

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

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Fiterary Department.

Writton for the Religio-Philosophical Journal. TO ADA IN HEAVEN. DE DELLES OTIS. Precious child, so soon departe !

To the unseen, heavenly shorol Canst thous -e the b oken-heartes? Canst thou visit us no more?

When the stars their watch are kceping In the God proclaiming s' y, And the westied world is a ceping In the n ght's deep harmony

Soul with soul holds sweet communion, "Tis a calm and holy time: Angels then, from worlds in union, Come and teach us truths sublime.

Then the Spirit Land is nearest ;--Then our dreams will be of thee; Wilt thou then approch us, dearest, And our souls f om source free.

With some sweet and thrilling story Of the soul's immortal blo m? And the bright, unfading glory, Of the world beyond the tom's?

Nay ! we did not part forever, In that hour of grief and ; ain ; our love that yieldeth nover, We shall meet, dear child, again.

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

A ROMANCE OF MYSTERY AND CRIME.

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

shouts and laug'tter of children at play. And, momently, also was heard the light click of the b lliard-balls in the room beneath, and the tread

of the players as they passed around the tables. At length the agitation, the terror of the mur-derer began to subside—the conjurings of the imagination became less powerful, if not less hideous. His mind grew capable of reflection-bideous. His mind grew capable of reflection--the necessity of determination and of action forced itself upon his judgment. The body of a man bearing the incontestible marks of deadly violence, was in his apartment. What course was it incumbent on him to pursue. Should he voluntarily go before the police, and avow to the officers of the law that he had taken the life of Alfred Tracey in self defense? Would his story in all its details be believed, would it save him form a verdict of mansloughter and a lour him from a verdict of manslaughter and a long, weary imprisonment in the State prison ? Then on the other hand, what mercy could be expect if he attempted to conceal his crime and failed in the attempt? His memory recalled the fate of numerous criminals, who had, in this manner, subjected themselves to the extremest penalty of the law; and if he were disposed to mak the attempt, how could he hope remove the body of his victim from his apartment, without awakening the curiosity or exciting the suspicion of his neighbors.

It is not strange, perhaps, that Harker hesitat-ed in arriving at a decision. The taint of suspicion had already fallen upon his character,-Even in its most favorable aspect the killing of Alfred Tracey would render him a marked man. His present associates, as guilty as himself of minor offenses against the law, would abundon

minor onenses against the law, whild abindon him under the odium of an accusation of murder. The more he reflected on the subject, the more he felt inclined to hazardthe attempt to conceal his crime from human eyes. As yet no person was cognizint of the death of Tracey, much less

of his agency in producing it. The air of the apartment became sultry and oppressive. He bethought himself of going into the city and of seeking to restore by fresh air and active exercise the equilibrium of his mentd faculties. So he rose, and averting from the corpse, moved toward the door. He unlocked the door, and entering the corridor carefully, locked it on the cutside, and put the key in his pocket. As he stepped from the porch to the paved alley, he perceived the marker of the billiard room near the door, at the other extremity of the building sitting upon an empty beer barrel, whistling Rory O'More, and keeping time by dromming with his fists and thumping with his heels against the head and sides of the barryl.

them, continually moving, in singular contrast with the surrounding brightness.

He sauntered into the Park. The fountain was playing, and he scated himself on a bench near the fountain, and watched the rising and near the fountain, and watched the rising and falling waters, as they broke into foam and spray. At length, shuddering, he withdrew his gaze, for amid the glittering foam he perceived the pale countenance, the form of Alfred Tracey. There came strolling along the graveled walk a group of merry children, and they stopped to behold the Journal Laughing and tables. behold the lountain, laughing and talking as

merry children always do. Back to the days of his early youth, flew the thoughts of John Harker. He recalled the memory of his mother, and bethought him of the hours when she rocked him to sleep, sing. ing to him the songs of the nursery, and when she taught him to repeat after her, the words of prayer, and when she exhorted him to avoid wicked children and wicked practices. He thought of his school days, when with a score of playful boys and girls he went to school in the old stone school house in the chestnut grove, where his father and mother had gone to school before him. The blackberry fcolics, the boy ish games of moonlight summer evenings, the chestnut pickings, the slidings down Clover hill upon the snow ; all these scenes rose vividly before him. He remembered how, as he grew up, he had toiled in the fields and forests, that surrounded his native village, how he had hunted and cd his harive vioage, now he had minica and shot woodcock and quail, how he had gone to spinning visits and quilting frolics and singing schools with the pretriest girls in the neighbor-hood, how he had dressed himself in his best attire on the Sabbath, and walked by the path along the brook with his sisters and cousins and sweethcarts to the village church. Then he recalled the growth of his discontent and am-bition, his adventurous visit to New York, the gradual inroads upon hisearly principles, which the strength of his passions and the cvi example of others had produced. And now what report of him would go back to his native village where his parents still resided, where his sisters comfortably settled in homes of their own, were

John Harker followed them, but he heard nothing further that seemed to bear any reference to Tracey, except a whisper, inadvertently loud, from one of the party, Wilfred Montressor.— "Your reasoning is just, Gardiner. Tracey has not dared to face me, less perhaps from

cowardice than the consciousness of his infamous conduct.

The portion of the conversation which John Harker had overheard, satisfied him that a gentlemen in the steamboat had been waiting in the depot for Alfred Tracey in order to fulfil an appointment. He was also satisfied that no sus-picion existed of the cause of his absence. Nor any clue by which to trace him to the building in the rear of Beckman street. The idea of confessing his guilt or attempting to palliate by an ingenious plea of self-defense, had at the time entirely vanished from the mind of the murderer.

It was nearly dark when he arrived in Beckman street, and crept slyly and cautiously along the alley toward the building in which lay the the alley toward the building in which lay the corpse of his victim. He entered the front door unobserved, and stole on tiptoe, through the lower entry. The doors of the lawyer's offices were closed, but the voices of at least two persons could be heard distinctly from the offices in the rear. Harker listened. "You were in the Circuit, to-day?" "Yes a few minutes"

Yes, a few minutes."

"Have they got through Dingle's case yet?" "Not they. The State is hardly through the examination of witnesses."

" It will go hard with him. The judge is against the prisoner, I hear."

" Graham is doing his best. I should not wonder if he got Dingle off with a verdict of manslaughter. There is no dispute about the killing : but from the cross examination it is evident that the defense intend to insist that the Dutchman pushed Dingle before the latter struck

perhaps-it is almost as bad as hanging.'

" So it is" John Harker slank up stairs with the caution

Department Of Arts And Sciences

New Uses for Paper.

A new branch of industry has just been intro-duced to our notice. We have for some time been familiar with various novel applications of paper. But now the uses of paper are very much extended by a patent process by M. Pavy. The paper made by this process is of a pecul-iar kind. It very much resembles that used by the Japanese for pocket handkerchiefs, and is susceptible of the same application. The pat-entce calls it "felted," and to a certain extent the term is appropriate. Both animal and vegetable materials are employed in its production — Among the vegetables we find some not hitherto much employed in the manufacture of paper, New Zealand flax, jute, plants of the mallow, and the ordinary tibres, flax, hemp, and cotton.

The animal matters used are wool, silk, skins, and other material, which is certainly a novely in paper making. These various matters are re-duced to a pulp and bleached, and then "felted" in appropirate machinery, which is, no doub', the same as is used in ordinary puper making. It will easily be understood that the mixture of such materials as we have named gives a paper of extraordinary plianer, flexibility and strength. It can, indeed he sewn together with as much ease, and makes as strong a scam as the woven fabrics it is intended to replace. The uses to which this paper can be put are innumerable. We may mention a few of the articles we have seen. First, petticoa s, which no girl of the period could resist. These may be printed exactly like the skirts now so fashionable, or they may be white, and have open worked stamped out in patterns, wh ca scarcely any amount of labor with teisors and needle could imitate. The marvel is that they can be sold retail for sixpence each-httle more than the cost of washing a petite at. We have next bed furniture, of imitation cretonnes and chintzs, These are printed with patterns of great beauty, and a set of curtains will only cost five shillings. we have also quills which, besides being nonconductors of heat, have a very genteel appearance. White day covers for beds are made with embossed patterns and equally cheap. White table cloths, stamped with putterns in remarkably good taste will, we are sure, soon ornament many a dinner table, and serve to light the fires the day after the party, unless the host be of an economical turn and resells them to the piper. maker. But the material is also applied to ar. ticles of a more substantial character. Very good imitation leather is formed of it, and furnithre covering, and even sho s, may be made --The last can be made impermeable to wet by the introduction of oils and Indiv rubber. We have said enough to show that a material is produced whic's will probably have considerable influence on some of our staple industries. Pap r collars, it may well be supposed, have already hal a sensible influence on the linen trade, and the further extensive subs i ution of paper for woven fabrics must produce still greater changes.



The deed was done. During several minutes, John Harker stood gazing upon the lifeless remains of Altred Tracey. Then, as if suddenly recollecting humself, he sprang to the door of his apartment, and turned the key in the lock.

He left the door and cautiously approached his victim. A vague fear seized him. Fracey might not yet be dead. He feared every instant to hear a faint groun or a gurging inspirationto see him toss his arms irregularly-perhaps turn toward him with his glaring eye balls, and curse him with the withering glance of a dying man.

Vain fears!

And yet, with what a sensation of pure unmingled joy would the murderer at that moment have beheld the corpse of Alfred Tracey rise up and stand before him a living min with the faculty of speech, and the power of motion ! How gladly now would be endure insult after insult, rather than the burden of overwhelming guilt.

A venal crime which dexterously transferred the contents of a stranger's purse to his, might bave caused him perhaps, a smile of triumph ; but the taking of life, the murder, he shrank alike from the contemplation of the deed, and the exaction of the penalty.

He was, as it were, stunned and bewildered by the suddenness and the enormity of the crime into which his passion had be rayed him. The provocation was great; but the retaliation so far transcended his desires or intentions, that he could not account for the impulse which had nerved his arm to strike the lamons, the fatal blow. Had he really killed his victim? Was it not a horrible dream, an illusion of the fancy?

He knelt by the side of the corpse, and laying his I a d upon the shou'der of the murdered man. shook him repeatedly.

"Get up, Tracey; I bear no malice against you for your bitter words. Get up; I hit you harder than I meant-but you will live yet my good fellow, you will hve yet. Get up."

The limbs of the corpse were stiffening already and as the gambler gazed fearfully at his victim, he perceived that the jaws were firmly set, and that the bair, in the vicinity of the wound, was matted with gory clots. Upon the floor near the head of the nurdered man, was a small puddle of dark venous blond.

John Harker rose from his kneeling pos'ure with a shudder, threw himself upon one of the settees, and covered his face with his hands,-But he could not shut out from his vi-ion the spectacle of horror which he had conjured up by his deadly violence. The fiendish smile of Alfred Tracey-the murderous blows-the ghastly wounds-the imploring gesture-the contort-ions of the death agony-the blood, the mangled remains—singly, or in combination, were in-cessantly before his eyes. He turned his face downward, and pressed closely to the coarse cushion of the settee-but uselessly, if his object in so doing was to escape the appalling spectacle. And all the while the summer sun darted his woright golden rays through the windows of the apartment; and they danced with the mosts and glistened upon the smooth floor, and played, as it were with the ghas liness of the dead. Out of doors the air was filled with the buzz and hum of insects, beasts and men, some near and some remote. blending their indistinct noises into the murmur of a great city. Yet the trill of a Canary bird, in a cage suspended in the rear of a dwelling house in Beckman street, at times sounded clearly and melodiously; and trom the

" Fine day, Mr. Harker," exclaimed the young man, with a shull, wiry veice. "Yes ; very fine, Abel, said Harker, turning

toward Beekman street. " I say, Harker, there was a devil of a noise

up stairs, half an hour ago. It was in your room, wasn't it ? ' The gambler paused on hearing these words

turned about and approached within a few steps of the marker.

"You heard it, Abel? Yes, yes it was in my room. I was trying to put a pine box, filled with truck of one kind or another, on the upper shelf of the closet, and it slipped out of my hands upon the floor."

"It sounded more like a sack of wheat, or a man knocked down in a fight than a box, and I was going to run up stairs and inquire about it, but I was busy just then."

" It was nothing but a box, Abel," said John Hatker; "so you would have had your labor for your pains."

What is the matter with you, Harker ? You look strangely."

" Do 1? " Pale and lantern jawed, and bid out of the

eyes.' "No wonder," said Harker, I was up nearly all night."

You don't say ? "replied the young man with an affected drawl.

Harker was turning away, when a thought suddenly occured to him.

"Whose barrel is that Abel--is it Marvins ? "Yes sir."

"Won't he sell it? I want it for a particular purpose."

Going to kill a hog and salt him down, eh? " No, no, Abel; but I am in earnest about

the barrel ; what is it worth ? " " A dollar, I reckon."

