28) of blood, which by the most, perfect hydraulic process, is forced from the heart to the extremities at the rate of about three thousand gallous per diem. Now, the blood in its channels, constitutes the canalsalong which the subule supporter of life, oxygen, is conveyed. The atoms of the blood may be appropriately compared to a fleet for importation and exportation. The fleet moving inwardly is freighted with oxygen which is taken into the system and distributed appropriately to the various organs and tissues. The fleet moving out wardly, is taking up and carrying out car bonic acid gas, which is to be thrown out from the system. The atoms which perform the exact by the system of the system. The stoms which perform the exact has a small that there are also you that each adult is thus exact had its in the system. They import more oxygen during the quiet notice of the night than in the exporting, more carbonic acid than at night; from these facts you may learn the necessity of god wentilation in your sleeping spartments.

But perhaps, the most wonderful of all the functional elastions of the physical system is the nerrous arrangement, a department, which, as referred the lations of the physical system is the nerrous arrangement, a department, which, as referred tells you, is divided into throus and vesciones for house of the physical system is the nerrous arrangement, a department, which, as referred the lations of the physical system is the nerrous arrangement, a department, which, as referred the lations of the physical system is the nerrous arrangement, a department, which, as referred the cutter of each. An accumilation of these vescicles constitutes a nervous arc, a repetition

endent of any external consciousness of the ill.

Next above the medulla oblongsta, is the senorial ganglia, this constitutes the seat of the erves, upon which depends the special senses, such as the suditory, olfactory, opic, &c. Right bove this, is the corebrum; this is the seat of se sentiments, of love, of reason, and as it declops outwardly and upwardly, intelligence increases.

reases.

The brain of man is the most refined and highy developed portion of matter in the universe,
as man himself, in his general conformation,

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 a. You hear, not conly material metaphysicians, but the clergy, Chrustian and priestly, believers in immortality, that is the brain of man as the mind of manthe brain of man as the nutelligent principle. This is an error, and as each error leads to another, there is an absurd declaration of certain schools of theology, with regard to a physical resurrection. If the brain of man be the mind of man, there must be a physical resurrection, or immortality is a fable, let it be laught 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 broad and philosophical sense, bearing upon the candition of the future, he is not.

The brain is not the mind of man; and this is not of the brain she that the sense has been sense has the sense

sense, he is correct, buf in a broad and philosophical sense, bearing upon the condition of the fature, he is not.

The brain is not the mind of man; and this is one of the beneficial deductions that are being, and if Brother Condenser is here to night, I sak him if there is not some good in this? If I can demonstrate the truth of the deduction I stated in my first lecure, that one of the advantages of Modern Spiritualism, and the deit back to rational Christianity. And I affirm here, in passing, that there is no some strength of the sheets from his checless field of Materialism, and the deit back to rational Christianity. And I affirm here, in passing, that there is no system of ethics in the cutter realms of mind that can so positively and so emplatically demonstrate to the scientific man, the immortality of the sool, as can Modern Spiritualism, when investigated and understood.

But, my friends, if you enter into the field of spiritual investigation with a determination to lind nothing but these, for your mind will be so completely suithfied by your mind will be so read that the brain is a wonderful formation, and will be so that the brain is a wonderful formation, and will be so that the brain is a wonderful formation, and will be so the field. I should bea

electro mentai 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 middls will remember that Garrain, a distinguished pulicosopher of the school of Bologne, and Volta, an Italian philosopher, made many experiments with regard to the influence of galvanism and electricity upon the nerves and muscles of animats, and it will be recollected that Gatrain discovered those carrents that were coarsing through the system, and hence they were called galvanic currents. It is also well known that a long controversy ensued between these two men with regard to the nature and origin of these. Volta thought they were only generated through the sction of metalic substances, while Gatrain contended that they exist in the animal tissues independent of any outside influences. Further investigation scientifically, has established the fact that there is in man a current generated in nervous existent, mission is through the fibre of the the executional, muscular or vital. The means of transmission is through the fibre of the the nerves. The current forcing itself along these nerve fibres, communicates to the brain. The process of insulation, as indicated by science, is exceedingly beautiful. The nerve fibre consists of a membrane, which is a conductor of electricity; insule of this is a layer of fat, which is an absolute non-conductor. Within this fat is the nerve fibre, through which the current flows and whence it passes to different pasts of the body, and thus motion is produced or information is perceived.

The every distinguished and wonderful seer of

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 leals this fluid, which science denominated voltate, which passes along the net ves, "the nerve spirit," composed of vital magnetism and vital electricity. Mr. Davis says too, that this current is generated in the Senorum, generated from the air, from waver, from light, from food, all of which I perfectly agree with, and that it is subject to the positive will power of the interior consciousness of man. Now, this nerve spirit, as M. Davis sals it, this voltate current, as the material scientist terms if, I term che ctro-mental. I hold that this sleetro-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 useeen principle, there is being evolved from the apex of matter,—the nerve matter in the brain, there is being generated an electro-mental current, and I so declare, from the fact that it gives forth practical evidence of intelligency, under this laterior and unseen power. Let some accident occur at the extreme end of the arm along the nerve of sea sation, at once is conveyed an impressing up nathemerical end of the sear along the nerve of sea sation, at once is conveyed an impressing up nathemerical end of the arm along the nerve of sea sation, at once is conveyed an impressing up nathemerical end of the arm along the nerve of sea sation, at once is the impression, and you feel externally that you have but your diage. The brain feel? The brain only receives the impression of the fact.

The living principle that has operated upon the brain, and upon the nerves, is that which the production of the production of the brain, and upon the nerve, is that which the production of the production of the production of the production.

once recognizes the impression, and you feel externally that you have burt your figger. The brain feel? The brain only receives the impression of the fact.

The living principle that has operated upon the brain, and upon the nerves, is that which feels, and only that, for there is no. lite in the brain, there is no life in this external mind of man, because the brain may be as perfect in a corpse as in the living body. It is not the brain that thinks, but it is some power behind the brain, using the brain, just as the brain seemingly uses the eye; it is neither the eye nor the brain that sees, but there is some power behind them both. The nervous system that is seen, coursing freelf throughout the body, of man, is analogous to the beautiful magnetic and electric telegraph that you have constructed, and which encircles your continent, and that is making the lighting a rapid errand boy, not only here, but ben-shatch edge waters of the Atlantic. There were all brought forth y means of it e 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 sone 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 sayuned to declare where, how and in what manner, this contact was affected; but the legitimate deductions of Modern Spiritualism, clearly establish the fact, that this nerve spirit or this electro-mental current that as the child of the brain, fathered by the Divine Spirit in a finite form, is the agency of contact, and is the intermediate agent between the material and the spiritual worlda—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 cyanasion and enlargement. The brain of man may be dead as any other part of the body, when the phenomenon o

Look over the entire fields of nature, look over call the conditions that appertain to man, either in the interior, or the exterior of his physical formation, as far as you have been able through the aid of science to comprehend him. Look where you may, you will find that change, constant change is universally applicable aid of science to comprehend him. Look where you may, you will find that change, constant change is universally applicable to the physical organization of man. Your best scientific minds will tell you, that at every half revolution of the blood,—oxygen is imbibed, and carbonic acid gas is dislodged. Your Dest scientific minds will tell you, that at every half revolution of the blood, portions of it are becoming bone, muscle, sinew and nerve; and the sinew and nerve; and the sinew and supply going on, and at every moment there is some portion of the body dying, and some other portion being built up. from the elementary world around you, and from the vations relations parvised through organic law, for that building up. This law of change applies to all departments of the physical organism.

For a moment cast your eyes to the distant Westl, where the original streamlets are commingling to find their says into the bed of the great Missourit follow her meandering course, until with her, muddy, muth, she gives her muternal kiss to the great Father of Waters follow them on, until they become enculied in all along, for the verb of the part of the wind and the present of the part of the p

these ressons, I believe that the brain of man is not the mind of man, I mean the intelligent principle.

The scientific man, from the wonderful faculties that are seemingly the properties of the brain, from marvelous functions of the human organism, declares that this wonderful piece of machinery is all that there is of man; that time, or rather that eternity is but time in a circle, as the relations of matter everywhere are likewise circular; that as acorns produce oaks, and oaks produce acorns, as a flowl produces an egg, an egg produces a lowl, so matter produces man, and man produces nothing but matter. This is as far as the materialist goes, and he is right. Theology has never done anything to overthrow the hypothesis of the athesistical school. I say theology never has, but the ability has, the clergy have not interpreted it properly. For eighteen hundred year, they have been specialting in regard to the intellectual principle and the soul, speculating in regard to a far distinguishment of the soul, as a summer of the spirit, and the soul, speculating in regard to a far distinguishment of the soul, as preparation for immortality. Well, then, if Oid Theology has done nothing to overthrow the position of the athesistical school, what has Spiritualism done? Why, in the first place, my friends if you could prevail upon scientist, upon materialists to scept of the bible or rovie immortality; but these scientific men are rather subborn fellows; they will not accept the written evidence of Spiritualism and the glorious deductions that are legitumately drawn thereform, are doing more than all other systems in the world, for the overthrow and cure of materialism, deam and indicity, 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, and on the establishment of true Christianity.

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 wong. In add ion to these legitimate deductions that are drawn here, and in this part-cular, Spiritualism stands preeminent, she offers to the human mind, to the eccentific man, to the Christian man, positive, absolute, visible and tang ble demonstrations of spiritual identity, on the part of those who have long since died as Old Theology says, absolute and positive vielentity, proven through the phenomenal phases of Spiritualism, so positively, proven, that even the great Faraday, after a life-time of grand investigations and discoveries, that well migh illuminated the globe, was cumpelled to stuitify his gigantic intellect, rather than admit the legitimate descutions. No intelligent unied can investigate the facts of Modern Spiritualism candidly, honestly and logically, without adopting the conclusion of the section.

sally, without adopting the conclusion of the school.

Therefore, I claim that Spiritualism has done preat good in the realm of science, in the realm of thought, in the realm of ideas, of true logic and god-like reflection. The good that Spiritualism has done, is beyond-comparison. No sylding has done, is beyond-comparison. No sylding has ever before been able to demonstrate and illustrate, what has been called the unknown. Because Modern Spiritualism embraces all that is true in philosophy, all that is true in science, all that is true in religion,—not that I would have any one understand for a moment, that I degmatically assume that the Spiritualists have all these truths. Do not so understand me. Do not so report me. I mean to say that Spiritualism flas it all, and Spiritualists are only investigating in this great school, and they will custimue, so to do, when the cycle of eternity shall have been notened upon the dial-plates of distant worlds. They will still continue to be investigators. Therefore, the spiritual school is not a difficultinately declares to the world at large one. Much the spiritualists have been affectionately declares to the world at large and any in the continuence of the continuence o

leaves it at death, that the organs of the body in elepand in death as it is termed, immediately after the latter occurs, may be as perfect, as in what is termed the living form; therefore, there must be some vital principle, some princi-ple that had vitalized that form that has de-parted.

in what is termed the living form; therefore, there must be some vital apprinciple, some principle that had vitalized that form that has departed.