" Tell Marvin that I want it, when he comes in, will you ?"

The young man, by way of reply, gave an affirmative nod, and Harker left him, proceeding along the paved alley to Beekman street.

Unnatural, unearthly, phantom like, appeared the street and the buildings on either side, and the carts loaded with merchandise, and the pedestrians hurrying over the sidewalks. The distraction of his mind modified the action of the senses, The familiar objects which surrounded him presented a new picture to his imagination. It seemed to him as if he were dreaming of a strange city in some far distant land; or, as if he were wandering among speciers in a realm of shadows and illusions. He paused in wonderment to look at a man in a common working dress, with a spade in his hand, who walked before him. The minute details of common things attracted his notice .---He remarked the changing sha lows which the moving wheels of the carts continually passing and repassing threw upon the pavement-the tri fling eddles of dust and rubbish which the light summer breeze whirled through the air near the surface of the earth-the inequalities of the stone in the paved street-the names and devices on the signs which were stuck over the door and windows of many of the buildings. The glare of the sun upon the pavements, and the stoops, and the brick walls, and roofs, was bright and dazzling; but he saw, or faucied that he precincts of a garden in the vicinity came the I saw, dark blood red spots here and there upon

bringing up their children in the practice of industry and virtue, where the playfellows of his boyish days where planting and reaping the of their fertile fields in honest independence?"

These thoughts were painful and depressing Harker rose from the beach and left the Park. to mingle with the great tide of human existence that continually floats through Broadway. But amid the crowd he retained his individuality, not vaguely, but fully, perfectly; he was, as it were, alone. He felt no interest in the aime, the excitements, the pursuits of others. The guilt resting on his soul, the danger impending over him, became in turn, the subject of his contemplation.

Occasionally, as he wandered through the streets of the lower part of the city, he stopped at one of the hotels or drinking houses on his route, and slaked his thirst with the contents of a tumbler filled to the brim with gin or brandy and water. He felt no hunger, craved no food. Nor did he experience any intoxicating effects from the spiritous liquors of which he had drank so freely.

About the middle of the afternoon, the murderer, restless, and doubtful and irresolute ; found himself near the terry at the foot of Courtlandt street. The bell was just ringing and seemed to invite him to fly, at least for a time, from the city, which, in his imagination, res mbled a huge shughter house, crowded with bloody vict. ims. He passed on board the ferry boat, and was rapidly borne across the broad river to Jersey City. An instant—only for an instant— as he heard the noisy music of the steam-car, the thought flashed across his mind that his wisest course was to escape immediately to the interior of the country, and leave the evidences of his guilt behind him.

An hour afterward, on approaching the depot ot New Jersey railroad, after a solitary walk in the environs of Jersey City, he perceived a group of three or four gentleman conversing near them, one of the large fluted columns of the building

As he passed them, one of the group uttered distinctly the name of Altred Tracey. A feeling more powerful than curiosity, induced Harker to maneuver as dexterously as he could to obtain a position in which he might, without attracting notice, over sear the conversation which was tak ing place. His efforts were putially successful, The first words he was enabled to hear were spoken by a stout, fine looking man.

'I have not seen Mr. Tracey to-day."

"Not seen him ? responded another gentleman. " No, Mr. Gardiner."

"The cars are on the point of starting,"/

"I am aware of it, and I cannot explain the cause of Mr. Tracey's absence. I will not call him my hiend until I have some explanation of his extraordinary conduct.

" It is very extraordinary."

" I saw him last night at the Park Theater, and informed him of my arrangement on his behalf. It was agreed between us, unless he found it more conveninent to call upon me this morning, that we should meet at the Franklin House at three o'clock in time to dine, and take the cars at the appointed hour,"

The conversation fell into a lower tone, and for several minutes Harker could only distinguish only here and there a single word.

" I begin to suspect that Tracey is a coward,' remarked the first speaker, in his usual voice. If so, I have done with him."

We cannot complain of you, Captain De Ruyter, but the conduct of your principal-

Here the conversation became again inaudible, drowned, it was, by the shrill piercing sound of the locmootive. A moment alterward, the dull heavy revert eration of the heavy train rolling over the iron rails sounded in the distance.

read

of a thief, the words of a speaker ringing in his ears, "Ten years in the State prison-almost as bad as hanging." He unlocked the door of his apartment and stole warily into the presence of the dead. There it was, near the center of the room, the corpse of Alfred Tracey, a dark motionless object, almost invisible to the human eye. But the murderer felt that it was therethe testimony of the senses was as nothingto the moral instanct, if such a phrase may be permitted, which recognized the presence of the lifeless victim of ungovernable passion.

He groped his way actoss the apartment to one of the settees, and seating himself thereon, waited-waited patiently and silently hour after hour. In the course of the evening some per son came to the door and knocked, but he uttered no invitation to enter, and the visitor went away. He looked out of the windowthere were no lights in the neighboring dweling-he listened-there were players in the billiard room underneath-and so he wanted till the lights should be extinguished and the players should go forth-perhaps at midnight or later. What words can describe the feelings of that man? immoral and vicious though he had been, during his weary watch with the dead, in that solitary apartment-the pangs of remorse -the shuddering of fear-the apparisions of horror which assailed and tormented him.

Oh! let him who stands in the vestibule of crime and is dazzled by the false glare of honors gained by hypocrisy and wealth' procured. by fraud, remember that within are caveras of shame and terror and despair.

At length the lights were extinguished, and the players went forth, -All was silent.-The murderer rose, lit a lamp with a lucifer match, and carefully closed the window shutters of the apartment. He had nerved his mind by dint of extraordinary efforts to the fulfilment of the dreadful task which he had im posed upon himself-and thenceforth there was no flinching—no hesitation—no external signs of fear. He descended the stairs and opened the door leading into the paved alley. No human eye met his. No human ear heard his footsteps. he hastened towards the farther extremity of the building, took up the beer barrel he had partly purchased of the maker, and carried it up stairs to his apartment. By the aid of the hatchet with which Altred Tracy had been killed, one of the barrel heads was speedily removed.

Two hours-two bours of ceaseless, fearful toil and the work was done.

The corpse of the murdered map, horribly mangled-his clothes, even his watch-so cautions was the murderer to conceal the evidence of his guilt-were slowed in the barrel-the barrel head was replaced, and the bung driven in lightly. The stains of blood were carefully washed from the floor-and from the hatchet, and a few hairs stiffened with gore, were gathered and burned in the flame of the dim flickering lamp.

It was bravely and cunningly done.

But will no circumstances unforescen-improbable perhaps-reveal to the eyes of man, the crushed and mangled body, though hemmed around with thick staves of oak, and hooped with hoops of iron?

The judgment of God has overlaken Alfred Tracey.

Will his murderer escape? No. A brave and cunning man is John Harker, but no bravery nor conning gives impunity to crime.

-Brigham Young broke the first ground on the Utah Central Bailroad, which is to extend The gentlemen who had been conversing to-gether, moved toward the ferry evidently with the design of returning to the city of New York - c mplete the read by next October.

A Burning Sea of Naptha.

The Pall Mall Gazette mentions the recurrence of an extraordinary phenomenon recorded in Heroditus as having been observed in remote times by the tribes inhabiting the shores of the Caspian sea. That Ruge salt lake is dotted over with islands, from which enormous quantities of naptha are yearly taken. Early last month, owing to subteranean disturbances, the naptha wells on those islands overflowed, and the inflummable substance spread over the entire surface of the lake. It accidentally took fire, and for 48 hours, burned fariously over many thousands of square miles, presenting a magidificent and terrifying speciacle to the in habitants of the surrounding country, who im magined the end of the world was near.

The fishes in the sea were entrely destroyed.

"The preacher to the Free Religionist's of Unicago said, last, week Sunday, that the real Holy Gbost is oxygen, and is the indwelling spirit of the vital bir which we breathe. It enters into the composition of the loo1 we eat, the ground on which we walk. In oxygen we live and move and have our being. In Genesis, chap, 1, we read the spirit or breath of God, moved upon the face of the deep. The Rough Elokim, the breath of God, the Spirit of God, was the wind or oxygen in motion. The preacher also declared that the destroying carbonic acid gas is the real Devil."-Adrian (Mich.) Journal.

A Sympathizer.

A lady reached the passenger depot in Dayton, Ohio, the other day, just as she train she intended to take was leaving and as the stood atmost crying with vexation on the platform, a gentleman arrived at the depot on a full run, with his carpet-bag in his hand, his cout on his arm and his face streaming with perspiration. As he looked on the train, now fast moving away, he sat down on his carpet bag, wiped his face, and very desib-rately and emphat-ically said :... " D-n that train!" The lady heard him, and smiling upon him with a lady's sweetness, said :" "Thank you, Sir!"

The violin.

Up to the year 1600 the violin was hardly known in Eugland It was introduced by scrolling min-strets, and was regarded by the higher classes as a low class instrument; they looked upon it as we look upon the banjo at the present time. It was not used in concerts till about the time of Handel. He was the first to recognize its master y power, and to employ it to represent the highest and ho-liest emotions of the soul.

Character,-is what God and Angels know of DE.

THE MURDERER AND HIS VICTIM.

CHAPTER XLIV .--

RELIGIO-PHILOSOPHICAL JOURNAL.

Ancific Department.

BY BENJAMIN TODD

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Sunday.

The PACIFIC, a religious paper, published in San Francisco, is going into religious spasms over the Idea that the Central Pacific Railroad is running the cars on Sunday. Its Editor says that God built the railroad, and if he does not wish to have it run over on Sunday, why does he allow it? It would be a fipe idea on this great international route to have the train stopped wherever they might be on Saturday night, and wait until Monday morning. It would just suit the PACIFIC undoubtedly, to have things so arranged, and they would probably send out and build churches at those points, and have the people torced to come and listen to their religions twaddle and mockery all day on Sunday." The idea that Sunday is any more sacred than any other day, is the merest bosh imaginable. When we were a little boy we hated Sunday with a most inveterate hatred, for it was a day of crucifizion and torment to us.

All who can go back forty years in their experionce will recollect the manner in which Sunday would be kept by a good old orthodox deacon, and such an individual was our father. We could not run, laugh, whistle or give vent to the natural exuberance of a child, in any form, as children are by nature inclined to do, without having to walk into the shop on Monday morning and settle up for our Sunday delinquencies by being made practically acquainted with a certain strap that formed a part of the working tools of our worthy progenitor.

We recollect distinctly a certain institution in ex-Istence at that time, namely, that of tithing men whose business was in part to go out and secrete themselves in the public highways in order to be ready to pounce upon any poor unfortunate traveler that might happen to se journeying on that sacred day. It mattered not what reasons were given tor thus desecrating God's holy day,-no excuses were sufficient to exculpate the culprit.

It might be that a sick or dying child was lying and anxiously waiting their arrival that they might behold the face of their protector and loved one once more before his eyes closed forever in death. But that was no excuse,-stop they must until Monday morning, go before the Justice of the Peace and pay their fine before they could be allowed to proceed.

In the land of clocks and a coden nutmegs, the laws were more rigorous than in the old Bay State. There the law attached a severe penalty to the act of a mother's kissing her babe or a man's kissing his wife on Sunday. There is a case on record of a man who was a sea Captain, his dwelling was situated on the banks of Long Island Sound, his ship was lying in the offing. Having a fair wind he concluded to sail on Sunday. That he might do on Sunday, for a fair wind was considered a permit from the Lord. His wife accompanied him to the foot of his garden when the boat came from the chip to receive him. A long voyage lay before him and thinking that no one saw him, he stole a kiss from his wife in bidding her good by. But alas for him, the hawk eye of a lithing man was upon him, and the next morning a suit was commenced against him for descerating the Sabbath, and a fine of ten dollars with costs was collected from his property.

arrival, they meet with a hearty welcome to a home in some private family, where the temporal wants are well supplied, and home-like influences are thrown around, and in most cases, a stipulated sum that amounts to a fair remuneration awaits the completion of the engagement. The remnneration may not be excessive in amount, yet when the light expenses are taken into consideration, the reward for their labors is reasonable.

But let them come here and have to ride over the dusty plains, and climb over the rocky roads that lead over the mountains, in a stage coach, paying as we have often done, all the way from filteen to thirty cents per mile, then stop at a public house and pay two dollars a day for your fare, and then run your own risk whether you make enough to pay your expenses, and quite often fail, and then you might have something of an idea of what pioncering on this Coast amounts to.

There are but two places on this coast at present that number sufficient Spiritualists to warrant them in sustaining meetings every Sunday, and they are San Francisco and Sacramento. And none but firstclass speakers can sustain themselves for any length of time in those cities.