The facts and phenomena of Modern Spiritualism, as I have said, prove that that principle is the man, or the woman; the obsaints and positive individuality, the principle of intelligence, the principle of vitality, the principle of immortality, the everlasting Father of the soul, and individualized finitely in the human organism. The facts of Spiritualism in addition to the soul, and individualized finitely in the human organism. The facts of Spiritualism in addition was the second women, mothers and fathers, husbands and wires, brothers and sisters, friends and neighbrs, of those who are still within the form, and through the agency of these phenomens, and through the agency of these phenomens, and a rore removed the second of the second sea and through the agency of these individualities are the real more correct appreciation of man, and a truer sense of the coordines and benedicence of God, 10. On the second sea and benedicence of God, 10. On the second sea and benedicence of God, 10. On the second sea and benedicence of God, 10. On the second sea and the endiance in the tentum of the second sea and the second of the second sea and the

have brought my medium on your rostrum, and you will permit me to speak what I believe to be true. Here in Philadelphia, there are Spiritualists who say that they will stay away from your Hall, this they will not export the efforts for the promulgation of truth, because they have got it all. Speakers can not teach them anything. This may be true, and if it is, God bless you. I am glad, too, it it is true. But is there not a greater necessity, why you should come here, and go to Washington Hall and the Thompson street Church, in order that you may by the graddeur of your own purity, and the strength of your knowledge, magnetize them into a higer condition? It is a false position, you will allow me to say, for a Spiritualist to declare that they can not get any further good. It is true they may be upon the same platform with these speakers; it is trie you may have read more than they have, for your speakers generally are not permitted to read. Nevertheless, if you are upon the same platform, you may and can boay 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 Secoming expounders of the truth, that you desire to see promulgated. Your presence is, therefore, of the highest importance in the meeting, my brother, and sister Spiritualists, and there is no excuse for you, if a saying away from any association which your shall enter into arbitrary organization. Form such associations and interest of the course we hold so dear in this great city. Be not ashamed of? No.

\*\*Some far, Let vessing blank town its star,"

of 7 No.

Source anything to be ashamed

Soner far,

Let ovening blush to own its star,"

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

# Original Essays.

BY P. B. DOWD, NUMBER ONE:

NUMBERONE:

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

The night crept on unbeeded and still he paced, alone i slong!! He hears not the rush and rattle on the street below, which grows less and less, until at last the hour of twelve is tolled out upon the night are from a steeple hard by; but all unbeard by that one heart-broken mourner. Locked in the night tong of his grief, his external senses are scaled to all around. But huss!—he stops!—from the tors acraps of the letter, there alony! pieces a bluish, dim light; it grows stronger, 'larger, and flus the the room, showing him with his eyes rivited upon the torn letter. The light changes to a duil, yellowish mist, and rising from the letter a form confronts him, "the hinself at the door of misshood, full of fath and, hope and confidence in the work and manified.

Another form opnes slowly up; he starts and grane." 'Pick he 'I be assed of my wouth! I had manified.

flotte and, for an accommence in the world and maskind.

Another form domes slowly up; he starts and groans, "'It's she! the angel of my youth! the writer of the letter! She! at whose touch or smile my whole soul seemed on fire! She! who first brought down to me the Joys of heaven, the unalloyed biles of paradise! She it was who first taught me to love, and bathed my soul in ceatacy more than human! O! God! why did! In to die then, with her warm kisses for my shroud? I could have slept in peace."

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

monster: for monster, indeed, it was, that "one," the product of "two." It had a form, and yet was formless; for as the eye rested upon it, and the mind grasped its dim outlines in one part, the other parts assumed other shapes, and almost imperceptibly, it was something else. It seemed to be round like a globe, and then it would project head and limbs and be human. Then the head would repeat itself in all its parts until it seemed to be on the head; then withdra wing its heads, limbs would project themselves of all shapes and kinds until it would be all limbs, which, extending to all parts of the room and assuming the form of loathsoms expents, coiled and crawled and twined their aliny folds in air, on ceiling and noor, and hissed and spat their venom until the air be came fettly with the exavia of heil. At last, it collected itself into a form that waspartly human, and partly not like anything else, for there is no other thing in nature to liken it to life is transparent now; and extending his finger toward it, the philosopher wrote upon its breast the word Love; and the letters glow-ing for a moment with a silvery light, died away, and the word-Loxt took its place, which glowed with a lurid brilliancy, and emitted streams of forked lightning repeating keef until the thing opened its mouth, and we had a large that the word Loxe; and the letters glow-ing for a moment with a silvery light, died away, and the word-Loxt took its place, which glowed with a lurid brilliancy, and emitted streams of forked lightning repeating keef until the thing opened its mouth, and we had a silvery light, died away, and the word-Loxt took its place, which the word Prode with a lurid brilliancy, and emitted streams of forked lightning repeating keef until the thing opened its mouth, and the lightning through the hord. Still it boiled, bobbled and hissel, until it became vapor, and assumed the human sorm, of fork of the "roy croys" saning faded away jant to gloom; it would and consing like lightning through every atom of its body, t

and elongating, projected two heads, one resembling. Love with its name written on its forchead, —Lust; the other so hideous as to be appalling in its frightfulness, called Digust.

These two bleading together produced another head above, which was human and was called Self-love. It was fair on the surface; and wore a smile of self-concell winning and pleasant to behold, not within, the heart was black as night listed. In a a moment out of this last grow two more, one so lovely as to be considered by some grave blackers as truly divine, called Pride; the other so hideous as to cause diagnate to look ancelle by its side, called Hale. And so the twin steers, Fride and Hate, arose above all the others, and blonding together, produced the seventh, called Mammon. And here language falls me, again. Were we to concentrate all the wealth and ponp and show of the entire universe of this and all preceding ages into one little head, it would fait to give you an idea of the surpassing beauty and dazzling brilliancy of this last head, called Mammon, as seen by that "meck lover of the godd" at that midnight hour. A voice by his side said in musical accents, "This sman's work. Behold its utter nothingness." Immediately the upper head opened its mouth and swallowed up all the other six, and swelfed itself until the room was too small for it, and the philosopher saw that within all was hollow! Indibn't Ilt heart was black with crime; its soul,—there was none, but in the place the vigus of hell, the lave of unrest bloaded and sectibed. Within his floated the seeds of all evil, out of which grew great ulcers upon its bloated carcass, and flashing out from them came the words king craft, priest-craft, alavery, liberty, license, law, disorder, perfection, imperfection; marriage, divorce, social evil, ser, color, woman's rights, public opinion, respectability, cast, artistorsory, and God knowe what less, and upon the quivering lightnings that bore the words, came the demons of each.

Now spoke the monster, "I am God! Open the window

Reply to Delos Dunton.

BY AUSTIN KENT.

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

ultimates. Stokholm, New York, May, 1839.

An alligator selzed and badly man the hand of Professor Noble, of the Savai (Ga.) Museum, the other day, while that ge man was cooling at off by pouring water of

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

Of the 700,000 children in Missouri, only

# Philadelphia Department

Subscriptions will be received, and papers may be obtain ed at wholes do or retail, at 614 Race street. Philadelphia.

Narrative of J. P. M., Being Some of His Early Experiences in the Inner Life. H. T. Child, M. D., Medium. MY FRIEND AND BROTHER:—I am gratified to be able to come to thee in this manner, and relate some of my experiences since I became a dweller in this sphere.

some of my experiences since I became a dweller in this sphere.

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

this, I received much that was pressure and provaable.

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

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

This removed at fear of death, and I had a strong impression that my exit would be, as it was, sudden.\*

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

My friend was plowing in his corn field, and feli upon the ground. A lad who saw him, ran to the house, and in a few momenta, his daughter was it his side, but all skens of life had disappeared, until after the examination, I heard thoe say distinctly, will be in deal.\* I was glad to hear this, it removed a doubt that was on my mind, and it was a relief to all the family, for, sad as were their feelings on account of my departure, they were made still more so, by the feelings of uncertainty, which always and to the weight of even the most painful circumstances.

It was very gratifying to me when I discovered.

circumstances:

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

a good baals on which to grasp larther knowledge as soon as I could receive it by observation and instruction from those around me, which was very freely given me.

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

I was met by many of my friends and relatives, each one of whom seemed to have something pe

they contain some elements which are essential for the deliverance of mankind from the hondage of error and superstition.

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

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

I was told that the race had not, yet progressed sufficiently for this to be as common as was desirable, but that there had been such rapid advancement of late, that we should be encouraged in the hope that the time was not far distant when a majority of mankind would be conscious of our presence and inductive. I found that the experience to which it have referred as resilting in part from the difficulty in hearing, which enabled me to come into close rapport, and hold very satisfactory intercourse, was still better here. This soul equimmnlon is the source of the greatest happiness

to us here. Its realization far transcends anything which can take place under the most invorable cir-

which can take place under the most ravorable cir-cumstances on the carth.

'My home here was very boautiful. I was inter-ested as on earth, in the culture of dowers and fruit, and I was mostly among these. I hope to be able to describe our labors here more fully. The con-dition of my companion on earth, attracted me strongly to her. I saw that it would not be long-before she would join me, and therefore, I was de-sirous to be with her and prepare her mind for the

strous to be with her and prepare her mind for the change.

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

happly re-united, and as her strength lagradually coming to her, we shall go on our fourney together.

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

I see this more clearly than ever before, and re-loce to know that all may be laying un to assure.

you shall, indeed, be made fuler over more.

I see this more clearly than ever before, and re joice to know that all may be laying up treasure in heaven, even though they may do it with sorrow mig hearts, and feet that life's burdens are heavy.

It is better, however, that in all conditions, we endeavor to be cheerful, and meet the Jabora which come to us, with courage and energy, for we may rest assured that the victory is certain, and that "ever the right comes uppermost, and ever is justice dohe."

#### It is Expedient for You that I go Away."

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

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

The result is a necessity for things to be taken

actions.

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

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

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

Will this always be the case? Will we always love so unwisely as to involve the necessity for the removal of the objects of our affection? These questions are important to all, but more so to the Spiritualists who realize that the conditions of the after five are but a continuation of this, and that the experiences of this life are designed to ald us both here and there. In looking over our past lives, how many things have we loved so skely and so well that they have continued to be what the poet asys true beauty is, "a joy Varever." However lew these may be, they will be the treasures that we have laid up for the future. The failures and disappointments of hig are not lost, but they must form the back ground to the picture and give value to the former by their contrast. We shall learn somewhat in this life, and much more in that beyond the limitations of time, to have our attractions so regulated and fixed "upon those things which are proper and appropriate for us, that we will seldom be compelled to hear the language, "It is expedient for you that I go away."
We frequently hear persons say they "long for heaven, where there will be no more parting,"
Will we ever be so wise as to set our affections only on that which is enduring and to set them so wheely upon these that our progress and development will not require that they be taken away. We was as oldsappointed in our loves, especially ic early life, that there is not a fair distribution of them, hence we go to extremes and must apfier. How many of our strongest attachments have exhauted themselves and left only withered hopes and saddened memories, where had there been a better distribution, our stachments would have been more moderate and enduring.

"And Yet is Moves."

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

his life.