Again; the months of December, January, February and sometimes March, it is so muddy throughout the country, that it is next to impossible for speakers to get about, or to get an audience except in those two cities we have named. Such an individual as E. V. Wilson, with his remarkable test mediumship and strong physical constitution, and indomitable energy, would do well, undoubtedly.

We hope that it will not always be thus, on this coast; but we have given a true statement as it now stands. The harvest is great and the laborers are few, and what is more, the day wages are small after expenses are paid. We would not be understood that there are no good liberal soals on this coast, for it is far otherwise. And could they all be collected in one place, no doubt, in that place, speakers would be well supported, kindly treated, and the cause thrive.

Original Essays.

For the Religio-Philosophical Journal. Man's Destiny, Life, etc., BY N.

It would require more than human efforts now seem capable of doing, to discover and recount the innumerable wants, desires and aspirations of man, that exist in his nature, and by possibility may be called into action. It is a real and wise conclusion that all reasonable wants can be answered and satisfied. Unreasonable wants can and should be controlled and goy. erned, or else suffer the penalties of their indulgence and gratification.

As knowledge increases the capacity and capabilities, new questions and wants of a continued higher grade will be presented with the ability to satisfy them.

Man wants to know the cause and the purpose of his creation, and of his destiny here and hereafter. These are wants that cannot be satisfied without due effort in time, opportunity, and effective application.

Something like the following, may lead to a few steps in that direction: Necessary, indispensable, elementary sub

of life is so strong, we are never willing to lose | butternut, brazilaut, chestnut, walnut, cocoanut, it, until we see, or think we see, an unavoidable necessity for it. Animal life is that state of vitality in which the functions of the animal can perform their destined offices. Vegetable life will bear nearly the same definition.

Human hie on earth requires the indispensable elements, condition and presence of air, space, light, heat and time. Is not life the origin of motion ? and if so, is it not the original power and " first cause " of all existence,-of evervthing?

Does it not sustain and maintain everything in its destined course, and its changing, and in its changed condition? It obeys the power that orders the changes in life that are periodically necessary, called death or dissolution, for other and further life. Many things in this world are limited in length of life and must wear out in fulfilling their allotted time. Vegetable and animal death may be caused by power greater than exists in their life, by accident, or intended violence. The power of life originates life anew. Does not the power and doings of life conclusively give the true answer to the long, anxious and unsettled question and inquiry, "Of what is the first cause?" Hitherto, the best and most authoritative answer made to that question, was, that God was the "first cause."

That answer seemed to preclude all further examination. Yet it did not fully and understandingly, universally, absolutely and satisfactorily settle the question. The inquiry next made, was, "What is God?" Numerous replies and attempted answers have been made, according with the views and opinions of those who made them. They are mainly inferential, as they should be,-inferences of what they considered His doings, His ways and His works.

A believed revelation of His character and of what would be His future doings, principally, with mankind, has been relied upon by many.

Yet still the question of what God is, is a matter of opinion and belief.

As to the true "origin and first cause" of all things, the field of inquiry is still open for further investigation and further proof.

As life must be the first cause of motion and as motion produces change,-thus by the continued operation of these powers, action is commenced, and thus by necessity their action must continue, perpetually. No state of absolute rest can follow. The world is thus put in motion, and change is the order for all time. One change makes some other change necessary, and so on ad infinitum.

The question of who or what made life, is on higher ground than the question of who or what made God, that is, if we confine it to the Christian god alone. When viewed as the God believed in by all races of men who believe in any god, it comes nearer the unanswerable question of both questions. The answer to the question of who or what made life, must be intelligence, knowledge, wisdom and power united. The attribute of infinity ascribed to the knowledge, wisdom and power of the Christian God, precludes any and all "first cause," because to infin:ty there can be neither beginning nor end. All nature's works within the range of our knowledge and observation, show that everything has had its beginning, its "first cause." If there be no first cause, it is clear there can be no second cause; and where there can be neither a first and second cause. there can be no cause at all.

filbert, bazlenut, W. India nut, peanuts and peacan nuts, and several others.

Salt, spices, peppers, allspice, ginger, cinnamon, cloves, mace, nutmeg, sassafras, sweet cicely, fennel, tea, coffe, sugar and honey, teazle, tobacco and medicinals; the poppy for opium, stramonium, lobelia, peppermint and other mints, pennyroval, cathip, tansy, and for their flavor and pungent taste withal, sage, parsley, celery, wild turnips, spikenard root, wormwood, prickly ash bark, and hundreds of other medicinals.

Garden vegetables,-potato, beet, carrot,peas, beans, parsinip, turnip, onion, cucumber, squash, pumpkin, melon, citron, egg-plant, or 'salads, lettuce, cabbage, cauliflower, broccoli, celery, radish, rhubarb, artichoke, horseradish,-cress, peppergrass, cives.

For bread,-wheat, rye, barley, oats, corn, rice.

For clothing,-flax, hemp, wool, skins and furs of animals, the product of the silkworm, indiarubber and cotton.

Animal food, in countless numbers and endless variety, supplies all that is needed for that kind of food, as well as for many other pur-DOSCS.

All the useful and necessary minerals, ores and metalic substances, are stowed in and on the earth, in great abundance as well as in every variety.

All these numberless provisions are evidently so abundantly prepared for the necessary use and enjoyment of man. No other adequate object or cause can be rationally assigned for such provision.

What, then, is proved by all these evidences? One thing, certainly; that the existence of man, his welfare and his present and future destiny, was of importance enough in the mind of the power that made this creation to justify its doings. What cause, then, has man to fear or doubt that this same power will fail to take the wisest care of him through all future time ? The next point of consideration is the waters that cover so large a portion of the earth. They are filled with innumerable multitudes of animals for the evident support of man. The seas, lakes, ponds, rivers, and rivulcts are filled with them, and these are so situated as to best accommodate earth's inhabitants quite decisively.

The mineral springs for the healing of disease are numerous, and are found more or less in all quarters of the earth. There are other mineral waters, valuable for other qualities and properties. Rich mineral ores and metals of all kinds exist in great abundance. C in there be any reasonable doubt that all these things are provided for man's existence, worldly prosperity and happiness?

We have thus, in a very cursory manner looked over some of the provisions and preparations for the sustenance and abundant earthly support of man, and the all-important question here demands a satisfactory answer,-could these provisions have been prepared for any thing else, and if so, for what else ? If no sufficient answer can be made, then it remains conclusively settled that they were made and provided for man. Then the true and decisive considerations and consequences must necessairly follow. If then, this earth and man and his residence upon it, have thus been made and prepared, as the principal object of their creation, it places man in a much higher scale and grade of existence than has been generally entertained. It then follows, of course, that this earthly state is a preparatory condition for something vastly more important to follow.

necessary action. Space is boundless, and said to be infinite. That is beyond our power to determine, as it is impossible for us to comprehend any infinity. The atmosphere surrounds and furnishes the necessary room, and heat reg. ulates its temperature. There is no useless deprivation of necessary room for all useful purposes, eitl er by mountains, hills, rivers, lakes and oceans, or any other obstruction, as all such obstructions are not impassable, the room only differently located, and are as much needed as such partially obstructed room.

LIGHT.

Light is another of the necessary essentia and elementary substances and conditions of human existence.

This is a power so well known as to need no argument or illustration to show its priceless and precious value.

Without it, the human race would not be likely to maintain their existence. Life is precious, but without light it could hardly be a blessing. We could not live as a people without it. This consideration shows its constant and vast importance. The sun fornishes the principal park of the light for our planet earth, and the heat that accompanies it, insures, with other constituent aids, the growth and maturity of all the necessary, beautiful and luscious vegetable products of the earth. So far, we have discoursed on light as a power only. Of what material use would it be, if objects could not be seen by

To provide the sense of sight, and the active and perfect organization and location of the human eye, is one of the most valuable, shillful and enjoyable parts of machinery in the human composition.

Who does not love to see the realities and beauties of nature and art?

Who would not, or could not, with intense anxiety and enjoyment and inextinguishable desire, wish to see their relatives and friends, to see, in fine, "the human face divine," and the uses and fitness, as well as the beauties and glotics of all creation? The human eye is thus most perfectly prepared that man may see and enjoy all this. As without the organ of vision nothing can be seen, so without light nothing can be seen.

It is natural that a realizing perception of these wonderful provisions for man's enjoyment should produce a deep sense of reverence and gratitude for their author. Yet the necessity for this provision of light and vision was absolutely necessary for man's existence. He could not live long if he could not see how to hve. Δ deprivation of the sense of sight would defeat the object and purpose of his existence.

We have now, at last, come to the consideration of that which we should have commenced with in the first, viz: A consideration of another of the necessary elements and conditions of human existence, called Time. Any one who regards the old saying that " Order is heaven's first law," may remember an older saying, that " The first shall be last," so we justify our mistake by the oldest say-Even Moses in his short history of the creation, arranges everything in strict order through the first seven days, but after that time, order is less regarded and matters seem at loose ends, happening at random and disorder. But to begin at the beginning. Moses again said, "In the beginning God created the heavens and the earth ;" evidently meaning the beginning of creation, not the beginning of time. Time must have had precedence of creation, as well as of all things else, that ever had being or existence. In reality nothing could first be ushered into existence before it. It is said and generally believed, that time is infinite in duration, all question as to its preexistence to all things else, must be considered as conclusively settled. Be all this, however, as it may, it is evident that anything or nothing can not be till there is time for it to be, nothing can be done until there shall be time for it to be done. It therefore, necessarily follows, that time was the original primary element and condition, preparatory to all existence. After all, what time in matter or quality really is, is a mystery we can not yet unfold or define. It is suid, "There is a time for all things." If so, there is time to be right, to do right, and rightfully enjoy life's numerous blassings. If we fail in these moral duties, and do otherwise, there will certainly be time enough to suffer the penalties. The eventful division of time into the past, the present, and the future, is very expressive and useful. How fortunate for us that there is now, and always will be time enough to do so many good deeds, and add so much to the comfort and enjoyment of those who need it. But without time, we can do nothing, neither can Deity. The moment a stop is made to time, that moment a dead stand-still is made to all existence, and past all revival until time itself shall be revived. Life produces motion, and motion produces change, and one change prepares the way for all changes that follow such change. Motion and change thus put in operation, can never again be put at test.

Oh! shade of a dying God of eighteen hundred years ago, what follies and what heart-revolting crimes have been, and are still, committed in thy namel

The idea that it is God's day, preeminent to oth. ers because it is called Sunday, is without foundation in history; for every day in the week com memorates some goil of ancient mythology.

Sunday, the first day of the week by the old Saxone was called Sunna-day, from the fact that it was formerly dedicated to the Sun.

Monday was formerly called by the Saxons, Monondey or Moon-day, on account of its being sacred to that planet.

Tuesday, or the third day of the week, was called Tiwesdey, or Tuesdey, the god of ancient times, that presided over strife and litigation.

Wednesday, the fourth day of the week, was called in the Saxon, Wodnesdey, or Woden's dey from Woden or Odin a deity of the northern nations of Europe.

Thursday the fifth day of the week, was called in the Danish, Thorsday or Thor's day, being consecrated to Thor, a god of Scandinavian mythology.

Friday the sixth day of the week in the Saxon, was called Frig-day, from the fact that it was consecrated to Frigga, a godess of the North, and was the wife of Thor.

Saturday the seventh day of the week, was called in the Saxon, Seterdey, in the Danish Saturday or Saturn's day. Saturn was considered in ancient mythology as one of the oldest and principal deities.

The word Sabbath does not mean any particular day of the week; it means a Jewish religious instiintion, and by them folsted first on to Saturn's day, and the Christians, they stole Sunday from the Sunworshipers for their use. Hence the Sabbath is as nseless as the fifth wheel of a coach, there is no place or day in the week for it. When we come down to the strict difinition of the term, that is to cease from labor or to rest, then no sensible mind will object to it for a moment. For our part we would sooner have two in a week than to do away with the one we have. But let it be a day of res', 'o cease from labor. Let it be a day of recreation for those that are confined in our large cities during the week that they may get ont into the country and get a few breaths of fresh air, at least.

Old Theologians don't like that; they would if they could, put a stop to the running of steam and horse cars on Sunday, for they preach such dull, prosy, musty old stuff scaked up in the blood of a dead God. Very few at the present day wish to go and hear it if they can get anywhere else.

Coming to California.

We learn by private correspondence, and through the Spiritual papers, that there are several speakers that are intending to come to California next Antumn. We would certainly welcome all that wish to come and join us in the great work of evangelizing this Coast with the doctrines of Spiritualism; but let me whisper a word of caution in your cars. Do not come expecting to have an easy time and reap golden harvests,-if you do, you will be disap. pointed.