How and is the picture of a nuble man bound body and soul, with the fetters of old theological dogmas, and yet, a flash of light is thrown across it, as we hear the words (E purel is moure), "And yet it moves," allowing clearly that the soul's napiration

as we near the words to but a moves, "and yet a moves," showing clearly that the soul's unspiration was not lost. Just, as certain as the world, physical, revolves uponitionals, and moves forward in its orbit, so does the world, mental and spiritual. There are many good men and women, who have had this

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

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

# Voices from The Prople.

Letter from Etta Kelser.

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

Mr. Ferris came here to this city an entire stranger to all, save oine, whom the had seen once before at Columbus, Wisconsin. He held both public and private seances,—in all of which he was severely tested by the greatest skeplies, and by those who were seeking to know the truth. One night he was tied with a bed coup, each hand and foot separately, and wheat was placed in his hands. After the lights were extinguished, the musical instruments commenced to be played upon, and were wafted around the room, the guitar sliding from lap to lap, then touching the floor, then the ceiling over head. His coat was taken off while his hands were still tied, and full of wheat; he' was also untied and full of wheat; he' was also untied and untied with the wheat in his hands. One evening after being securely tied, the wheat was left upon the table, and after questions had been answered, and remarks made through the trumpet which was brought very hear several individuals in the room, there was music upon the guitar and with belis; hands about as large as a childs sit years of age, left by an invalid haly on her limbs; trumpet belis and guitar, were carried about the room touching several different people. When the lights were produced, and on examination, not a kernel of the wheat was upon the table or floor, but was found within the hands of the medium, and he was still tied, and in the same wanner as when the lights were extinguished. At some of his seances, he has described the spirits of departed friends and relatives; would tell the cause of

DEAR SIE:—Yours being one of the few pa-pers that reaches this isolated mining commu-nity, and the only one devoted to human pro-gress,—perhaps you may feel some interest in hearing what is being done here in spiritual

gress, perhaps you may tree in spiritual matters.

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

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

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

Elizabethtown, New Mexico, May 22nd, 1860.

# Letter from J. H. Andrus.

Letter from J. H. Andrus.

DEAR BROTHER:—Esclosed you have six dollars to pay the subscription of twelve more 'trial subscribers" for the JOURNAL, in addition to the twelve sent a week since. Seeing one of them, Mr. v. D. Mason, renews my appreciation of the spirit power that saved me from a fate like his.

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

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

Letter from J. H. Sturgeo

Letter from J. H. Sturgeon.

Dran Brother:—Let me state that on the evenings of the 24th, 25th and 26th of April, my wife and self-visited the "Round House," in Linn county, Kañbasand witnessed the manifestations usually given there, through Mr. Tippy as medium, which consists of "Reports, or Explosions" as Joulass a small cannon, to wake up the hearers, which is immediately followed by talking, and lecturing through a trumpet for two or three hours, and closes with harmonious music, made by a tenor, and a bass drum (which are stationary), two necordeons, a harp, a tamborine and the two trumpets of plorns, which all float through the air touching different parts of the ceiling and room at the some time; with sometimes a long blast on the horn (all other instruments stopping then), lasting at lesst five times as long as a person could hold his breath.

Persons are visiting the "Round House" for

his breath.

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

Buffalo, Dallas County, Mo.

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restrict it to the simple address, leaving particulars to be, sarued by special correspondence with the individuals. J. Medicon Allen will locature in Terre Haute, food, six months, from May lef. Address bex 200.

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The Pen is mightier than the Sword."

# WHERE IN THE DIVIDING LINE BE-

THERE IN THE DIVIDING LINE BETTWEEN MAN AND GOD!

There is something grand, yes, exceedingly beautiful in the thought that the spirit world ignear at hard, 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. Almo, 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 fisher 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 ender the "droppings of the sancurary," and listening to those reactings which seem to conlistening to those reachings which seem to con-vey the idea that God is a vinderive creature, and that He consigns a portion of His children to endless torments. /
Thanks to God and Ilis holy angels, this hid-

Thanks to God and His holy angels, this hid-coust detrine is not trae—it call not be true without destroying God's attributes, for He is represented as being infinitely merciful. It is not our disposition to find fault with those who have from their early childhood, en-tertained such notions in regard to Deity, or the locality of the spirit world, as we acknowl-edge that each one should think for himself, or herself, and come to that conclusion which judgment dictats as right.

edge that each one should think for himsell, or herself, and come to? that conclusion which judgment dictats as right.

It would be well to stop a moment and considder an stater 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 organizations, the constituent parts of all the elements in the material and spiritual world, therefore,—man must certainly possess within himselfs a source from which all enlyment 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 chements without, and accretion result is recognized.

It God controls the forces of the whole universe, He must necessarily control man, for no one would dare say, tout he is not composed of the isame. 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 fulg—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 mixter? If there is a dividing line anywhere,

satings, 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 any-thing exists outside of God, you make it possible for another intelligent entity to exist approxithing exists outside of God, you make it possible for another intelligent entry to exist approxi-mating God in power, in proportion to the space it occupies. If you establish one element as God you have no right to evaclude that this one ele-ment can control all the rest. If God terminates where man commences, then there would be ment can control all the rest. If God terminates where man commences, then there would be danger that man might finally dispute with God the right to govern and create, thereby giving room to endless disputes and contentions. If man is not a part of God—then there is no God. If God ceases to exist, as it were, when man commences his existence, how can God be infinite? If there is a line of demarkation in the universe, at that moment you destroy the infinitude of God. This question is an abstruse one, we admit, yet it is well to face it fair and square and endeavor to come to correct conclusions in reference thereto. ons in reference thereto. 1st. If man is not part of God, then infinity is

a myth.

2 od. 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.

3 rd. 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

4th. If God is infinite, He must necessarily be infinitude itself, if not, it can be easily demon-strated that He is not infinite. 5th. If God is all-powerful, He must necessa-rily be infally itself, otherwise there would be some power outside of Him, which would be

abourd.

6th. If the power of man is not the power of God, then God is not all-poleorish and we might as well dispense with Himes 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-

9th. God is omniscient—then the wisdom of

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

Man is the center of all the influxes of the spirit-ual and material -8 sedenborg.

"We are all parts of one stupendous whole, Whose body nature is, and God the soul."

You will lind that matter is but another form of God, that by its mean. God's thoughts are given forth.—Thomas GalesForster.

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

You are God. I am God. We are all parts of e great lutinite God-head. There, is no place here God is not. There is nothing that hath not e seal of Divinity upon it.—Mrs. J. H. Conant.

where God is not. There is nothing that hat not the scal of Divning upon it—Mrs. J. II. Conaut.

"This is, indeed, a grand theme. Part of the infinite whole! Man, can you appreciate your subtime position? The wise sage of the spirit-world whose interior nature vibrates in unison with the pulse thrills of the universe, whose mind glistens with rare gems of knowledge, and within whose soil are the intricate problems of nature unfolded and understood—he never saw God! You never saw Hun; 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 Hum. This is an exalted position, Being a part of God, your soul chords can vibrate in harmony with His, you can drink from the founts of infinite knowledge, and feel the electric flashes of His mind, like the dropping of water, yet cons of ages will pass away and you will be no nearer seeing Hum than pow.

than now.

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

#### CHARLES.; H. READ.

We publish with much regret the communication and resolutions respecting this somewhat
notorious medium. That the said communities of
Spiritualists are honest in their belief that Read
is an impossor, we have no doubt; but that they
may be over zealous in their expasure of meditions and more than magnanimous towards their
opponents, is also very probable. Their second
Resolution, "That we carmestly request Spiritualists to never endorse a median until his
character for honesty is fully established," is
going quite too far, for it is a fact as notorious
as anytuing in the spiritual philosophy of to day,
or of past ages, that personal reputation has
nothing wantever to do in the choice of meditions to be given through them, and, besides this,
who ever heard of notors-usy disnonest men
or women, becoming mediums;—out we all
know that however good their character-may
have been prior to becoming developed as meditions, they are denomined as impostors, lunatice,
and prosittings as soon after as they date venture before the public as workers of what was,
of old, termed miracters, and as teachers and ex-

and prositions as soon after as they date venture before the public as workers or what was,
of old, termed miracles, and as teachers and expounders of the truth of the beautiful philosopity of Spiritailism, or Spirit intercourse.

Christ and his Apostles were everywhere denounced as 13 tog impostors, and in league with
the Devit; and mose of them lived long enough
to establish a character for honesty, in the opinion of those who rated the people in the fear of
God and Moses.

Mr. Read has been long and favorably known as an extraoroloary medium, and thus far no 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 aue upted to detect fraud, in fact it is the special business of the opponents of spirit-ualism, to show the whole matter to bear fraud and such are ever on the alert at public sear and are always chosen to act as committee; Honest seekers after truth will get 11, others

Honest seckers after truth will get in others may be deceived and in the language of scripture, left to believe a lie that they may be damued.

We can but feel that this committee have been over zerlous in this in iter. Carrity is the noblest of all virtues, and should be especially exercised towards mediums for physical manifestations, who meet with the severest torture and grossest in-ults, 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 otner, who have made enough to pay their expenser, are the Davenports, for have they until recently.

The Church and Ciergy, and their Satellites, have a special mann for exposing and persecut

the Davenports, nor have they until recently.

The Church and Ciergy, and their Satellites, have a special mean for exposing and persecuting mediums just now, as was the case when Christ and his Apostles (poor and despend mediums), were endeavoring to enlighten the people and show the power of God through them;—abstage actuated by precisely the same motives as were the Jewsh Priests of that period.—They are doubtless much shagrined at their failure to show Mumler to be an impostor, and get him in prison, and has phase of mediumship ranged under the head of jugglery. This effort on their part, however, has done more for Spiritualism than all the efforts of Spiritualists for many years past could do, and we have no doubt that they are impelled by a forc. outside of themselves to persecute and prosecute in such cases, to the end that the subject may be brought more prominently before the publicand is a most strik ing verifica ion of the ancient, saying,—that "whom the Gods would destroy, they first make mad," and that every move finde by, or in behalt 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 Mamler (Tial. God will take care of his own, before the people more extensively, than the Mumler trial. God will take care of his own, and the Spiritualists of Waterbury need not fear that the cause will suffer by the exposure. (?) That Mr. Read is a genuine medium, there is no room for doubt. He has been tested too long

and too critically, to qui stion the genulaeness of his mediumship. Take for example, the case where a most virulent sceptic conceived the idea of getting a ring made of steel, and tempered so hard that it could not be cut or filed,—this he took to one of Reads scances and demanded that the medium should use that ring instead of the one he had with him agand to his utter astonishment the s, irits 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 with son that no human power could get it off with out breaking his neck or compressing his head into about half its usual size, and he was obliged to beg the spirits to take it off. What does such

out breaking his neek or compressing his assistant about half-its usual size, and he was obliged to beg the spirits to take it off. What does such a Waterbury farce amount to (if indeed it was anything but a rong 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 delu-ion, than would be that of a man who had erjoyed 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 recive very tender care and nursing at their hands, and the matter hushed up and excust din one way and handher. You would never find "his brethren in Christ" (alling meetings and making indecent haste to denounce and persecute the unfortunate man, and rushing right into the embrace of incarnate Devils to exchange congratulations over the unfortunate but happy ciscovery 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. Head, into purgatory.