Again ; lot none but the most energetic and successful workers come, if they wish for success at all A majority of the speakers in the Atlantic States. know aught of the hardships of a speaker's life here In the Pacific Slope. When a speaker goes to his appointment in the East, it is a pleasant railroad ride of a few hours at most, and on his or her | joyments are numerous and precious. The love

stances and conditions of human existence. 1st. The earth. The planet Earth was not created wholly and solely for the exclusive benefit and occupancy of man on its surface, but has its relative value, power and influence of gravitation, attraction and repulsion, with other considerations, in the planetary system. Aside from all that, it would seem to have been made for the abode of man, the theatre of his actions, and his enjoyment of life's numerous blessings, and an endurance of its sufferings, and of his dissolution.

On this theatre of land and water, are enacted all the scenes of earth life, disease and death. whether comic or tragic ;- of quiet or commo. tion, of domestic enjoyments and sorrows, of friendships and enmities, of love and hatred, of peace and war, of hope and fear, of reverence and devotion, of ignorance and knowledge, and of all other conditions of contrast of body and mind, and of their various wants.

Nothing short of Almighty power could so temper, regulate and control all these loving and hating, conc r lant and discordant elements and conditions, as to preserve man from total destruction by his fellow man and continue him in a state of social and progressive improvement.

The physical, anatomical and intellectual structure of man, fitting him for his destined condition on earth, altho' attended with much suffering here, is a demonstration of infinite wisdom and power, it being a probitionary, preparatory state for another sphere of spiritual existence.

2nd. The atmosphere. "The breath of life" of man is at all times dependent on the atmosphere for his continual existence.

It is also alike necessary to almost all animal existence, excepting some whose element of life is in the water, some of which are amphibious reptiles and insects. It is essential to the life, growth and maturity of vegetation. In its different degrees, as rightly tempered by heat, it is essential to the health of man if pure, if impure, noxious, according to the quality and degree of impurity.

All the labor of man depends in a great measure upon the right temperature of the air, suitable and practical for the kind of work to be done and the safety of his health in doing it. It is the medium of light, heat and sound, and in some form or quality fills all space, and thus relieves "nature" of the abhorrence of a vacmum.

NO. 1. LIFE.

Human life is that state and condition of vitality in which the body and soulare united. In that state and condition, in health or disease, all 'human acts in this world, in this life, are done and finished. It is of great consequence that they be rightly and wisely done. Human beings are imperfect in knowledge, wisdom and power and so will often act indiscreetly, wrongfully, and must suffer the penalties of all such acts. Even in that condition, life's blessings and en-

The expression of first, shows there must-be a second, and so on, secondary to a final end of causes.

Let us look in a brief way, at some of the productions and advantages of this land and water theatre, and inquire what must have been the principal object and purpose of its creation. The very first step on its surface is a foundation upon which to stand and act, and perform, enjoy and undergo all the various and complicated scenes of earth-life, and ready for action of some sort. P

Its productions are firstly, such as are spontaneous, and next, such as are produced by cul tivation. They are too numerous and various to attempt any mention of them. We may notice some of the quilities and values and peculiarities of a few of them with the necessity for their use. First, the covering of the earth's surface with an endless variety of forest trees, growing perpendicularly,-their trunk and branches symmetrically formed, and in the best possible form. For use, they are in the best position, shape and size. Firs, for a building to live in, then for fuel, and all kinds of lumber, and when crops are to be raised, then for fence. A great portion of household furniture is made of wood, and most agricultural instruments, as well as manufacturing machinery, ship building, musical instruments, and scientific apparatus, forts of defense in war, and for protection in storms and winds. Upon the exhaustion of wood for fuel, coal is provided. For medicinal purposes, the roots and bark of great remedial power, as well as gums and resins, are provided, as is, also, the important uses of the india rubber.

We next come to the building of school-houses, colleges, churches, universities, storehouses, elevators, bridges, wharves, piers, abutments, piles, conservatories, theatres, juils, and public and private superb residences, as well as necessary hovels, wells, cisterns, acqueducts, ladders and all kinds of wheel and other carriages, down to velocipedes. A consideration of some note is the superabundance of the necessary material for all these purposes.

We now come to the almost endless variety of fruit bearing trees,-the beautiful and rich apple, pear, quince, peach, plum, apricot, nectarine, cherry, olive, date lemon, orange, the persimmon, lime and pomegranate; the endless variety and abundance of small fruits, the currant, gooseberry, blackberry, raspberry, whortleberry, barberry, bush and vine cranberry, strawberry, grape, wintergreen berry, partridgeberry, juniper berry, witch hopple berry, spikenard berry, elderberry,-and many others.

What that state and condition will be, we must learn here as well as we can, by inferences and conclusions, from what already exists within our knowledge and experience.

Fire and water, acting separately, as well as jointly, put the whole world of machinery in motion, and manufacture, probably, more in one year than the whole world of mankind could do of the same kinds without machinery, in ten or even twenty thousand years.

The atmosphere is absolutely necessary to put and continue these two agents in action, the three thus acting necessarily and harmoniously together.

The action of these elements or agents are absolutely essential to the existence and welfare of man in his condition on the earth. Leaving man out of the question, where would be the necessity or use for these agents.

The beautiful provision for the good of man shows conclusively enough that it was, and is, provided for the necessary use and support of man. Among the animal and vegetable departments, there are in each, many that are not for food, but may be for his use in other ways, some animals for work in various ways and other uses, and many that are his deadly ene mies, and enemies of each other, and others medicinal. Some are in our way, fatally dangerous, others extremely annoying, as flies and mosquitoes by day, and fleas and bedbugs by night.

As a kind of finale to our notices of the innumerable uses of the forest tree, we observe that in some form it is so manufactured as to be present and in use with us through all of life to the grave, and waits upon us there, with the bier, the coffin and the hearse.

The reader must be in some fault of neglect unless he can add greatly to these details and descriptions, and add, also, some profitable reflections on the cause and preparation of them, Thus at considerable length in detail, we have looked over the necessary and bountiful supply of food for the support of man on the carth, the supply for clothing, and the supply for shelter, rest and protection.

We have also stated that these provisions could not rationally have been made for any other purpose. It remains, therefore, to now mention other substances and conditions of human existence. SPACE.

The earth, as before noticed, is the grand theatre of human action. It must of course have The variety of nuts,-the almond, acorn, beach, | the requisite room and space for all kinds of | nesota.

The start

Motion and change must of necessity be perpetual, absolutely endless.

There must, necessarily, be limits and regulations in such motion and change, depending on the power that put them in operation. On that power we are dependent for our life and its continuance, as well as for the continuance and origin of all things else.

May it not now be said, as the fashion is, that, " providentially," our origin, our destiny here, as well as hereafter, has during our inquiry and examination been disclosed with sufficient certainty to relieve and quiet all our various fears and forebodings on these subjects?

What a yast accumulation of evidence already seen, and more in great abundance at command, showing the provision made for the life, support and enjoyment of man during his earthly life

When so much has been done for man on earth, what rational fear can be entertained that an endless continuance of the same kind care will not always exist? The design of Provi dence 18 80 clear and decisive that no other object or purpose can be discovered.

Instead of quarreling with ourselves, how powerful are the inducements to live peaceably and kindly, and richly enjoy the blessing of life, so abundantly prepared for us.

Six thousand homestead settlements have been made in the St. Cloud land district, MinJULY 3, 1869.

Philadelphia Department

- ----ann BY TCHILD, M. D.

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

Poem Delivered By N. F. White, on Sunday Afternoon, Feb. 7th, 1869, at Concert Hall at the Close of a Lecture on Infidelity.

Shall thought be stilled and the blinded Past Its darkest shadows o'er our pathway cast? Shall error rule and custom's mandate bend To slavish silence, man's progressive mind ! Shall that alone be sacred which has age ? That worthless on the present living page ? Shall canonized absurdity endure, Because enthroned in sacred place secure?

No! God forbid! Now, to the present is the holiest time.

Those thoughts most sacred, the divinest which the highest climb.

What though the present from its judgment seat, Should the stern judgments of the past repeat, What though enthroned authority condemns, And spurns as vile, truth's brightest, noblest gems,-

So has she ever done,-but truth survives, And in despite of judge and tortur ng gyves, Despite of insult and of slander's slime, Erect above the monuments of time, Her banner waves pare and unspotted, every fold

complete. While those enthrened authorities are trampled 'neath her feet.

Then taking courage from the historic old, Conscious of right, let fainting hearts be bold, Let struggling souls, the glorious truths proclaim.

Till like a fierce consuming tongue of flame, It sweeps old error from the cumbered earth. So shall new thoughts be quickened into birth, And where the sunless past has gloomed the way,

Where ignorance-shadows dark and heavy lav. Rich, rare gleams shall sprout in brightness till the world awakes

From its long trance-dream of fear, and off its fetters shakes.

The Recognition of Spirits Hereafter.

One of the greatest failures of certain modern teachers of theology, is that there is no evidence of -a recognition of our friends in the after-life. We recollect hearing a very eminent minister say that this was one of those mysteries that we had no right to inquire about. Another equally distinguished preacher declared "That this was a specufation unworthy the study of intelligent minds." It is not uncommon to hear ministers declare that " they expect to be occupied thousands of years in the life to come, contemplating the glory of God, and the mojesty of Christ, and therefore will have no time to inquire after those who have been their friends,-their loved ones, here." This is very nat. ural in a system of ethics that, consigns nine tenths of mankind to perdition. But we have no sympathe with such stupidity; nor have we any hesitation in declaring that if there be to recognition heresfter, then there is no immortality. If we are to go into a new world and lose all our fumiliar surroundings, and, above all, all our dearly loved friends, it is a farce to talk about continued existence, identity or immortality. Our lives here are made up of experiences in the world around us. especially of our association and intercourse with our fellow men, cach of whom as we meet them give us something, and some of whom by their beautiful relations to our interior soul-nature, are essential to its unfoldment. Take all these away and you make the funcied heaven worse than the gloomiest cell of earth's dungeons, for here, al, though we may be shut out from human intercourse, which is a fearful thought, we have some little sympathy with the cold walls, the very granite of which they are built, was our companion in early days. and we may recall with pleasure the hours in which we played upon its rugged surface.

Moral Laws.

The moral laws of the universe lie in layers or strata, like the geological strata of the earth. The moral condition of humanity with their convulsions and earthquakes, have upheaved and changed these strate, so that it requires even a greater amount of study and research to discover the true lines and relations of the moral laws, than it does that of the geological strata of the earth, which for thousands of years has required the most elab. orate study to evolve from confusion into order. So we believe it will be a study of ages to develop the true relations of the moral code.

Many persons have held strange opinions in regard to breaking the moral laws. This has never been done and never can be done. While man remains in proper relations to the moral laws on the plane which he occupies, he will progress properly and rapidly, and be happy, but whenever ho comes in contact with a law below the plane which he occupies, he must and will suffer, and may imagine that he has broken a law. For instance, the time was when the elements which compose our bodies were benefitted by the action of fire or concentrated heat: but we all know that this is not the case at the present time, and if we bring them in contact with this, which is a lower law, they will be burned, and disintegrated. It is only when we adjust our relations to the conditions and laws around us and on the plane which we occupy that we realize heaven. This will be the only heaven we shall ever realize, and can be found in any condition of life, here or hereafter, whenever we escape from the hells of ignorance and error, and learn enough to know this simple truth.

When the moral laws lie in their proper order as the strata of the earth lie when undisturbed by volcanic cruptions and earthquakes, and man maintains his integrity,-uprightness, he will con. tinne to rise directly up through strata after strata of these laws, and will not be compelled to suffer as he now does from coming in contact with laws which are below the plane that he should occupy. It may be asked whether the conditions of the earth which were necessary for the production of soil, plants, animals and man, that is the breaking up of the earth's crust, are not also necessary in the moral world and that the evils, suffering and discord that exist here, should be, in order that man may progress more rapidly, and this is the philosophical view of the Spiritualist, that evil and undevelopment are necessary conditions in the progress of mankind, and may be found hereafter to have been among the most practical and profitable lessons of our experiences.

Even now, we may see that suffering furnishes the very best lessons that we can have, to bring us out of inharmonious conditions into the true relations of lite.

Thus the sufferings of the inebriate,-of the victim of tobacco, and of all other forms of intemperance, are the means by which they are not only brought out of these lower conditions, but enabled to preach the most practical lessons to others.

We must not infer from the fact, that these practical experiences enable men and women to preach more earnestly and effectively, that all should therefore be drunkards,-be slaves to the use of tobacco or to any other bad habit.

True progress is not through the zigzag lines of these ends which have produced, and are producing so much suffering, not only to their victime, but upon many others who are made to suffer by their

-Peace alone hath her victories," far more sublime than any that war can claim.