It should ever be bore in mind, that mediums her the messengers of ministering Angels

ums are the messengers of ministering Angels (or Devils if such there be), both being essential to

uns are the messengers of ministering Angels (or Devils if such then 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 hi Reads esse,as the maniferations we trust will not end with the scance at Waterbury, but from time to time, "where two or three (or nity) are gathered together," with honest intentions they will, no doubt, be honestly dealt with. Those in the interest of the currents, are ever on the alert, and their consciences are seldom disturted while resorting to schemes that would put their Devil to block, and make his checks tingle with shaue in their efforts to cast oblequy upon Spiritualists and Spiritualism, but happing all such efforts have not only proved miserble fallures, but the wrath of these pious men has been made to fraise their Eord 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 disciplication, and as the cergy are very careful nevonly persons who can state the test of true dis-cepteship, and as the cergy are very careful nev-er to quote the "believe or be danned" pass-age 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 (Frog-error); but ne that believeth not shall be duami-ed, (condemnel); And THESE SIONS shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpenes; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." —Mark 16th chap, 16, 17, 18. Mediums, who could hardly master the English language, have been heard to speak in several different languages, entirely unknown to them. Thousands of others had the sick, make the blind see,—the deaf hear and the lane walk; othtized (with the spirit of truth) shall be saved (from

see,—the deaf hear and the lame walk; oth ers cast their bodies into frey furnaces with out being burned, or having so much as the small of free about. out being burned, or naving so n.ucn as one 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 Sci-euce," for sale at this office.) and while these, with thousands of other tests of discipleship, are 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 hug 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 thick darkness of supersition and figurance into which they have fallen, and are trying to lead others. O ye blind leaders of of the blind,—)ou are nearing the ditch into which you will plugge, notwithstanding your nice little scheme of having the constitution so amended as to acknowledge God in the same,—and Christ Jesus as the ruler of nations,—that you may become the vicegerents of God upon, earth and again bring out the rack, gibbit, and other implements of your inquisitorial desires. Brother and sister Spiritualists, the signs of the times indicate stirting events in the near tu-

nes indicate stirring events in the near fu ture for us, and it behooves us to stand by, and encourrage our mediums

#### A NEW PROPOSITION.

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 thy exats.

That will barely ever the expense of the blank paper, and putting the hame of the subscriber upon the regular mailing me chino lists.

Hereafter, the rate of three month' trial subscribers will be flyg crais.

Hereafter, the rate of three month' trial subscribers will be flyg crais.

The subscriber and thousand dollars during the last the months, that we have sent out our papers to trial subscribers at timely five crais each.—The JOURNAL is now extensively and forwardly known, and it is buff ustice that our friends should pay at least two-thirds of what it costs.

The isbor 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 subscribure a name on to the regular list, as a guarantee spinst all mistakes. To enable us to do so, we must receive at least figure case for three months that subscriburing, and we will take a renewal for the second three months also, for fifty cents.

cents.
Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms thereby adding in disseminating widely, the principles of the spiritual philosophy in We return our most heart-left thanks to those who have aiready done much for us.

#### WHY THE HASTE?

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

The next week came a notice from the Secretary at Havanna, the present home of the Secretary, a little town on the Illinois River in Mason County, in the south-westerly part of the State, desiring the meeting to be holden there. On the fourth day after that came, with the Secretary's name only appenled, an order, calling On the burth day after that came, with the Secretary's many only apparled, an order, calling the Convention its 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 reputition of the taken retained as the convention.

That this is intended as a r-patition 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. Scieries, if they would, will have no knowledge of the Convention in time to appoint delegates to represent them.

them.

Again, what Society will send delegate a to a Convention to be holden in a remote part of the State with the following order upon its reprit, which was adopted at the last meeting in Springfield. Was is going to sain a Convention to be compelled to pay fiee dillars to the American Association of Sprintalists, to feather the nests of officials, in order to be engined to a seat in the Illinois Association of Sprintalists? Very few, we soone.

seat in the Illinois Association of Sparitualists? 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 Daries M. Fox. President, and Hannah Maria Brown, Vice President, and agent of the American Association of Spiritualists:

"The State Secrety will exceed of manners of

"The State Society will exists of manbers of the local and County selectes, and state entri-ute to the funds of the American Association of Spiritualists."

Under this provision it was intended to ous all of the old members of the Association

Under this provision it was intended to oust all of the old members of the Associa-ion, as well as every other member from lelio vanip, who did not bow the knee to, and p ay five dollars into the finds of the American Association of Spiritualists, whose itude shape 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 larmer, who set his hay mow on fire to get rid of a weasel, and burnt up his barn! The above named managers got rid of us, and all others who would not pay fire dollars to become members of the American Association of Spiritualists, but is so doing they got rid of all of the members, 'Excepting a few of their officers. The President of the Hilmois Association of Spiritualists phorms us that he has paid no money for membership, and shall not go to the Convention.

We place the foregoing facts before the Spirit-

the Convention.

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

We know whereof we speak. We place this

We know whereof we speak. We place this natter upon record, that our Spiritual ren may be more cautious in guarding against the manipulations of efficials and intriguers. We owe no allegiance to men or bodies of men. To the principles of eternal truth alone,

men. To the principles of eternal truth alone we are subservient, in the great work in which are engaged.

## BURNING OF A WITCH IN MEXICO

BU IRAING OF A WITCH IN MEXICO.

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

On the 4th of Jan. 1st, one woman was hung and burned, said to be a witch, another woman floged most crucily for the same offense, the same of the latter flavred among these.

of the latter figured among these who

dogged most crucily for the same offense, the son of the latter figured among these who flogged her. The mere annunciation of this deed needs no comments, filling with shame and sor row and covering with dread the defenders and perpetrators of the crime.

Regarding the first, which was communicated, to the press, the missing of an ox was the cause of the tragedy. A woman, who professed to be a witch, and asked to reveal the whereabouts of the animal, which she falled 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 cemetrry, but on the following day was examed by order of the curate of the town, who protested against having a witch interred in consecuted ground. The husband of the infortunate 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.

ures to have the perpetrators of thi sary measures to have the horrible crime punished.

There are many in the United States, who be lieve that splittual manifestations are the resul-lant action of those who are bewinched and whole would not beslate to "bang and burn" all the medium, if the law did not make them criminals by so doing.

## TRIAL SUBSCRIBERS.

Our terms for three month's trial-subscrare fifty ceuts, and have, been for the 'sat weeks, and yet we are receiving applica under the old proposition. The best we ce in such case, is to send the JOURNAL for weeks for twenty-five cents.

# SPIRITCAL MEETINGS MUSIC HALI

SPIRITCAL MEETINGS AT CROSHYS
MUSIC HALL.

The Spiritualists of Chicago, having leased
Croshy's Music Hall for one year, pened their
meetings on Sunday, June 6th, with lectures
morning and evening, by Mrs. A. H. Colby.
Large and intelligent as liences atten led both
services. The singing consisted of selections
from the Spiritual Harp, led by an efficient
choir, and j sined in neartily 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, neighbyrs and strangers, come, see
and hear for yourselves. Mrs. Colby lectures
Sunday, Jupe 13th, morning and evening. Subject for bit lec ares, "1s and on a retal, and if
so, what are his future conditions?"
Miss Scale M. Johnson speaks June 22th and
27th.

27th.

#### DR. JOSCELYN AND WIFE.

The above named extensively known and ex-cellent mediums, are at the present time stop-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 renain in the Garden City for a time and favor us all with an portunity to be benefited through their medic

nip.

Dr. Joscelyn is an excellent trance speaker as clarroyant and healing medium.

#### DELINQUENTS.

Delinquets 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 measury of publishing these calls to be read by all of the subscribers to the Journal. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

#### THE CONVENTION IN WISCONSIN

Will be held at Madison on the 18th, 19th and 20th of this month. Mr. E. V. Wilson has been engaged for the occasion. We received the above information from H. S. Broun, M. D. We would have glauly published the call, had it been furnished us.

#### Elder Miles Grant and D. W. Hull

Held a discussion at Coldwater, Michigan. commencing June Sa, and continuing six evenings. This resultant with us follows:

Let Resolved: That man has a spirit which is conscious after the death of the body, and

which can come and communicate with n the earth life.

the earth life.

\*2nd. Resolved: That the phenomena of Spiritualism proceeds from dem sas, and not from deitualism proceeds from dem o parted human spirits. itualis

#### PAPERS RATURNED.

We have papers returned as uscalled for, directed to E. T. Gardner, Homer, Wisconsin N. Chadester, Monertry Centre, 18; J. T. Hamiton, English River, 10-w; A. W. Mechem, Mich. P. C., Mich.; It. S. Conman, Newton, Omo; J. B Etus, Newfield, N. Y.

The above papers come back every week marked, "No sten past affice in State named." nd tuem?

Also S. Barutiam, Cole Station, Iowa; S. A. Morgan, Wasovule, 1984.

#### Zersonal and Bocal.

J. W. Van Namee Letters two Sundays of his month in Vinciand; tuence to Troy, N. Y. Mrs. S. A. Horson is lecturing in St. Clair Co.,

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

Mrs. Carrie Cushman is lecturing in Spring-

Dr. R. R. Roberts has been in California for some time, practicing fue "H along Art" with great success. The Doctor, under the ministration of his angel band, will not only be instru-mental in relieving the maladies of the people, but in disseminating the glorious truths of Spir-ituatism. Long may he live to spread ou r beau

tiful philosophy.

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

# Amusements.

MCVICKER'S THEATRE

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

The great Buriss Of the Law."

OPERA HOUSE.

The great Burissque 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 iou, and prove a great pecuniary success to the management.

AIREN'S DEARMOINT THEATHE.

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 "S slon Suingle," and other acceptable plays, of which we are not advised, will be given during the week. The Museum is open daily,

VARIETIES.

NARIETIES.

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

# Inniversary Meeting at Sturgis, Michigan.

tualists, Friends of Progress, of Free Thought erch, will hold their Annual meeting at Sturgis, iday Saturday and Sunday, the 18th, 19th, and

and gree cy.

Mich, on Friday Saturday and Sunday, the 22-22,

Sth of June.

Able and distinguished speakers from abroad will be in

stiendance to address the people on that occasion. A general invistation is given to all to attend this meeting. It is

expected that there will be the largust gathering of the

people, at this time, that has ever attended these meetings

in this place. Ample provisions will be made to accommo
"date strangers from abroad.

By order of the Committee,

By order of the Committee

# Sixth National Convention, or the American Association of Spiritualists.

TO THE SPRITUALISTS OF THE WORLD:
The Board of Frustees of the American Association of Spiritualists have made arrangements for bodding the S xin Annual Meeting at K-rmin Hall, in the city of tuillo, State of New York, commencing on Tuesday, the thirty-first-day of August at ten oclock in the morning, and continuing incession until Thursday, the second day of explanations.

session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province baving an Organized Societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before sail Convention.

By direction of the Board of Trustees.

HENNY T. CHILD, M. D., Secretary.

234 Race street, Philadelphia.

Grove Picnip.

The Fil'more county two cast not Sprittpallists will hold its Second Amirerary in Mishing's Griler, two miles east of Etna, Fillimore county, Mion, on Satorday and Sunday the Seth and A tho dame J. L. Potter is engaged and other good speakers are explicted to be in attendance. All are invited. The triends will not fall to be greent with their well clind baskers.