Life is a grand struggle, and the soul that mar shalls its own hosts and keeps its outposts web guarded, knows something of these victories. Well did an inspired writer say, " He that keepeth his own soul is greater than he thet taketh a city." Here indeed are the victories which the war heroes of all time have gained. How we delight to turn to the example of good old Socrates, whose victory, through principle, over death, is no less sub. lime than that of the gentle Nazarene, who has left us a grand legacy of the triumph of the human soul in his ever memorable declaration, "Father forgive them for they know not what they do." This was a sublime-wictory. All through our lives we are either being overcome or having victories. and as it hath been said, "Each soul knoweth its own bitterness,"-so each soul knoweth its own victories, and rejoices in them.

Our grandest victories have been in rising above surrounding circumstances and overcoming tempt. ation and with a calm unfaltering trust moving onward peacefully and quietly through the shades. and even the darkness of life's journey. As we go on conquering and to conquer, we shall realize that the soul must have immortal victories, and every successful victory of the soul on earth is a step forward in the march of placing us upon a higher plane, the result of which is to remove us from the discordant influences which are at times around us. The soul that is thus victorious within itself, does not feel hurt though the foul tongue of slander may point its venom at it.

With pity and sympathy it turns away, and would bless those who in trying to injure it are really injuring themselves. It was this kind of victory that Jesus referred to when he advised his followers, to bless those that cursed them, and do good to those that would injure them. We are beglaning to realize and appreciate these real soulvictories, and not only to respect and admire them who in pastages have gained them, but what is far more important and practical, to learn that our own real greatness comes to the from the soulvictories of our own.

Death may be compared to a mirror, in which we see the life of the departed, and us we gaze back over the events, how natural it seems that the shadows should cover the weaknesses and folbles that are the common 1st of mortals, and that the good and true and noble deeds hould stand forth prominently. This is as it should be, for error is transient, and must pass away, while truth and goodness are eternal and can never dis.

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Theodore Parker in speaking of Gen. Taylor, remarked that " It is said he was a religious man. Sometimes that means that a time loves God and loves men; sometimes that he is superstituous, forward, hypocritical, that he does not love man and is afraid of God and the devil."

For The Religio-Phytosophical Journal. The Answer.

BY LAROY SUNDERLAND.

"Now we would like to ask Mr. Sunderland how an object of the medium's own creation. can detail some event of which he (the medium) knew nothing, and in relation to which, no one present was thinking, and yet invariably proves. " RELIGIO PULLOSOPHUAL, JOURNAL, MAY 29th, 1869.

periments of those most liable to been ue "imprest," and "converted," and on doing so, a zealous "revivalist" pounces upon me, and says, " Laroy Sunderland belongs to an unfortunate class. He avoids the truth in his investgations. He starts out with a determination of explaining all the revival phenomena without recognizing the Holy Ghost, by which they are produced?" Hence, the injustic : you do me, when you say that I had affirmed that the Mystie Rap "had nothing to do" with the mediamistic phenomena, when I have always and everywhere asserted that the Mystic Rup may be considered as the suggestive, or remote cause of them all. The immediate cause of all hum in phenomena is in the human mind, while the remote or suggestive cause may be any one of ten or ten thousand ideas of things true or false. And here it may be in place to notice your misappreheusion of the allusion 1 made to the case of Doctor Winship, in Boston, who now is able to lift two thousand nine hun fred pounds, and he thinks he may yet lift three thousand. The force by which this is done is not outside of Doctor Winship, it is his own will, exerted in his own body, the only place where the volition of any man can be exerted. And the point I made was based on the fact, that while the will of Doctor Winship was thus powerful in himself, it was powerless without physical contact outside of himself. As if the mesmeric, or the mediumistic theory of the *will* were true. Doctor Winship should be able to "control," and entrance a whole nation at once. But as I have elsewhere shown, that the trance is never produced by the *will* of another, as the immediate cause. The will of another may be the remote or suggestive cause, while the trance is induced by the emotional element in the mediums own temperament.

Quincy, Mass., June 1st, 1869.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEE.

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

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Mrs. C. A. falinalge, Inspirational Speaker, Westville, Indhina,

stra Charlotte F. Tabur, trauce spinitor, New Bedford Mass., P. O. box 392. Hudson Luttle, Berlin Heights, G. Benjamin Todd, Grass Valley, Cal.

Take us to an entirely new world and we shall not be ourselves any more, but somebody else, and more than that, somebod y else that we do not care anything about. When all the experiences of the journey of life are gone, we shall have little incitnation to commence the labors of life again, and even if we do, we may be troubled with the feel. ings that all we do; may be lost again.

No! friends, the highest, the holiest, and purest feelings of our natures, all demand the recognition of our loved ones in this life, hereafter, which is but a continuation of this, and not a new life in any sense. The facts and phenomena of Spiritualism are like a will of adamant against all doubts upon this point. The Alpha and Omega of the teachings are proofs of the identity of the loved ones, "Not lost but gime before," and the very basis of this must be recognition.

We consider this question absolutely demonstrat. ed. Talk about there being no recognition in heaven! Recognition is heaven! We have said appreciation is heaven ; so is recognition. The absurd dozma of certain theological schools about lost souls, is put to shame by the merest tyro in physics, who knows that not a single atom of matter in the universe can be lost. The moment you ad mit the possibility of losing a single atom of matter, you have sprung a leak in the great ship of the universe that will inevitably sink the whole into oblivion's dark night and leave God upon a barren mass of empty nothingness, without a veslige of creation upon which to rest the sole of his loot, or in which to manifest the infinite power of his mighty will.

Pennsylvania State Society.

We have held our Third Annual meeting. It was not large, but there was harmony and earnestness of purpose in these who came togetherthat prom-15es well for the coming year. There were several new speakers who acquitted themselves well and gave good promise for the future.

Mrs. Stearns one of our Missionaries gave us some good advice from the spirits. She has gone Into the Western part of the State for the Summer. A full report will be sent to the JOURNAL by our worthy Secretary.

The cause in this section of the State never was In a better condition. Opposition on the part of some has awakened a deep interest. We spoke in the Carversville Free Church on the 16th, to a large and altentive audience. The opposition of the clergy in this county is doing the cause good.

Memory is a patient camel, bearing huge burdens over life's sandy deserts.

Intuition is a bird of paradise, drinking in the aroms of celestial flowers .- Harris.

An upright life, as we have said, enables man to avoid the conflict with these lower laws after passing beyond them. True, in the upheaved state of the moral strata, it is impossible for a man to move upward without suffering from disturbed cond itien around liim.

But the time will come in the progress of the race, when these inharmonious conditions will not exist, and the moral laws by virtue of their inherent qualities will assume their proper relations to each other, and then the course of humanity will be straight forward, without these numerous conditions of sufferings which now mark and mar its career.

Ignorance, which is the only devil there is, and undevelopment, which is the only hell, will be the exception, and not the rule, as they now are Such results are desirable, not only from the individuals who are suff ring from their own acts, but even more so, for the sakes of those innocent ones. who, by their association with the ignorant and undeveloped portion of humanity, while they possess finely developed and sensitive organizations, are the greatest sufferers, apparently without even the fault of being wrong doers themselves.

We say apparently, because we believe justice will be vindicated, when we can understand all the compensations that belong to the various couditions of life.

Innocent children suffer much on account of the ignorance and imperfections of their parents, and this is the only way by which parents can be brought to see the responsibilities of the positions they occupy. Sensitive persons suffer very much from their inharmonious surroundings, and this is the only means by which mankind can be brought to see the effects of these condi tions, and be induced to remove them. Let us therfore, study our relations to the divine laws, in the physical, mental and spiritual universe, and we shall soon find a beter state of things in the world. Mankind are growing every day more thoughtful upon all these questions, and the Spirit World is throwing a flood of light over many of the dark problems which have heretofore puzzled humanity.

Let us join hands with each other and with our spirit friends, and help onward the good work. Every step in the right direction lifts the entire family of man into higher conditions and holier relations to ourselves, the Spirit World and our common Father,-God.

Victory.

"Every battle of the warrior is with confused noise and garments rolled in blood." Never did we realize this until in July, 1863, we stood upon the grim and gory battle field of Gettysburg in this State. The dead bodies of horses and of men lying all aroung us, swollen and disgusting, filling the air with disease and death; thousands of men in the Field Hospitals, mostly lying upon the bare ground without shelter above, save the blue canopy, or protection beneath them ; the moans of the sick and the dying falling upon our cars.

Again, the Spriog of 1864, professional duty called us to Fredricksburg, to witness again the sad pictures of the war, and here the most terribly revolt. ing scenes of all were those in the Wilderness. where, after the "victory," came the terrible fire, which for miles swept through the woods, burning the trees and partially consuming the bodies of men, horses and mules, many of whom being wounded, had yielded up their lives to the devouring fame. As we gazed upon these terrible scenes, a volce seemed to say, "There are no victories here, I of a common "revival," by describing the tem-

Here is my unswer. You have failed in your statement of my position, entirely. Thus you have affirmed, that I had endeavoged to prove "that all sensitives, are the afflicted ones of a Mental Epidemic," and, that the Mystic Rap had "nothing to do" with the phenomena, which make up the movement in mediumisn; and you represent me is describing, "that all the phenomena," of which the Mystic Rap is the representative type the merely the results of the automatic action of the brain, and nothing else."

This statement of yours, happens to lack the element of truthininess, and the column of words you have added upon this false assumption. I do not propose to not come this connection, albeit I should, perhaps and I do hereby, and herein, protest against the injustice you have done me, in representing me as having maintained that "all sensitives are crazy," and fit subjects for the mud house.

The drift of my article in the Chicagoian, which you have so much misconstraed, was to give the rationale of mental phenomena, the Physiology, and Pathology of mental contagion, a scope and design, which evidently enough. the Editor of the JOURNAL, has failed in comprehending. Hence, there was nothing in that article to justify the question which you have put to me, as I have never during the past forty years, ignored or doubted the fact of Clairvoyance, as all my writings during this period are abundantly sufficient to show. Clairvoyance I know to be a function of the human mind, and when manifested by a medium, I recognize it as a mental manifestation, and so I recognize it as clairvoyance when manifested by the Mystic Rap. It is clairvoyance, nothing more nor less however manifested-certainly the personal identity of the dead, is not very often demonstrated by any clairvoyance ever munifested through human mediums. How can personal identity be demonstrated by clai:voyance? Here, then, is my position :

1st. I use the term Mystic Rap, as representative type of all phenomena, evincing mentality, when produced by forms of force, respecting the rationale of which mankind are wholly in the dark. Its appeals are made first and last to the organs of wonder, and its chief characteristics. are in its, sporadicity, irregularity, and oddness ; while it is capricious, enigmatical, and not under human control. It is energlicable, and therefore mysticul.

2nd. By Mediumism, I mean, all is human in the movement of which this term signifies the basic foundation. It includes all and singular that human beings do in the capacity of mediums.

3rd. Mental Epidemies. The mind has its diseases similarly as the body has, hence, it is affected by contagion ; and when masses of people become similarly "imprest" with an idea, it gives rise to the use of this term, Mental Enidemic. A sectarian revival, so called, is a Mental Epidemic. Now, suppose I were to undertake to give the rationale, the psychology

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The Pen is mightier than the Sword,"

EGECEB INTO THE WORLD-FORCED OUT OF IT.

"To be, or not to be," is not the question ; There is no choice of life. Aye, mark it well 1 For death is but another name for change. The weary shuffle off their mortal c it, And think to slumber in an eternal night. But lo I the man, though dead, is living still ; Unclothed, it clothed upon, and his mortality In swallowed up of his."

That was the language of the immortal Shakespeare given through the mediumship of the highly gifted medium, L'zzie Doten. No etatement was ever made that had upon it a deeper impress of truth; no truth was ever enunciated to the world that so clearly owes its origin to one of the immortal dead. "There is no choice of life," is a fact which no one would have the audacity to deny. " No choice of life " comes in thundering accents from the Spirit World, and entering within the portals of our mind, it there finds lodgement, recognized as one of the grandest truths ever uttered by man. But what of that,-" no choice of life." Can a lesson sparkling with rare gems of knowledge, be learned therefrom? Are mortals made any better by the enunciation of this grand truth, coming forth in trembling accents from the lips of Lizz'e Doten, impressed upon her mind by the immortal Shakespeare? Above us is one vast cloud, from which are daily dropping grand truths, which bear upon them the impress of angelic touch, and which cause the soul chords of humanity to vibrate in harmony with those of the Spirit World. "Watchman, what of the night?" was a no more pertinent inquiry than this, "What good is accomplished, supposing there is no choice of life?" No choice of life to mortals! They are forced into the world, and forced out of it, and the question might be well asked, where is the dividing line between active force in our destiny, and no force at ali? This is certainly an important question, and is one that should be well considered. It is always our aim in the discussion of any subject, to assume certain acknowledged facts as a platform on which we can stand, and therefrom direct our observation for other truths, the same as the astronomer from his lofty observatory gazes around him to detect some new movement or feature among the starry orbs that glisten so beautifully throughout the infinity of space. Thus we assumed in a previous article what is acknowledged by the orthodox churches as true that God is all powerful, coming to this conclusion :

that force which takes us out is set in operation, for only between the action of these two forces can man be said to be fully free, acting independent of other forces and fully carrying out the principle of independent sovereignty. The forces which bring a man into the world never cease their action, for if they did, men at that moment would cease to exist both in spirit and body. That power which creates is required also to sustain. That admitted, our way is clear, the clouds that obscured our vision pass away like a pleasant dream, the nature of man is unfolded and understood, and we feel that we have added another plank to gur platform, and as each additional one extends the area of our observation, we feel that our labors are to be greatly benefited by our first voyage of discovery in to the somewhat hidden recesses of nature. Feeling now that our way is clear and that nothing can impede our progress, we proceed onward, ever careful to remove the errors that

ebstruct our pathway. 1st. Man is forced into the world. 2nd. The same power that creates, is required

to sustain. 3rd. Then, if we have no control over the

forces that create, have we any over that which sustains ?

These conclusions must be correct, for we can control no force,—we can only act in obedience to force. We do not control electricity, we only act in obedience to its innate nature, and in so doing, it controls itself. If we can control a force of nature, at that moment we rise superior to it, and overturn the well established principle that water cannot rise above its source.

It may be said, then, that man is a machine, an automaton, subject to the forces of which he is composed, and that his greatest happiness is achieved by acting in perfect obedience to those forces. Man is free to act thus far and no farther. He can control electricity, as we have remarked, by acting in obedience to the laws of the same. He can control himself only by acting in obedience to those forces of which he is composed. How so? In nature everywhere, we invariably find that man controls no elements therein, unless he scrupulously acts m obedience to the laws which govern them. It is impossible, all will admit, to control steam, only by acting exactly in accordance with its own innate laws, and then it controls itself, and acts as it were, in one sense entirely independent of man. Suppose in experimenting with steam, the boiler is burst,-and immense damage is done. We desire to know if the accident was not caused in accordance with the law of steam. what law did cause it? If you can make steam act, contrary to its own inherent powers, you can perform an impossibility; but that is idle talk, for it is a recognized fact that none of nature's forces can be controlled only by acting in obedience to their innate laws. Then, supposing these forces, or the constituent parts thereof, should be transferred to the organic structure of man, can he then control them only by acting in obedience to them? We answer most uneTHE INDIANA CONVENTION.

The Convention of Spiritualists held at Indianapolis, proved a grand success. The proceedings were highly interesting, and demonstrate conclusively the good results that flow from these conferences.

Prof. J. M. Barnes, of Newcastle, made an application for a license to represent the spiritual philosophy of the public, so he could stand on an equal footing, in point of legal privileges, with the elergy of orthodox churches.

Mrs. Dr. Clark, of Autica, addressed the convention. She regarded the old orthodox religion as darkness compared to the light of Spiritualism, which must, sooner or 'ater, pass away before the advanced ideas of the new philosophy. The secretary announced that some of the best mediums in the world were present, and

there would be some rousing demonstrations for the benefit of the public before the session closed. A conference was announced, and those who were moved by the spirits stated what they knew about spiritual matters.

Mr. G. S. Pratt, of Cincinnati, said they must eschew politics, as Spiritualism must not be mixed up with such matters. He had been a Spiritualist for 20 years, and had seen its powerful workings.

Mr J. H. Hudson, of Terre Haute, thought there was no word more absurd than "religion." He wanted the Spiritualists to buckle on their armor, and commence the great reformation.

Mr. Treyse, of Brooklyn, said he was once a Methodist, and opposed Spiritualism, but had his eyes opened. He was entirely convinced that spirits often convened with us. Spiritualism proved the immortality of the soul. He had seen the spiritual photographs, and there was no humbug about them.

Judge McDonald said spiritual photographs bad been taken in Jeffersonville,—and Mr Ephraim Keigwin corroborated the statement. They had both seen them. They had also been taken in other parts of the state.

Dr. T. A. Bland had a portrait of his mother taken under the influence of the Jeffersonville meduum, and it is an excellent likeness,

Dr. Clark stated they had spirit photography working finely at Laporte.

Mr. Keigwin, of Jeffersonville, gave an account of the wonderful operations of the spirits in that locality. His wife became a medium, and the demonstrations in his own family were wonderful. They could move with spirits, talk to them, hear answers, shake hands with them, and they traveled about the house night and day, playing all kinds of pranks.

The account of the seance that was also held at Indianapolis, may be found in another column of the paper. It will be read with deep interest. The denizens of the Spirit World are not idle at the present time, but are giving daily evidence of their power to communicate with mortals, The statement of Jacob Young, the victim of the Cold Spring tragedy, with reference to the person who murdered him, sent a thrill through those present at the seance, and demonstrated conclusively the good effects that will accrue to humanity by opening avenues of return to those who have been foully dealt with, that the guilt or innocence of those who have injured them may be established. This is not the only instance that spirits, have returned and pointed out their muderer. Several who have went to E. V. Manstield on matters of business, or to get a communication with reference to some subject, have been confronted by those they murdered, and all the circumstances of the case pointed out, and who, with eyes wet with tears, have implored Mr. Mansfield to never reveal the occurrence. Establish the fact that spirits can return and confront the perpetrators of dark deeds, and murders will become far less frequent than at the present day.

Rev. D. J. C. Smith next addressed the meeting. He spoke of the encroachments of the Roman Church in this country, and the alarming increase of rationalism, or materialism. To check these, the whole power of the combined Christian churches would be required.

Several other speakers addressed the meeting. The action of the British Government in regard to the Church of England, and the atiempts to free the Church of Spain, were highly commended. The great question of the day was, Is, or is not, the Church capable of standing alone by itself without the aid of any other outside influences? The union of all the Christian denominations in the world, and a united ministry, was strongly advocated as the only hope against the success of Romanism, rationalism and infidelity. All through the west, if one were traveling, he would see in every village a half dozen little churches erected by the different denominations. No one of them was half supported, and if the church-going population were gathered in one respectable church they would hardly fill it.

This ought not so to be. They should all be merged into one.

Dr. Anderson was the strongest advocate of a united church and ministry. He would be willing to accept the code of any one sect, Baptist, Presbyterian, Methodist, or Episcopalian. He would willingly be immersed if they should decide to unite in the Baptist Church.

If the sentiments expressed in the foregoing remarks, does not evince a state of mental desperation, we fail to gather the purport of the Rev. gentlemen's language. It as clearly foreshadows the culmination of the great religious crisis, as that straws indicate the direction of atmospheric currents.

Rationalists have long expected this, and will be ready to meet it with the two edged sword of truth to enter the arena of mental combat. As the hour of a final contest nears, we may reasonably expect that the interest will widen and deepen. We have no fears for the final result. Truth can only be dimmed to shine with brighter effulgence.

LETTER FROM J. M. MATTHEWS,-LECTURES IN PAMPHLET FORM FOR FREE DISTRIBUTION.

BROTHER S. S. JONES:—I would like to offer a suggestion,—not advice, mind you. Would it not greatly assist in spreading the beauties of our system, to print Thomas Gales Forster's lectures in Philadelphia, on "What good has Spiritualism done," in pamphlet form, for gratuitous distribution by locaurers, brothers and sisters, who will distribute them. I will take \$2 dollars' worth paying costs of printing, and will distribute them free to those who have a disposition to learn. I make this suggestion because I have been asked a hurdred times that same question, "What good have you done?" This effort of brother Forster's answers all. What think you? J. M. MATTHEWS.

Heyworth, M'Lean Co., Ill., June 10, 1869.

REPLY:-In our opinion, it would be a movement in the right direction, and do more to enlighten the minds of the people than any other measuré that has yet been suggested.-We shall be most happy to second any effort of the kind by publishing at the lowest figures it can possibly be done for. Let us hear from others upon the subject.

ALICE VALE: A story for the times. By Lois Waisbroker. Wm. White & Co. publishers, Boston.

An excellent story, well worthy of perusal.-

For sale at this office. Prise \$1.25; postage 16 cents.

THE ATLANTIC MONTHLY.

The July number of the above named popular Magazine, has come to hand, laden with its usual store of valuable articles from the pens of its able editors and correspondents. Its table of contenus consists of the Drummer Ghost; Birch Brewsing, a statue; The Foe in the Household; Thomas Cooper, a eulogy; Gabrielle de Bergerac; Three years as a Negro Minstrel; The Restored Picture; Marrying a Pickpocket; The Greek Goddesses; Our Inebriates harbored and helped, French and English Art Writers; Review's and literary notices; Gobright's recollections of men and things at Washington; Hale's Ingham papers.

THE AMERICAN LAW REGISTER.

The June number of the above named ably conducted Journal is upon our table. It contains reports of several important cases, one of which is in regard to liabilities of life insurance where a party comes to his death through carelessness, the court deciding against the Insurance Company.

THE LITTLE SOWER.

The June number of the above named weekly paper for children, is before us. "The Little Sower" is neatly embellished, and contains many interesting tales designed to interest children. Indianapolis, Ind, W. W. DOWLING, Editor.

OLIVER OPTIC'S MAGAZINE.

"Our Boys and Girls" for June has come to hand as usual, filled with valuable articles for children.

AFTER-DEATH OR DISEMBODIED MAN.

"After-death or Disembodied Man," by Dr. P. B. Randolph. This wonderful book should be in the hands of every Spiritualist. It gives an intensely interesting account of the Location, Topograph and Scenery of the Supernal Universe; its Inhabitants, their Customs, Habits, Modes of Education; Sex after death; Marriage in the world of Souls. Send for it. Price \$1,00; postage six cents. For stale at this office.

Zersonal and Bocal.

Miss Susie Johnson lectured on Sanday, the 20th ult., at Music Hall, to a large and appreciative audience. She has a host of admiring friends in this

J. M. Barns has entered the lecturing field again. He is represented as an efficient worker. His address is New Castle, Indiana.

Thomas Gales Forster's lectures in Philadelphia, on "What good has Spiritualism done?" were read with deep interest by our many readers.

During July, Mr. Doty will make arrangements to lecture anywhere within fifty miles of New Orleans.

1st. If God is all powerful, the power of man must be the power of God.

2nd. If the power of man is separate and distinct from God, he cannot be all-powerful.

3rd. If the power of man is the power of God, then man is a part of God.

Thus we find it always better to assume an acknowledged truth as a stand point on which to stand to extend our observation, and reason therefrom. This course is better from the simple fact that the reason derived therefrom is more conclusive, and is brought home to the consideration of the people with more effect and potency. In this article we have assumed that man is forced into the world and forced out of it, and from these two stand points, our mind, howing meekly to the peerless influence of our spirit guider, whose presence we feel and whose superior wisdom we acknowledge, we start off on a voyage of discovery, searching for truth in the infinite realms of space, rejecting everything that does not accord with the platform on which we stand to extend our observation. With a compass in the mid-occan, the marmer defies storms and billows, and moves on his course with unfeigned confidence, knowing that he will in due time reach the destined port. With two acknowledged truths, we feel the same confidence of the mariner as we float off on a voyage of discovery in the peerless realms of space. feeling that truth, like the compass, never misleads. Forced into the world,-" the cradle."forced out of it,-"the coffin." Again the inspired utterances of Lazzie Doten come rumbling in our mind like the sweet chimes of the morning bell:

The cradie or collin, the robe or the shrond, Of which shall a mortal most truly be prond, Thecradie or collin, the blanket or pall, O, which brings a blessing of peace unto all, The cradie or collin, both places of rest, Well me, O mortais, which like yo the best?

The question is a pertinent one-" which like ye the best? There should be no choice between two forces over which man has no control, both of which act an equally important part in the life of each individual. The question, however, with us is, as there is no choice of life, no choice of death, and both result from a force over which we have no control, it would be well to ask when this force that brings us into the world ceases its action, and that force which takes us ont of the world commences its action. There must be a dividing line somewhere, or else the free agency of man is, to some extent at least. destroyed. Free agency does not commence at birth or during early childhood, for then we are helpless; it does not exist in extreme old age. for then we are again helpless, and the enjoy. ment of the fullest free agency could avail nothing. The question naturally arises then for us to determine the exact time that this force that brought us into the world ceases its action, and quivocally, no! Then we might well say, forced into the world, forced through the world, forced out of the world.

Then, again; it might be well asked, is not man a machine? We answer emphatically, no. For he can control all the forces of which he is composed by acting in obedience to the laws which govern them; and in that sense only is he a free agent. Therefore—we may conclude that:

1st. Man is a free agent when acting in obedience to the forces of which he is composed. 2nd. That he is not a free agent when he attempts to act in disobedience to the forces of which he is composed.