A B-RESERVES, Secretary. Cherry Grove, Minn. June 8th, 1e63.

Fourth Annual Convention of the Illinois Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held in Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27, 1892.

Each Local Society of Spiritualists and other reformers, stath to contribet to a Representative in the following ratio, viz.: Each Society and delegate for each Fraction of fifty over the first fifty mem-

ers.

Weather permitting, several sessions will be held
a piece-un grove. The Spiritualists of Havana
etend a constat invitation to their brethers and
tern of the State to be with them and enjoy the

meeting.

Arrangements have been made with the Peoria,
Pekin and Jacksonville R. R. 10r. reduced fare.

W. F. Jamisson, Secretary.

# Annual Indiana State Convention of Spir-itualists.

Annual Indiana State Convention of Spir-Itualias.

The Indiana State Spiritual Association will hold its Annual State Convention, at Morrison's Ogera Hall, in the City of Indianapolis, Indiana, Contended Hall, in the Indianapolis, Indianapolis, Indiana, Contended Hall, Indianapolis, Indi

By order of the Executive Board. L. D. Willson,

A. D. Wilson, Seer dary Indiana Spiritual Association. Committees will be appointed to engage educious for delegates and guests at reduc-

## SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu Remedy. Read In another column, "A Panorama of Wonders by the great Sciritian Remoty, Mrs. Spence's Pesitive and Neg-stive Powders."
For sale at this office.
Addres S. S. JONES, 192 South Clark St., Chicago.

### Important to Ladies.

Important to Landers.

We call the spicula attention of our lady readers to the advertisements in another column, headed "lon Labra ORIT," and "WASTID-LADY AGENTS." Mrs. Morgan and Milks Williams have articles for sate which should be in the possession of every lady. Send for a threats. A good chance is open to Agents—as money can be made by these who take the Agency.

National Morae Fair, and Velocipede Exhibition.

Eighteenth Regular Exhibition: Grand National Horse Show and federa. Equatrian Fair, combined with a Grea Display of Velocipeda Exciticas?

This grand fair will commune at Geora, Illinois, Thursday, July Jai, to, and continue until the veroling of Jaiy 5th, Sanday excepted. This gread Fair is calgusfated to excelasything ever held in the West, After will be a fine display of the Jair and boar's equatrianism; trading, raming, acing practing, reading, and a variety of pleasing and excitiga anneuments, such as are found only at faired this kinder 9500 Hotse will be in attendance be enliven the feativities of the occasion. Let the banker, marchant, in-chanic and families to this Pair, and edgly a few days recreation. It is all in a lifetime. Let the people of Kuns, and surrounding counties, show that they appredate the horse. Let it be ablg and successful? Fur. Let the lady rides practice, and be here and configure for lady quarterian, singing in askies from \$45 to 120.

Gambillog and the sale of liquor staletility prohibited.

). og and the sale of liquor st-letty prohibited or al Superintendent, J. Milton Skitti, Genera.

The Disease Preventative Lampwick. Non explosive. Direct vieghear Jity, 3 doors from the corner of Webs cet. James h. 65554.

MRS. PERREE'S NEW PAMPHLET FOR THE THOU

#### ADVERTISEMENTS.

As Mrs Southworth says, "No ore is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

MY LOVE AND L

erric. "Read it at nigh, and 'hink of it," as, os. Co-win said up in reading the manuscript, as the higher relations of man and woman," so-tan INVESTORICE. Ents; peatage 2 cents.

A Wonderful Book. EXETER HALL.

A Theologial Romance. The most Start Interesting Work of the Day.

Interesting Work of the Inty.

Every Christian, very piritualist, very to plic and ry prearber, should read it. Every ruler and state are every teacher and sets term, and very woman, in the is should having only of this extraordinary hook. Automotic icelorists and reveal house fair. For sale by the August News Co., and result senders. Price The Vol. 6, No 12, 11

# IMPORTANT TRUTHS. A Book for Every Child. BY MRS. É. P. MILLER, M. D.

This book is designed as an aid to parents and others in leaching children truths for the purpose of preventing the fermation of evil habits which destroy hea'th, happiness and fermation of evil habits which destroy hea'th, happiness and learnets-simple fruid it and give it to their children, or impart to them a knowledge of its conteins. Pure only 20 cauts. Address S. S. Jones, 192 South Clark street Chicago.

A FORTUNE INANY STAFE-Rights for Sale-New Apatent acts of forevery female. Sample \$2. Address INVENTOR, P. O. Box 2445, N. Y.

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## MODERN PHENOMENA

That broke out at Hyderville and Ro-hester in 14, which have claimed as much of provide a training temperature, after growing and training and training and the state of the claim and thoughtful persons, shows their previous and thoughtful persons, shows their previous analyst the well attented marries of the past, the p-replies which the provided and the provided the state of the past, the p-replies which the provided the provided

# Theories of Investigators

Who armit the phenomena but reject to existinal bygothe-sic; and the resider will be surprised to flux's but a change is taking place in the orions of the execution world in re-spect to the genuineness of these insulvisations. Science is tag, bashworling the "pion pool method of de-nial" with which to treat the subject. The subjects of the chapters are?

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#### MORE GREAT CURES.

POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia,

Bloated Bereds, Such Williamstown, Mars. Oct. 25th, 1964.
PROF. Service. Door Sir: Wherever I have de hardense
of them is to the POSE TVE S. B. Dec. 25th, 1964.
ATIVE PC-WDER'S, and use them to (a) them. I
dd this with Rishard K-te, sur neighbor a marof a V & PC W D E RN, and was then to by them. I could be with Rishood K-tee, our neighbor, a man 75 years only, who but the Asthmar leads of years. He are had a could be supported by the suppo

Erwsipilus.

Phor. Spence—Dear Sir: A year ago last June 1 had swelling just above my ankle, and svery one who naw and traw fire juliprian. In all today the tecame and and the second from that time for aftern mentals I was hardly able it can be the house. And at Lick the mentals in the contract of the second or roun that time be a free meanth, leave the meanth a rought of the free meanth, leave the free meanth of t

Catarrh, Dispepsia,

Catarrit, Despersor,

Neitralgia, Liver Completiat,

Chronie Bierrhore.

ALERY FRON, of Buckgort, Ne, ander date of Nov. 77th,

150, waters a strice. "West I not test the people here

150, waters a strice." The I is the test of the people here

BRIEN, they tengted; but now they are getting excited
about them, and the shooters and Applications want to get
held of them. A test bore who was trouched and fitnessed
for one bod, and three general less than 200.

for one box, and they corred her light away."

I take the her following extract from a letter written b. A. B. Brainard, of North Marchaeter, Code glot 19th, 1983. Sire text and daughter flow been taking like Ptd W. Dig Ry the ones for Catagraphy and the other Nettrad teacher for Extra Catagraphy and the other Nettrad teacher for Extra Code and Marchaeter Catagraphy. The Catagraphy and the

General Prostration, Diptheria, Searld Fever,

Cholera Morbus, Fever and Aque, Spanus of Stomach,

Dilirium Tremens

Winous, Min. Sopt. 25th, 1879.
This is to certify that I have dured the boltowing cases, and many, others too injusted to hundred, wate MAN, NPENCEN POSITIVE AND NEGATIVE POWDERS. of St. Vitus' Dance, of hear six years'

POW DERIS.

A joung let jof Si, Vitur' Dance, of near six years standing, and given up to an other co-tots. Cared by five lockes of POS-ITVES.

A lody of theartal Prooffation of the foreous system, the near tend every limit. One has of NEGATIVES.

A lody of theartal Prooffation of the foreous system, the near tend of the near t

an of Delirium Tremets. He is now a Good Tem an cured of Spasms of the Stom whife about 11 in our which about 11 in our ax years. The Spasms were so bad a site took one, her friends would despair of seeing to ngain.

Detfuces.

reppard, of Kanwas City, Mo, under date of Feb. 21, utterns bollows: "two months ago 1 gotalk boxes of costitive mand Negative Powder's for Deaf-time of loss motion standing, and 1 am inappy to lat 1 am much referred; to loct, neatly as well as

Milk leg. Rheumatism, Fits,

Rheumettissa, Fits,
Dysprpoin, Deofness.

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

Par. Sprace—Bear Sir.; I revived a latter from you almost a year assessment for the revised by the Positive and Negative Powders under no directions. One was no case of slineing of sation tensors, it is a slicent power of the power of the

Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 2d, 1863.

Spring—Enclosed please flied \$101, for which wild the Fonditive Powders. We have used this mill justified with the providing proved a partic effects in rever and out, be said to do., but yet proved a partic effects in rever and out, be said Could, Dyscutchy, and other disease. It just a Said Could be provided by the providing the provid

Kidney Complaint.

on any other, complaint, a recess of the K 1809s. Noth in the skyle of weetness (given blus, properties of the K 1809s. Noth the the properties of the K 1809s. Noth the properties of the prope d. the Positive Powder

The disgle control of the Positive and Ne.
Powders over discuss of all Kanda, is "outering
all precedent. They de no victore to the system
no purgled, no neutrating, its vomiting, no ner
Men, Women and Children had thom a silea, but al-

Cres.
The Positives cure Neuralcia, He tiem, Patter of all kinds; Duratee. Dyar Dyarpeia. Flatnience, Worms Pall Femal decaugements: Fits, Cramps, St. Vi as' D.

d the Typhus; extense nervous or muscular or Relaxation. Positive and Negative are needed in

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by a lost are hyperens, sent free.

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# Communications from the Juner Zite.

hall give His angels charge com

MRS. A. H. ROBINSON,

and Nevins, short hand Repo

Questions, to be answered at our Inner Life seances, sould be lacoric, well written, and directed to the editor, has inconvenient for the questioner to be present at the

#### INVOCATION

INVOCATION.

Our Father and our God, we realize Thy presence. We see Thy nearness and Thy goodness to our brothers and our sleters who are yet upon earth. We feel to give to Thy children words that shall bring them to realize Thy blessings even in the darkest of darkness. We would lead them by the hand of love and truth to the altar of kindness, and show them that each may partake thereof and be blest. We would have them realize that kindness to one another is kindness unto Thee, for Thou, ob, God, art within and around us all. We would look upon our experience as the artist upon his picture, and feel that without the shades there would be no brilliant light—no contrast. We would feel and realize that the valleys are essential, else there would be no rountains. 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 that The ou as a living and true principle, art ever with us.

#### OUESTIONS AND ANSWERS

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 men stor 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 copenly and boldly that every man's soul is a gospel to itself—a saving power within, with no creeds or cogmas. 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 of material plane of life.

Spiritualism teaches you to live true men and women—true unto your own natures—and by women—true unto your own natures—and by women—true unto your own natures—and women—

itself, whether upon the spiritual or material plane of life.

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

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 sense. There is a spirit, in the little pebble upon the seashore as well as in the gigantic rock; not as much, because not to such extent—not the same amount of the spirit elements required to hold the few particles together.

Q. Is God outside of nature?

A. When we speak of nature?

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

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

L. JUDD PARDEE PRESTON DAY, MEDIUM

JUNE 7th, 1869.

JUNE 7th, 1869.