3rd. That he can only act in obedience to the forces within, consequently he is in every sense of the word a free agent.

4th. To act in disobedience of law would in dicate that man is superior to the law, when in fact he is only a creature of law. 5th. Man cannot violate a law, for to do so

he must rise superior to the law, which is impossible.

6th. By thrusting your arm in the fire you act in obedience to law; the burning sensation is caused by the action of law, and consequently your act was in every sense in conformity with law, and we defy the whole world to show to the contrary.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of *fifty cents*.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be *fifty cents*. We have sunk several thousand dollars during

the last five months, that we have sent out our papers to trial subscribers at *twenty-five cents* each.— The JOURNAL is now *extensively* and *favorably* known, and it is but justice that our friends should pay at least *two-thirds* of what it costs.

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

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby alding in disseminating widely, the principles of the spiritual philosophy 1

We return our most heart-felt thanks to those who have already done much for us.

TRIAL SUBSCRIBERS.

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

EVANGELICAL ALLIANCE.

There is renewed agitation amongst the d united sects upon the subject of a united Christian Church. Many of the evangelical leaders —ministers, are wise enough to discern the signs of the times, and are not without reasons becoming very_much alarmed, for the welfare of their present systems of religion.

As hostile as the various Christian sects may have been in the past, a common danger seems to impel them to attempt an Evangelical Alliance of all the various sects of christendom .-they have measured their strength single-handed and know their inability to stay the tide of truth that the, to them, satanic influence of Spiritualism has spread, and is constantly spreading throughout the world; and at the same time prefer either of the so called christian sects, to the success of any of the progressive ideas now agitating the public mind. The success of Spiritualism, to them, would be equivalent to the triumph of the devil. It is not to be wondered at therefore, that an effort is being made to unite all the christian sects in a world's conference, to make common cause against a common foe.

The New-York World of a late date, says that the New-York branch of this alliance lately held a preliminary conference in that city for the purpose of instituting an increased activity on the subject in this country. A large number of clergymen were present representing the varions religious denominations comprehended in the alliance.

Rev.-Dr. Wm. Adams first addressed the meeting. He stated that after a conversation between persons representing the branches of the alliance in different countries, it had been decided to hold the next general convention in New York, during the autumn of 1870. It was desirable that the churches all through the country should know beforehand what will be expected of them, as representatives from all parts of the United States would be expected to be present at the conference. Dr. Adams alluded briefly to the past history of the alliance, and the good it had effected.

The Alliance was an association of christians of all countries, and its object was in effect that union which finds all true believers together in the fellowship of Christ. During the thirty five years existence of the alliance, four general conferences had been held; at London in 1851, at Paris in 1855, at Berlin in 1857, at Genoa in 1861, and at Amsterdam In 1867. At each of these conventions, representatives had been present from all parts of the world to give information relative to the state and progress of Christianity.

At present the great work of the alliance in the United States was to enlist all Evangelical Christians in earnest, prayerful-and vigorous efforts to resist the aggressions made upon our religious and civil liberties, our educational and religious institutions by Roman Catholics, and to stay the alarming progress of rationalism and infidelity. The great want of the alliance now is funds.

M. MILLESON

Has just completed the likenesses of two of Dr. Stone's daughters, now in spirit life. Dr. Stone is a resident of Troy, N. Y. He will, no doubt, prize these likenesses highly, for they sparkle with innocence and beauty, and represent to him the "prides of his heart," in loving embrace in spirit-life. As we gazed upon 'hem, our soul chords vibrated with love for Mr. Milleson, who under angelie ministration, is doing so much to open the avenues of communication between the mundane and super-mundane'spheres, and the "tip" of whose crayon pencil, utters a language as potent as that ever spoken by seer or orator, and emits a beauty that glistens within the eye as it speaks of forms and features of loved ones in spirit-life.

DELINQUENTS.

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

DR. J. M. GRANT.

The above named healing medium, late of Sanfrancisco, California, whose arrival in the city was announced in the last number of this paper, has taken rooms and entered upon business. His card will be found in another column of the JOURNAL.

E.S. WHEELER.

E.S. Wheeler is an indefatigable worker, and is a popular and entertaining speaker. He has been lecturing in Washington with great success. He is now ready to make engagements for any part of the country. His permanent address is in care of AMERICAN SPIRITUALIST, Cleveland, Ohio.

FANNIE T. YOUNG.

Fannie T. Young, of Boston, Mass., trance speaker. Address her during June at Dubuque, Iowa, care of W. Chandler. During July, her address will be Marengo, Illinois, care of Miss H. H. Carlton.

Siterary Jotices.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism, By Rev Moses Hull. Wm. White & Co. publishers. Moses Hull is well known throughout the West, and we have no doubt his book will meet with a ready sale. The Spiritualism of the Bible and that of modern times is carefully examined and compared, and the "Question Settled." Those who desire to *post* themselves in order to successfully meet the orthodox opponents of Spiritualism on their own Platform, should consult this work, for they will fird therein all the information they desire. For sale at this office. Price \$1.50; postage

16 cents.

Will C. Elliot writes us an interesting letter from Wisconsin. Would like to hear from him often.

Brother Forester, in his third lecture, as published in the JOURNAL, the name Gatrian was inserted through mistake, for Galvani.

Lois Waisbrooker is lecturing in Maine.

Dr.H. P. Fairfield has been lecturing in Franklin Mass.

Mrs. Sarah A. Byrnes lectured in Central Hall Charleston, Mass., on Sunday last.

Poor AUSIIN KENT :- Our friend, G. W. Walker, thus feelingly alludes to this unfortunate gentleman:

"Poor Austin Kent ! I hope the kind friends will promptly respond to his dire necessity. He is in a sad state. Some of his notes to us are enough to melt the most flinty heart. He deserves a better fate than to be crippled, and not able to work or feed himself."

We unite with Brother Walker in his statement with reference to Austin Kent. His address is Stockholm, N.Y. Will not the triends of humanity occasionally respond to his call for assistance.

Amusements.

MCVICKER'S THEATRE.

The Maffit and Bartholemew, Comic Pantomime Troupe, of Boston, have won laurals for themselves and afforded an immense amount of amusement to their patrons, during the present week. Maffit as a clown is an unsurpassed genius. One can sit and laugh at him all night long.

The performances of the Levantine brothers, Mile. Rosetta on the flying trapeze are excellent; while Coutellier is a king in the art of lofty tumbling, as well as a giant in strength. He displays gymnastic attributes that should give him the crown of supremacy over all his professional fellows. The pantomimes also constitute a very important feature of each night's programme.

We presume that the company will remain another week, if not longer

OPERA HOUSE.

The multifarious attractions of the "Forty Thieves," at Crosby's Opera House, are still attracting a large auditory each evening and at the Matinees, and would doubtless continue to do so through he entire season, did not the management see proper to allow it to keep the boards; but we observe that this is to be the last week. Among the new features of this week, are the 'Clown's Dream," combining twenty new and extremely ludicrous effects; with the wonderful fifty-feet aerial summersault of the unrivaled Rizarellis.

On Monday evening, June 28th, Manager Hess is to be the recipient of a complimentary testimonial.

AIKEN'S DEARBORN THEATRE.

The preceding part of the present week was occupied in the representation of the "The Ticket of Leave-Man's-Wife," at the Dearborn Thester; but it is to be replaced on Friday evening by a new French comedy, entitled a "Cup of Tea," and a new Celtic drama written by a gentleman of this city, on which occasion Mr. Keller takes a benefit. Among other attractions will be a drill between the acts by a company of the Irish rifles, and the appearance of Miss Clara Angela, a promising young amateur of this city.

The great characteristic of this management and

RELIGIO-PHILOSOPHICAL JCURNAL.

JULY 3, 1869

theatre to put everything upon the stage in firstclass style was exhibited in "The Ticket of Leave-Man's Wife," in every scene from the rise to the fall. of the curtain.

WOOD'S MUSEUM.

The boards of this splendid resort for the lovers of amusement, and those who wish to gratify their curiosity in the study of natural history, has been enlivened with the production, this week, of the popular drama of the "Sea of Ice," with a good cast of characters and in a most attractive manner: The scenery is nearly all new, and painted especially for the piece, while the mechanical appointments present several new and ingenious features.

PUBLIC MEETINGS.

Quarterly Meeting.

The Religio-Philosophical (Spiritual) Society of Rockford, Kent Co., will hold its regular Quarterly Meeting in the Grovo where it was held last year, if the weather will permit-if not, in Porter's Hall, Saturday and Sunday, July 3rd and 4th. The Kent Co. Circle will meet at the same time and place.

President

I

All are invited Good speakers will be in attendance. NATUAN FABER,

N. Y., June 9th, 1869.

Basket Plenic.

The Andover and Monroe, Children's Progessive Ly ceuns will join together in a Celebration, and have a Basket Picnic near the Centre of Andover, Ohio, on Monday, July 5th. A. A. Wneeleck will deliver the Oration. We shall have good Music to enliven the occasion. A general invitation is extended to all to come and bring their baskets well filled with eatables.

By order of Arrangements.

HARRIET DAVION. Corresponding Sec'y. Andover, Ohio, June 9th 169.

Sixth National Convention, or the American Association of Spiritualists,

TO THE SPIRITUALISTS OF THE WORLD :

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremin Hail, in the city of Buffalo, State of New York, com-mencing on Tuesday, the thirty-first day of August at ten o clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to cent the same number of delegates that they have Representatives in Congress, and each Territory and Province having 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 said Convention. By direction of the Board of Trustees.

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

SPECIAL NOTICES.

Dr. J. M. Grant.

Late of San Francisco, California, practical Physician for chronic diseases. Chronic diseases cured with a new operations. No medicines given I No surgical operations performed 1 Biain Fever and Deliriu in Tremens cured !

But five to thirty minutes are required for inveterate cases of almos any curable Chronic Discases; and so cortain is the effect, that many discates require but fow operations. except Paralysis, Deafness, Epilepsy, and Consumption. Exof Broken Ronce Dislocations Rad Curvatures of the Spine, and suppurated Tumors. Even these will be much tegefitted, always relieved from pain, and sometimes fully cured. Diseases which are more ce being cured, with a few operations, are Weak Spines, Internalulcers, Loss of Voice, Diseased Liver, Kidneys, Hearts Falling of the Womb, all kinds of Sexual Weakness, Weakness of the Limbs, Dyspepsis, Rheumatism, Us, Disbetes, Nervous Debility, etc.

A PLEASANT STORY. In the streets of Chicago, I wandered along,

And carelessly sung a familiar old song, While viewing the cars-horses, and such,-The Irish-the Scotch-the French, and the Dutch, And the strange Advertisements of these latter days, On the Bulletin Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue : It told of the virtues of something so nest, So handy--so harmless-so perfect, complete, For coloring heard, the mustache or hair, و ندې Without any poison, or slopping, or care, And not only so, but the color is "fast," And like a shoemaker, it "sticks to the last 1" In reading I pondered, and thought of my hair, Now as "gray as a rat," once so glossy, and fair. I hunted, and found it-I bought it, and tried, When all my gray hair, in a "jiff" stepped aside! My age is renewed-I feel twenty years younger-I will murry next week-no use to wait longer, I will have me a wife, and the comforts of home.

For all will be gained by the New Magle Comb. Yessir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place,-Enclose \$1,25 and address MAGIC COMB AGENCY, 192 South Clark St., Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

THE PATENT MAGIC COMB. Beauty on the Mountain, Beauty in the vale.

Beauty in the forest trees, That bend before the gale, Beauty in the Ocean, With crest of dancing feam,

AADE And BEAUTY in the special work OF PATTON'S MAGIC COMH

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowis , gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMBAGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantes perfect satisfaction.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traderswish for the PATENT MAGIC COMB to put intomarket, we will furnish the Wholesalo "Price List" upon application. The trade can find money in it. Address, MAGIC COMB AGENCY.

192 South Clark Street, Chicago, Ill.

Dr. Clarke's Remedies.

B. S.S. JONES :-- I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine, J. M PEEBLES.

St. Louis, Mo., Nov., 1869.

Talyor's Hed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

Marrica.

DR. J. M. GRANT, THE HEALER.

Dr. J. M. Grant, the celebrated healing m diam, late of Dr. J. M. Grant, the celebrated healing m dinm, late of San Francisco, Californis, may be found by the sick of every grade of thronic disease, at rooms 1 and 2, at number 193 routh Clark St., Chneago, Ill. The doctor also treats with great success acute diseases by the laying on of hands alone. He seldom uses any internal remedies. His success has been wonderful in curing Crout, Rheumatism, Cholera In-fantum, Brain fovers, Erysipelas, -every variety of lamoness, general debility, &c. No. 15 vol 6 tf.

THE "BUGENIE" OR

LADIES COMPANION. Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts Europe, and is commended by every Lady at sight.