BROTHER JONES—I, do not know as I can express myself fairly, as I am so choked. The effort exhausts me (manif.sting 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 naswer them. If I could use this medium a few times, I could control him to speak freely. He is well adapted to me.

Do you find the spirit life as you expect-

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 shon?

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 brth.

Q. Did you recognize any persons you had

he new b'rth.

Q. Did you recognize any persons you had mown in this life?

A. I did. Q. What did you observe besides people at-

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

A. I appeared to be in a room similar to one of your roo zs, 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, bat in a short time I could see things as I used to while here.

QUESTIONS BY DR. JOSCELYN.

Q. Do you recognize any one here now?

A. I recognize that voice.

A. I recognize that voice.
Q. Can't you see who it is?
A. I recognized your voice; the young man as told me it is Dr. Joscelyn and his lady.
Q. Do you remember when you last spoke o me?

o me?

A. My memory is maddled.
Q. Do you not remember speaking to me room while your body lay in the cofflu?
A. I cannot.
Q. Do you remember who was the spee

then?

A. I am not clear.

Q. I was the speaker then; was sent for and went from Philadelphia. Do you remember speaking through me about two weeks after your funeral?

A. I have come here to day to speak of cer

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

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. Ido not see it precisely as I did then. I do not see a general war, like the rebellion.

Q. You know I opp sed your views, and told you it would be simply a war of ideas,—agitation of thought. What do you think of my views now?

tion of thought that the 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, while and four.

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 is due time, you shall know these modifications, through this medium, if possible.

### CLARINDA.

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 presenting upon earth again. I wonder no more about it now.

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 ofton lay my head upon your pillow, and put my learned that I can approach you in your sleepling better than in your waking moments. I oft
en lay my head upon your pillow, and put my
arm around your neck. When I first came to
myself after my death, I was surprised to find
things so different from what I had expected.
With the rapidity of lighting, it seems to me,
did our past conversat ons 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 toil and share with you as I
used to; and have a full assurance that in the
future there was happiness in store for us, I
could be cheerful. Now that I can be with you

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

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 have to you. If it seems well to you, you can return your thanks to those on your side—the ones that are now present with me. I am glad that I have found out that I can speak through the organism of a woman, for it seems to me that I never could have exercised my powers upon a man. I know that I should have been constantly thinking of the cruelty, cunning and deceit of man—or 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!

assuments 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 stail 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.

WILLIAM DENTER.

My father and mother are expecting me, or a letter. I was taken sick and died on my way, among strangers, too. Say that strangers were kind to me, but I was too sick to get well. The boys having gone on, and left me, I being so sick there was no one to give the particulars in regard to it to my friends, so that Mr. and Mrs. Sterling have no means of informing you of my death. The first thing I did after I left my body, was to go home and see what you thought; hear what you said about me, and finding you so anxious about me, the friends here inform me of this way of sending a message to you. I avail myself of this, my first opportunity, informing you of my death, and that Ife 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 cu, 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 deal in feeling; but alive to all these ties that, binds children to loving and dear parents. 'Tis hard to say good by, but I must. and dear parents. 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 Journ Hints for Action.

MRS. JULIA ALDRICH JOSCELYN, MEDIUM.

NUMBER ONE.

West Julia Aldrich Josephin, Medium.

Number one.

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

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

The same causes have produced similar effects, and to-day, we see the whole social fabric ready to

the political world, so it has been in the social.

The same causes have produced similar effects, and to-day, we see the whole social fabric ready to totter and fall, the lower forces striving for the ascendency. The germ being weakly seastained by the living principles,—a new superstructure alone can save the dying one from ulter oblivion. Out of the ashes there may be gleaned thematerial for a more permanent organization, embedying the true principals or 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.

Incorporated in its Constitution.

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

Din. WM. N. JOSCHIYM, MEDIUM.

Scatter fruth.—the glowing grain

Scatter truth,—the glowing grain Shall kindle to a living flame, Love's celestial fire.

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

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

Scatter truth,—the glowing gr Answering to the sweet refrai Can never die; Stirred by love scelestial fire Towering ever higher, higher.

Scatter truth,—from East to West,
Ne'er let it rest;
But as the lightning swift and fleet,
Let each soul responsive beat
To its harmonious thrill.
Scatter truth,—from South to North,
Bring it forth

With power, as the thunder roll, That it may begirt each living so The times are rife for the upward tower Gather, gather in your power, And consecrated be To its Divinity.

#### Charles H. Head An Impostor.

S. 5. Joseph Carlon J. Committee of Spiritualists of said city, who witnessed the detection and exposure of Charles H. Read at Temperance Hall, on the evening of May 25th 1869, passed the following resolutions.

on the evening of May 25th 1869, passed the fol-lewing resolutions.

Resolved:—That the thanks of Spiritualists are due to J. C. Kinney, editor of the Waterbury American, Fred B. Merriam, E. C. Huxley and L. I. Munson, of Waterbury, for detecting and exposing the tricks of Charles H. Read, the so-called physical medium.

Resolved:—That we earnestly request Spirit-ualists never to endorse a medium until his char-acter for honesty is fully established.

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

BENJAMIN ABBOTT. C. M. PLATT.
R. R. CALLENDER.
JANE L. BLAKESLEE, EMPLINE Mose

Since the foregoing was in type we have received the following:

DEAR SIM.—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 Americas, correct, with the exception that some rowdies tried to have me locked up in jail, and the paper tells you that I was. But as yet, I have not been in jail, nor have I seen one. It is true I had a hearing before the Judge, and some thirty witnesses were sworn against me; but I beat them without having a witness sworn in my behalf. The Judge said that it was the most dispractional facilities.

witnesses were sworn against me; but I beat them without having a witness sworn in my behalf. The Judge said that it was the mgst disgraceful affair that ever happened at Waterbury. The Iruth of the story is tule:

I had held some four or five scances at Waterbury and had given excellent satisfaction. On the evening in question, I was holding a seauce, 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 cabbuet, but pur the lights down for no longer than a second of time, when they are again re lighted. As the lights were turned down the third time, some one pounced upon me, and the lights turned own the third time, some one pounced upon me, and the lights turned on, when five builted headed by one Kinney, tried to puil the ropes from my hands. Secting that they were folled in that, and in the detection of any feand on my part, they cut the ropes from off my hands and legs with a kulfe.

Here you have the facts as they, really are. There

Here you have the facts as they really are. There was no expesire, nor can they expose any one thing that is done in my presence. I dely them all to do so. Why do they not come out and tell how thing that is done in my presence. I dely them all to do so. Why do they not come out and tell how these things are done if they have exposed it? No, they can not do it. They have passed resolutions and sent to you as well as the Banner, to denounce me as a humbug. It is a traud gotten up by one -Kinney, who professes to write for the Waterbury Amenican, and who, in fact, I am told by the very beat 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 folled in their object and hence they have done all this for revenge, and got up some names asying that the Spirituali ats denounce me as a humbug. Let that thing work. A clear conscience can not be harmed by any such class as the ones silued to in this letter. What I wish to any is this: Want until you hear both sides of the story which in all probability you will before long. It is all gotten up by these same gartles, who say that they have exposed me, when in fact the "whole thing is a farce.

Yours fraterially, Yours fraternally, CHARLES H. READ.

# Clare De Vere at Detroit.

CHARLES H. READ.

CHARLES HIST.—In Incided an article in last week's JOURNAL on the Detroit Suciety and Bro. Peeble's ceremonials. One would have thought that such an elaborate system as Brother Peebles introduced would have the effect eighting an impetus to the spiritual cause in thateity; but what has been the result? After two menth's brilliant labors with his robust intellect and profound thought, prior to Clare De Vere's advent among as, 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 sissolution when the above gritted lady with a liberality that commands my admiration, offered to come to our assistance and lecture for us for the receipts we collected from the audience, and when I inform you that during Mr. Peeble's engagement we did not average over 210 or \$12 a Sunday, your readers will readily admit that such a liberal offer was exarpely ever made to a Society; bull you will be more astonished when I self 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 öffations, her soul attring poetry, and witness her astonishing tests, which puts her in a position without a rival on this condent. 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 the dollars per Sunday, bur receipts rose up to over \$50 the first Sunday, bur receipts rose up to over \$50 the first Sunday, without any of the ceremonials inaugurated by Brother Peebles, showing a stinctly that that is not the food the people wants; but the living divine truths untered by such distinguished speakers as Clare De Vere. I understand that arrangements are being made for the early return of this intelligent lady, who has won so many friends from the outside wyong Acen's Hall will sand ladylike demarks.

The Detroit Society of Spiritualists -- A Re-

plyto E. V. Wilson.

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

The Detroit Society was organized under a general declaration of principles. If a demand for organization existed, the necessity of order was equalified. The forms laid down in the "Spiritual Hap" were cerdially accepted. The success of the Society under Air. Peeble's ministrations and under the order of worship adopted, faily vinideates 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 wast of, the ministrations of Mr. Peebles and the order of meetings which he introduced. I trust that either cumity to Mr. Peebles nor the Detroit Society inspired Mr. Wilson's article. It is true that our Society did not consuit.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 beart-burning.

Urwilling to attribute as mean

rollocking manner of horse lairs or the tumultuous gatherings at the huskings.

S. B. Mc CRACKEN, Frest., Det., S. S. Detroit, May Sist, 1809.

Letter From Peter West.

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

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

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

Strength of Man and Insect

We enjoyed ourself well among the firends at Sturcis.

Strength of Man and Imects.

A man of thirty, weighing on an average a hundred and thirty pounds, can drag, according to Reguler, only a bundred and thirty pounds. The proportion of the weight drawn to the weight of his body in on more than as twelve to chirucen. A draught in omore than as twelve to chirucen. A draught in omore than as twelve to chirucen. A draught in omore than as twelve to chirucen. A draught in omore than as twelve to chirucen. A draught in omore than as twelve to chirucen. A draught of his own proper weight. The man, therefore, is stronger than the horis.

But according to M. Plateau, the smallest in sect, drags without difficulty five, six, twenty-times its own weight. The cockchafer draws fourten times its own weight, one of cutients of the countries of the countries of the countries of the countries of the cutients of the countries of the countries of the cutients of the countries of the cutients of the countries of the countries of the cutients of the cutie

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Data Miss Davangar-Will you please cause to be sent by express ty the address given, fedow three lightness of your Vegeratube Syrup and one intime of the Brone-Bull-Syrup. Prop have both been used by a relative per amount of the period of the street of the stree

brown thou, Evaluatine, inc.

St Louis, Ma., Nov., 1868.

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T. W. TAYLOR, Accors, N. J. writes, order hore medicine for his wifet says she has gained fifteen warry pounds since the commerced threat. Neighbotics the improvement, one of whom sends a lock so the of diagonary.

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D. C. wides "Argentile Symposity to her mink we made
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Max. DaSrorm.—The clairvoyant examination for the addy whose hair I sent you is petfectly satisfactory. She down me that the diagnosts is more accurate and complete scommended give hersit. Please forward removed to consider the diagnostic field.

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oments, then let some one of the party ask a quest to the persons composing the party ask a quest to the persons composing the party as of required m wer, or any one of them is, the question will be and a positive and negative person operate the Planchet PRICE, \$1.50 EACH.

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# Brantier Department

BY ..... E. Y. WILSON

### Ten Days in Wisconsin.

Castinged from last week,

Before the exhibition, Miss Mc Care gave a readlog entitled, "The Child's Call," a very affecting
piece and well delivered, causing many to weep,

Our meeting closed anidst some excitement, caused
by the bursting of a larap in a lower story of the
building. This soon sivelided, and all seen home
feeling that it was good to meet together in Conyention.

vention.

Sanday morning, May 23J, 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. Suplect. "Progression." This was an able and excellent educational lecture, and gaye

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

Meeting adjugmed, at 12½ o'clock, to meet at 2 o'clock r. m. At 2½ r. n., meeting called to or-der by V. P. Nickerson in the chair. Lecture by Pather J. Baker, of Janesville, from the text,— "What is man, that Thou shoulds be mindful of him?" This was a well digested discourse and gave

Pather J. Baker, of Janesville, from the text,—
'What is man, that Thou shoulds the mindfal of him?' This was a well digested discourse and gave general satisfaction.

At 31', r. m., J. S. Loveland gave us a grand discourse on "The New Religion" The idea seemed to us to be,—we are a new niston, full of Progression, with new ideas, beginning a new ers, and the necessity of the age and niston is a new religion, that shall meet our advanced waits. This was an excellent and able discourse. Our audience numbered at least five hundred persons.

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

E. V. 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-eatisfed.

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

These ore 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 Forgurson and Williams, Darts, Phelps, of Berlin, and Parmeter, all will workers, and doing good. We had a good time and all

## Tests Given at Ripon, Wiscosin.

NUMBER ONE.

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

falls, we believe it is killed. The child is your sister, and if living would be about forty years old. What do you know of this?

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

#### NUMBER TWO.

NUMBER TWO.

TO J. Wilcox, Esq. of Oruro, Wis. Mr. W., we see through the influence of a spirit,—a man standing on the right hand side of a fiver as you go down the stream. You are now crossing a long low bridge; as you cross the river, to our left stands a mill. There is a road turns to the left, the river road goes straight out into the country; a little on from the left hand road there is a road running to the right but parallel with the main road. At such a point on the main road we see a man stand, describing him. In the field and on our left, some few rods from the main road, there stands the stub of a tree; behind this stub is a man with a gun and be 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 clagram of the place, asping, this was done several gears ago.

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

#### NUMBER THREE.

NEMBER THEF.

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, we saw by him one whom we called his brother, we sad this man was forced out of life; he was killed and abould judge it to have been cleven years ago. Mr. Smith answered: "Your reading is very correct. I had a brother killed at Richmond, eight years ago, he was shot dead, through the heart."

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

## American Association of Spiritualists,--A

American Association of Spiritualists.—A Report Wanted.

Wherever we go we are called on by Spiritualists for information about the actions of the American Association of Spiritualists, in regard to finance and subscriptions to the College funds, but have been unable to answer, from the fact that no quarterly or semi-annually reports of the officers of the Association have been made; therefore, as one of the members of that Association, we now call upon the officers of the Association, we now call upon the officers of the Association of Spiritualists, to report through the Relicion-Philosophical Association, when the Spiritualists are also successful that the Banner of the Association, who were the season that the close of the Convention at Rochester, in August last; how much there has been added to the fund since under the Missionary effort; how much for membership, and how much for other purposes, giving specific tems; how much has been paid out, what for and to whom paid, and by what sathority, and how much there is on hand and in whose hands

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

Whe 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 fix this in no spirit of bitterness, but for information. Shall we get it?

We shall see.

# WHAT HAVE SPIRITUALISTS TO

Truth, it is conceded by all is immaculate,— wears no mask,—fears no exposure. And noth-ing is a greater mark of weakness in an individ ual or association, than the exhibition of a fear that the groundworks of their faith may be fear that the groundwerks of their rath may shaken or removed. And these suggestions we have been over and over, kiel occasion to femark, apply with peculiar force to those Bibbelievers who fear it may be taken from them. Their weakness is manifest in their not having that immaculate faith in truth, which, if the Bi-ble 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 trith alone can be obliterated, and that truth is eternal and immaculate. For we with concern are too often can be obliterated, and that truth is eternal and immaculate. For we with concern are too often called to notice that quite a lar ge proportion of Spiritualists may be numbered with this doubling class. Such are sever fearful that Spiritualism may become unpopular and its progress thereby much retarded, or entirely stayed, in consequence of some overt act of some medium or other reputed Spiritualist. Indeed, it is pitiable to note the chagrin and mortineation that not unfrequently may be seen in a community of such weak and doubling Spiritualists, over some recent "expose" of some favorite mediu u; 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 for getting 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

Spritualism, 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 truths 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 flaws in the evidences that culminate in demonstrating the great problem and science of life. Errors or misconceptions there may be in the minds of individuals, but in the fact of our existence there can be but one true conception,—and that truth nothing can crase. 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, it it will not become brighter, like a metalle 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 swithstand all the powers of darkness—disbelief, or lack of true knowledge.

The assumed late expose of Mr. Reed, at Waterbury, Connecticut, and the fact of many Spiritualists that it might be true that he was a dish neat 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 expositions for all time to come; as is most triumphanily manifested in the steady and continued spread of the invulnerable trut

# Ziterary Motices ..

The "Overland Monthly," devoted to the development of the country, has made its way over the Pacide Railroad to our table, looking as fresh and beautiful as a flower just in bloom. The article, "Medical Art in the Chinese Quarters," is one well worthy of careful study, for therein is much information that can not fail to interest any reflective mind. The medical practice of the Chinese is 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 buman body. Hair cut fine and used in plasters. Carly hair. Women's milty—Dandruff. Teeth fillings. Paring of inger and Obsains, which pairings are reduced to ashes by burning. Bone of the forchead reduced to sakes by burning. Bone of the forchead reduced to sakes by burning. Bone of the forchead reduced to sakes by burning done of the forchead reduced to sakes. Beard of the upper lip. Blood.

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

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

The Boston Investigator, having weathered the storms of persecution and opposition for

123 State street, Chicago.

The Boston Intestigator, 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 argo 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 too great truths of liberality, justice and freedom.

It is scarcely necessary for us to wish its pro-prictors and editors success, they already have

It is scarcely necessary
prictors and editors success, they already many
it in their greep.

That unrivaled magazine, the Atlantic Monthity for June contains:

Malbone; an Oldpert Romance, Norembega,
The Hamlets of the stage, Earthquakes, The
Foe in the Household, By the Roadside, Bird'sNests, Buddhism; or, The Protestantism of the
East, A Carpet-Bagger in Pennsylvania, Chi
ma in our Kuchens, The Pacific Railroad—open,
Reviews and Literary Notices.

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

#### NOTICE OF MEETINGS.

CRIACA.—The Associated Spiritualists hold meetings at Francat Hall every Sunday afternoon and evening, commen-ing at 3 and 7 je. r. z. Advassorb—Indice 5 cents; gentle-men, 10 cents. Children's Progressive Lycoum assembles at 10 jf. a. z. Learnet Bushi, Combetory J. S. Crandon, As-sistant Conductor; Mrs. E. S. Douge, Guardian. All letter addressed to J. I. Crandon, Car.

M. Peetles during May.

WESSTE Hall—The First Progressive Lyceum Society
hold meetings every Sunday at Welster Hall, Welster
street, ourse Orleans Eng. Isolon, at 3 and 75 yelocks, r. a.
President, ——, Yige Picsident, N. A. Simmons Treasurer,
O. C. Riney; Orresponding Secretary, L. F. Fremenn; Hecording Secretary, H. M. Witer, Lyceum meets at 105 a.

\*\*John S. Freeman, Obsolutory Mrs. Bartha S. Jenkins
\*\*Polity S. Freeman, Obsolutory Mrs. Bartha S. Jenkins
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Gardian.

Baltimore, Mo.—The "The Epritualist Congregation of Baltimore, Inch meetings on Studey and Wednesday even-inguist Studey in Control Colvertain disastogs and Gardian Control Colvertain State (Control Colvertain Control Colvertain Control Colvertain Control Colvertain Colvertai

evening at the usual hours.

Mixio Hatt—Lecture every Sunday allocracon at 2½ o'clock, and will continue usual hext May under the markagement of 1.8, Wilson. Biogramments have been made with able, normal Dance and insprational speakers.

Sentavertal Hatt.—The South End Lycom Association have entertainments every Thursday evening during the winder at the Hall No. 39, prompleded street. Children's Progressive Lycom merch every Sunday at 10½ a. m. A.J. Chase Conductor; Jr. M. Schurr, Assistant Conductor; Mrs. M. J. & the conf. Unsafelo. Address all communications to A. J. Chase, (62) Washington Interest.

The Andorga, Oblo.—Children's Progressive Lyceum cet at Mortey's Hall every Sunday at 11½ A. M. J. S. orley, Conductor, Mrs. T. A. Ynapp, Guardan; Mrs. E. P. Sleman, And. Guardan.

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

Abhan, Mica.—Regular Sunday meetings at 10½ a. 7½ p. m., is City, Hair, Main sirred. Children's Frogleycum meets at the same place at I m., under the at 01 the Aurian Society of Sparitualists. Mrs. Martha Freedent; Etra I. Sherwis, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Trogress have just completed a new hall, and invite speakers raveling their way to give them a call. They will be kind-y received.

traveling their way to give Item a call. They will be knickly received.

Bestov.—Mercavith Hall.—The First Spiritualist Association needs in this hall, 32, Summer street. M. T. Dole, President; Samuel St. Jose, 1 to President; Win. Dunckine, A. D. N. Frond, Con Interly, 1 the Mar Joycen meets at 10 inn. All letters should be sideressed to Charles W. Hunt, Assistant Secretary, oi, Pressant, street.

BASOO, Mi.—Spiritualists hold-needings in Ploneer Chapelers, and the street of the street

dian Burrato, N. Y.—Meetings are beld in Kremlin Hall, West Bagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lycum meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, duardian.

ouductor; Mrs. Mary Lane, Guardian. Baipagrost, Coss.—Children's Progressive Lyceum meets rery Sunday at 10½ a. H., at Latayette Hall. H. H. Cran-atl, Conductor; Mrs. Anna N. Middlebrook, Guardiah.

no, consuctor; Mrs. Abna M. Middlebrock, Guardiah.

Raoostry, N. Y.—The Spiritualists hold meetings at Cur erland etret Lecture. Roots, near herhald avonce, ever unday at 3 and 1½ p. m. Children's Progressive Lycen nects at 10½ a. m. J. A. Eartlett, Conductor; Mrs. R. J redbord, Guardian of Groups.

presented, Usardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Text immatestations every Studies at 3 p. m., and spirit Text immatestations every Studies at 3 p. m., and recomply the spiritual spirit

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

engaged.

CLEVELAND, Onto.—The First Society of Spiritualists and
Liberalists hold regular meetings at Lyceum Hall 240 Supertor St. at 2 and 7, p.m. Lyceum at 10 a. m. Lewis King,
Conductor, Mas. D. A. Eddy, Guardian, D. A. Eddy, Cor.

Observed, as: A constraint of the public of

Mrs. F. A. Peris, Oor. Soci.

CARTRAIN, Mo.—The Spiritualists of Carthage, Jacobs,
Mo., bold meetings every Sunday evening. O. G. Oothy, Oorresponding Secretary; A. W. Fichering, Clerk.

DOTES AND FOXCROPT, Miz.—The Children's Progressive
Jacoms holds its Sunday season as Mervick Hall, in Dover,
at 10½ a.m. E. S. Averill, Conductive; Mrs. A. K. P. Gray,
Guardian, A. Conference is held at 1½ p. m.

Du Quorx, Lt...—The First Society of Spiritualiset, hold their regular meetings in Schraders ball, at 10 o'clogk A. M., the first county in each mount. Onlidron Frogressite Ly-ceum at the same place at 3 o'clock each Sunday evening, J. U. Mangid, Conductor; Mrs. Sarah Pier Guardia, of Groups Social Leves for the benefit of the Lycoum, every Wednesday evening.

Wednesday sweep for the benefit of the Lycoum, every Wednesday sweeping.

Des Moines, Iowa.—The First Spiritualist Association meet requirarly for legitures, conferences and much each flundary in those Tempher's Hall (west side) at 10½ o'clock A. M. and T. M. Lindera's Progressive Lycoum meet at 1½. F. M. B. Kinyon, Corresponding Secretary.

Threatends, Mass.—The Spiritualist hold meetings every Threatends, Mass.—The Spiritualist hold meetings every Marchael Mall. Spinker empsyde.—He to Reside and Delinson's Control of the Spiritualist hold meetings of the Control of the Spiritualist hold meetings of the Control of the Spiritualist hold meetings of the Control of the Spiritualist hold control of the Control of the Spiritualist hold control of the Control of the Spiritualist hold co

Georgetown, Colorado. The Spiritualists meet there three calogs each week at the residence of H. ToR. Mrs. Toft, divoyant speaking medium.

day eveni

HARMONTON, N. J.—Meetings held every funday at 10½, at Spiritualist Hall, 2d street. J. B. Holt, President; Mrs. C. A. K. Pools, Secretary, Leyoum meets at 1 p. m. J. O. C. A. K. Pools, Secretary, Leyoum neets at 1 p. m. J. Orouga, Lycoum numbers 100 annihers. Hall, Guarding, of Orouga, Lycoum numbers 100 annihers. Hall, Hall, Lycoum, Secretary Sunday evening at two o'click, at itsaly groffs Hall, H. G. Politerek, Conductel; Miss R. Rogers, Giardian, JRANY CTT, N. J.—Spiritual meetings are fiolden at the movining at 10½ at us, upon Natural Science and Philosophy at basis to a growine Theology, with electific experiments and illustrations with philosopheral appartness. Lycoum in the speakers, upon the Science of Spiritual Philosophy.

LOTHNILL, Ky.—Spiritualists hold meetings every Sunday.

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

Lowell, Mass.—The Children's Progressive I meetings every Sunday afternoon and evening. o'clock. Lyceum season at 10½ a. m. E. B. Cator; Mrs. J. F. Wright Guardian; J. S. Whiting, Ins Secretary.

ing Socretary.

JATS, Mass.—The Spiritualists of Lynn hold meetings every Bunday afternoon and evening, at Cadet Hall.

LOTES, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us "the Hall of the "Salem Massetty, Sept. 9, 1867. They us "the Hall of the "Salem Massetty, Sept. 9, 1867. They are the Hall of the "Salem Massetty, Sept. 9, 1867. They was the Hall of the "Salem Massetty, Sept. 9, 1867. They was the Hall of the "Salem Massetty, Sept. 9, 1867. They was the Hall of the "Salem" of the Hall of the H

Japaniana pswin, collector.

Mazo Manit, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Williard's Hall. Alfred Senier. Conductor, Wis. Jane Senier, Guardian. The First Society of Spiritualist meet at the same place every Sunday, at 2 p. m., for Conference. O. B. Lazeltine, President; Mr. Jane Senier, Secreece.

MINAUERER, Wis.—The First Society of Spiritualists meets at Rosman's Hall. Rockul Conference at 10-5 a. R. Addres and Conference at 15 f. R. Ges. 16dforg, Tresteinst. The Progressive Lycoms meets in the same ha 1 at 2 P. M. T.M. Watson, Conductor: Bettle Parker Guardan, 10 T. J., Freeman, Masical Director.

roups.

Mossinsania, N. Y.—First Society of Progressive Spirituals

Mossinsania, N. Y.—First Society of Progressive Spirituals

treet. Services at 3 p. m.

Milat, O.—Ghiders's Progressive Lycoum meets everunday, at 10½ o'thock at M. Conductor, Hudson Tuttie

nordina, Emma Tuttie.

Quardias, Emmi Tuttle.

Mathero, Man.—The Methore Spiritualist Association in the Committee of the Committee

Socretary.

NEW YORK CYT.—The Society of Progressive Spiritualists bold meetings every Sunday, in Everett lialt, course of thirty-fourth etycet and sixth avenue, at 10½, m., and 1½ is 12½ p. m., "I. E. Farnswerth, Candactor; Mrs. II. W. Farnsworth, Gundant of the Pirst Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 506 Broadway. Conference every Sunday at same place at 2 n. m. Seab free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 1½ f. M., in the convenient and comfortable hall. 270 Grand street, northeast corner Forsythe, at dock cast to Biwery, for moral and apiritual culture, inspirational and trance specific, special test and the surface specific, special test and the surface of the surface specific special test and the surface specific special test and the surface special special test and the surface special special section of the surface special section

sons, Guardian of Groups.

Ownoo, N. Y.—The Spiritualists hold meetings every Sur
day at 2½ and 7½ p. m. in Lycum Hall, West Second
near Bridge street. The Children's Progressive Lycum
meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doollith

dian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey bosset street; Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum needs at 12½ o'clock. Ly' und Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. F. Atter Conductor, J. W. Lewis; Gaardiaa, Mrs. Abbie H. F. Ater, Patracera, Mass.—Lyceum Association of Spiritaniats hold meetings in Lyceum Hall two Sundays in each mouth. Chil-dren's Progressive Lyceum fields at all o'clocks. M. Speaker engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Pet. 2 and 5; 1.F. O'revelled, March 1 and 5. Petr. May Conv.—Meetings are held at Central Hall evands Sunday atternoon at 1½ o'clock. Progressive Lyceum at 1047

engaged:—Mrs. S. A. Byrnes, Jan. 6 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenlaw, March 1 and 8. Perz'as, Coss.—Meetings are held at Central fall every faunday atternoon at 13/2 viceba. Progressive Lycoman 10/2 in the foreuces.

Falladelphia. P.—Children's Progressive Lycoma No. This progressive Lycoman 10/2 in the foreuces.

Falladelphia. P.—Children's Progressive Lycoma No. This progressive Lycoman American State of Spiritual Progressive Lycoman Market State State of Spiritual Union "meets at Weshington Hall, very Souday, the morning devoted to their Lycomy, and the evening to lectures.

Quencr Mass.—Meetings at 29/2 and 7 o'clock P. R. Progressive Lycoma meets at 15/2 P. J.

Riemmyn, I. Sma—The Friender of Progress bold meetings from the Progressive Lycoma meets at 15/2 P. J.

Roctron, I. Lim—The First Society of Spiritualists meet and have speaking every Sunday evening at 1 o'clock, at Brown's Hall Lycom meets at 10 cyclock, at Income.

Roctrons, I.L.—The First Society of Spiritualists meet and have speaking every Sunday evening at 1 o'clock, at Income.

CHESTER, N. T.—Religious Society of Progressive Spirits to meet in Sciitzer's Hall, Sunday and Thursday eves. S. W. W. Parvells Provident. —Spinskers engaged, Mrs. h. A. Byrns, during Nov.; C. Fannie Allyn, during Feb. uff. every Sunday at 2° P. M. Mrs. E. P. Collins, Con-or; Mins. E. B. Beebb, Assistant Conductor;

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half plast one at Chandler's Hall. H. A. Eastland, C. nductor. Mrs. Delia Pease, Guardian.

Mrs. Desia reace, Guarusan.

Spransprint, Liu.—Spiritualist' Association , bold regular
meetings every Sunday morning at 11 o'clock, at Capital
Hall, South West corner that and Adams street. A. H. Worthen President, H. M. Lamphear Secretary. Children's Prograsive Lyceum every Sunday at O'clock P. M. B. A. Richards, Copulation, Miss Litzue Porter, Guardian.

Straawas, Iii.—The Children's Porgressive Lyceum of

ards, Conductor, Mijs Lizzis Forter, Guardian.

Brancasz, Ith.—The Children's Porgressive Lycens of Sycanore, Ill. mests every Sunday at 2 o'clock, p. m., in Sycanore, Ill. mests every January at 2 o'clock, p. m., in ratio James, Quardian.

The Free Conference hereit at the same place on Studya at 3 o'clock p. m., one hour session. Essays and specking limited to ten minotes each. Chancey Elivocol Eq., President of Society: Mrs. Sarah D. P. Jones, Corresponding a.d. Reocycling Secretary.

of Society: Mrs. Sarah D. P. Jopos, Corresponding and Re-cording Secretary.—The Fraternal Society of Spiritualisal hold meetings every Stundy's at Fallon's Hall. Progressive following the Spiritualisal Control of Spiritualisal hold meetings every Stundy's at Fallon's Hall of Spiritualisal hold meeting of Spiritualisa and Progressive Lyceum's ef St. Lough hold three sessions each Sunday; in the Polystechnic Institute, corress of Sevenths and Chestonic streets. Lectures at 19 a. m. and 8 p. m.; Lyceum 3 p. m. Thomas Allen, Secretary and Transauter; Sidos p. Barichild, Librarian; Hyron Colology, Conductor of Lyceum. - erry Hauts, John This Spiritualist Rockey of Indicity have beated Bro. J. H. 2018. J. H. Spiniy Synarcal Traces,"

London, for the year 1920. J. H. Smary

BALLAMENTO, GAL.—Meetings are held in Turn Verein Hall,
on K. street, every Sunday ot 11 a.gh. and 7 p. m. Mrs. Laure
Coppy, regular sjunker. E. F. Woodward Corpoding Secretary.
Children's Progressive Lycom, meets at 2 p. m.
Heary Bowman, Conductor; Miss G. R. Brewster, Guardian

meetings at IncompaB. Steaveul, M. Hall Jr, Trustees; m.
Retervell, M. Hall Jr, Trustees; m.
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meet for Social Services and inspirational, speaking every
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Progress meetings are held;
Arenne, Mrs. H. T. Thomas, Inspirational Speaker.
P. L. Charg, Pres't.

VINEARD, R. J.—Friends of Progress meetings are June 18 (Longs, P. L. Canss, P. Funtere Hill; every Sunday, at 105; a.m., and er President, C. S. Campbell; Voc President, R. R. Sarah Sarah (Law Sarah Law Sarah (Law Sar

Tempes ance Hall, Franklin street, opposite Foot Office, Groom Point. Contribution 10 conta.

WARRHOFOR, D. C.—The National Spiritual Association.

Hall sorner 4½ street and Fa. Avs. E. sgular lectore Sundays at 10½ a. n. and 7½ F.M. Maj. Goo. Choppening Prest. John A. Landweigt, Secretary, J. B. Jone, Treasurer.

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