It is always ready for use; is very compact, being kept in a small ornamental, perfumed box, that can be carried in a lady's pocket if required. It being made without buckles, buttons, hooks or eyes, and requires no pinning, it cannot become loosened in any way while being worn. It being made of pure, soft and smooth rubber, it cannot is any way check are instance.

It bong mate of pint, site and intervent ruber, it cannot in any way chafe or irritate. It more than saves the cost of itself in material, as the Eugenie with ordinary care, will last five or ten years. Sent anywhere by mail on receipt of \$1.00, Address, "Eugesite," 192 S. Clark St., Ghicago, Ill. noïvol6

Electic, Magnetic & Clairvoyant Physicians.

" By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,

Have permanently located at

137 1-2 Madison St., Chicago, III., (Room 68 Popes Block, Second Floor,)

Second Floor,) Where they have fitted up a fine suit of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel Confident that we can re-store to health those who are afflicted with any cureable disease, having in many cases cured those who were aban-doned as incurable by all other systems of practice. All acute pains removed instantly by the ancient method of

Laying On Of Hands. Special attention given to the treatment of female diseas-es by Mrs. Cleveland, who is a clairvoyant, and can perfectly diagnosis disease, either present or absent. Send name, age magnosis dises

Consultation & Claircoyant Examination, \$1,00

The pour treated gratuitously every day from one to two o'clock. Cleanliness absolutely required. Developing circles held at our office every Tuesday and Friday night.

Friday night. Their Female Regulator and Uterine Tonic, cures all dis-eases incidental to women; its application is local. Taking medicine into the stemach to restore the Genera-tive Organs to a healthy condition, is nonsense; at y fomale who uses the lozenges and does not receive ten times the benefit of any other remedy, Mrs. Cleveland will refund the money.

money. We are furnishing many eminent Physicians. A box of 25 Lozenger \$1.50; of 50, \$2.50; of 100, \$5.40. Sent to any ad dress in the United States. A liberal deduction to Physicians

and Drugists. Address Drs. S. McBainz & CLEVELAND, Popes Block, Madi-son St., Office room, 69. no.21. vol 5.

Winslow's & Co.'s Hop Yeast Cakes, **MOSEBACK & HUMPHREY**

GENERAL AGENTS,

34 RIVER STREET, CHICAGO.

These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour, and are warrented to give entire satisfaction in every instance. Vol. 6, No. 14.

MORE GREAT CURES. BY

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Asthma.

Car

Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1963. South Williamstown, Mais., Oct. 25th, 1965. PROF. SPENCE-Dear Sir: Whereever I hear of a hard case of disease, I go and I are the **POSITIVE AND** NEG- **ATIVE P(*WDERN**, and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the **Asthma** rising 46 years. He also had the **Catarh**, and the **Neuralgia**, and was badly Bloated across the Bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself. perfectly free from Asthma, and all the above mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleep: like a kitton. A ha der case of Asthma is seldom known, as all who know him will testify. Yours traly, MRS. MARY E. JENES.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869. PROF. SPENCE-Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was Erysipelas. In a fortnight it became a sore, and iron this fume for fifteen months I was hardly able to go abo it the house. And as I take the BANNES or LIGHT, I had read about your POSITIVE AND NEGATIVE POWDERS: and thinking they might reach my case I sent to the BANNES office and got a box. I had had, before taking them, eleven sores in tha fitteen n onths, and anoth-or was nearly ready to break. Before taking them threa or was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I over could. The swelling is all gone. I have nothing to show but the scars, Yours truly, MES. SALLE YOUNG.

Fits,

Catarrh, Dispepsia, Neuralgia, Liver Complaint,

* Chronic Diarrhaa.

ALDERT FROST, of Bucksport, Me., under date of Nov.27th, 1865, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POW-DERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fitssont for one box, and they cured her right away."

I take the the following extract from a letter written by A S. Brainard, of North Mauchester, Conn., Oct. 1sth, 1868 Mrs. Dart and daughter have been taking the **POW-: DERS** the one for **Catarrh**, and the other **Neural**-gia. They are about as god as now. My wife has taken them for Liver Complaint and Chronic Diarrhoca. She is now well Mrs. Ames gave them to a child figh months old, for Fits. It is now well,

St. Vilus Dance,

General Prostration, Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach,

Delirium Tremens

Winons, Minn, Sept. 25th, 1869. This is to certify that I have cured the offlowing cases, and many others too numerous to mention, with MHS. SPENCE 78 POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vitus' Dance, of near six years'

A young and given up by all other doctors. Cared by five boxes of **POSITIVES**. A lady of General Prostration of the nervous system. She had tred everything. One box of **NEGATIVES** cured her. She is in now better health than she has been for

five years, and is delighted at the happy change. A lady of Chronic Dipteria. Two boxes of POSI-TIVES cured her, atter the Doctors had made her worse with lodine and such harsh things A little boy cured of Scarlet Fever. A woman of Cholera Morbus. She was so bad that her

life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cored with one box of **POSITIVE AND NEGATIVE POWDERS**, after trying almost every A man of Delirium Tremens. He is now a Good Tem-

plar.

GREAT INDUCEMENTS MEN AND WOMEN EVERYWHERE.

WE are now offering great inducements to those who wish to engage in the sale of the GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. Men and Women every where, who desire a light, pleasant and profitable occupa-tion, will do well to send to us for our terms and prices to double. We know that they will be coursed Agents. We know that they will be found en-Agents. WE KNOW that they will be found en-titely satisfactory. The Positive and NEGATIVE POW-DERS should-have a representative in every town, settlement or neighborhood, even if that representative is the only Spiritualist there. The Powders, while conferring the blessings of health, vi i disarm the oppasition—will convers the mind and cure the body at the same. For terms and prices, address. prices, address.

PROF. PAYTON SPENCE, M. D. Box 5817, New York City.

RATHER CHOP A CORD OF WOOD THAN

WRITE A LETTER.

ONE of my correspondents assure me that he "would orather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter write the second they might not prefer chastas he does, and who, strong they might not prefer chastas he does, and who, strong letter, yet, not having occasion to write often, and being therefore out of practice, prefer doing almost anything else. Even when there is an urgent necessity that they should write a letter, they delay, and postpone, and procratinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents acknowl-edge that they had been thinging about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very auxious to get a box of the GREAT SPIRTCR REMEDY. MRS. NPEY (E7S POSI-TIVE, AND NEGATIVE POWDERS, and yet, who never do get a box because there bappens to be no Drug-gist near by who keeps them for sale, and it is too much trot be to writte to New York for them. I am centident that notwithstanding the many thousand boxes of Positive are tens of thousands more which are as badly needed and as carnestly desired, and would be bought were they within tre immediate reach of all who dwire them. Now, to all such presens we would say : Nend on to us, or prevail who new even is and would be to used on to use and the immediate reach of all who dwire them. Now, to all such presens we would say : Nend on to used on the way of prevail the immediate reach of all who designt were they within the immediate reach of all who designt them. Now, to all such presents we would say: Send on to us, or prevail upon your neighbors (male or famale) to send ou to us, and get an Agency for the sale of the Postrive AND AEGATIVE POWDERS; so that your untire neighborhood may be enabled to buy the Powders when needed, with ut the trouble and delay of writing to New York. Do not fear ta-king an Agency even if you are the only Spiritualist or re-former, in your neighborhood. The Agency will be profit-able to you: 1 st, by paying you well for your trouble j. 2d, by emabling you us of onfor the blessing of tashtu upon your neighbors is 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism. It is important also to remember that, under our present arrangement, thefe is no risk while the chances are that your profits will be large.

large. For terms, prices, &., address, PROF. PAY ION SPENCE, M. D., Box 5817, New Yors City.

DR. JOEL C. HOWES, Clairvoyant Physician.

The Doctor devotes his whole time with the sick in im-par ing renewed life and vitality by the Magnetic Healing Powers that he possesses, in assisting nature Special attention given to Female Diseases

Paralysis is the most slow and uncertain with this treat. ment; sometimes, though rarely, pat ents have been fully restored with one operation. They are, however, always benefitted; and what seems more worderful is, that diseases hereto ore considered incurable, like Falling of the Womb, Ovarian Tumors, Weak Spines, and Fever Sorse, are frequently cured with a few operations.

TESTIMONIAL.

Mr. John Brown, cured of Rheumatism. Was unable to welk, and could only move by sliding his feet; could not raise his hands up t) his head during a period of six weeks Perfectly cured in five days; has not had any symptoms of complaint return since cured, which was 10 months si ce. Refers to Wm. Beekman, County Supervisor, and E. Parker, Saddler, Shop No. 146 K St., Sacramento.

Overwheiming Success Of the Great Spiritu-ai Remedy.

A.

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

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

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, keaded "For LADIES ONLY," and "WANTED-LADY AGENTS." Mrs., Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents-as money can be made by those who take the Agency. no8vol6.

Butter and Eggs,

The keeping of Eggs and Butter in a fresh condition, the art of Restoring rancid butter to a sweet state, and the coloring of white butter with pure and wholesome vegetable preparation, have been the study of both ancient and modern alchymiats.

We are now pleased to announce that the burning of midnight oil has at last brought to light the desideratum. We respectfully refer our numerous readers to the advertisement of the Practical Chemistry Company relative to Hutter and Eccs.

Dr. Wm. Clark's Vegetable Syrup. EDITOR JOURNAL :- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanle W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half sinco. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this,"

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

ABBY M. LATTLIN FRANKS. Georgetown, D.C., January 7th, 1868.

FATHER HINSHAW IN SPIRIT LIFE.

A p inted description of his Spirit-Home and a likeness of himself. Price 50 cis Adl ess Will C Ellioit, 155 Eouth Clark M, Chicago, Ill. Vol. 6 no. 15.

In Hampshire, Ill., at the residence of the brides' father, by Mrs. Fanuie T. Young, of Boston, Mass., Fra & L. Thayer, Musi al Medium, to Miss Hellen M. Barnes, both of Hampshire. At Onarga, Ill., June 6tb, by Mrs. Mary J. Wilcoxen, Mr Johnson Bliss, to Miss Anna H Cultra. POETIC ADDRESS CLOSING THE CEREMONY. All holy be the pledge you make

- Before these witnesses ; And ne er may you rashly break These sacred promises.
- But as the coming trial days Of true experience dawn. May all that's priceless in your lives Like gold from ore bedrawn.
- And dare be true, howe'er the waves Of selfishuess may beat, The life that Love's true altar layes, Is noble-grandly great.

Then bend not to the passing gale, And shrink not in the storm, And stop not, till " the solden gate " Secures from mortal harm.

hAround, may holy sugels come, And sacred peace be thine: And ever in your earthly home. May pure devotion shine.

Go, watch the thought, the word, the life-Go, walk the even way, Our prayers go with you, husband, wife-

Bright be your coming day !

ADVERTISEMENTS.

GO TO THE BEST.

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the Institution. For father information p'ease call at the College Office, or address-for College Paper, C roulars, Specimens of Penmanship, etc .---

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MRS. FERREE'S NEW PAMPHLET FOR THE THOU sand.

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

MY LOVE AND I,

By Mrs. Ferree. "Read it at nigh. and think of it," as, the Hon. Thos. Corwin said up in reading the manuscript. 3, "It teaches the higher relations of man and woman," sosays the Boston INVESTIGATOR. Price 30 cents; postage 2 cents.

Vol. 6. No 13.

IMPORTANT TRUTHS.

A Book for Every Child. BY MRS. E. P. MILLER, M. D.

This book is designed as an aid to parents and others in teaching children truths for the purpose of proventing the formation of evil habits which destroy health, happiness and

me. Parents scould read it and give it to their children or impart to them a knowledge of its contents. Price only 20

Address S. S Jones, 192 South Clark street Chicag o.

JESUS OF NAZARETH; OR, A TRUE History of the Man called Jesus Christ, given on Spiritual Authority, from Spirits who were Cotemporary Mortals with Jesus while on Earth, through the Mediumship of ALEXANDER SMYTH. Price, SLou ; postage, 24 cts

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Fresh Butter kept sweet.

And How to prevent milk from souring: by new methods.

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Vol. 6, No. 14, tf.

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No Sy.A. 6 W14.

TO OR LADIES ONLY .- For an article having a remark-11 able sale, address Mrs. MGRGAN, 139 Fuiton St., New York. Also for sale at this Office. Address, S. E. Jone 192 South Clark street, Chicago 11].

Wanted in Every Family.

The Discove Preventative Lamp-wick. Non explosive, Direct Alleghany City, 3 doors from t e corner of A ebster rest. James R. Bruss, no9 vol \$51.

A woman cured of Spasma of the Stomach, from which she had suffered for five or six years. The Spasma were so had that when she took one, her friends would despair of seeing her come to again:

Deafness.

I have the following extract form a letter from F.W. I have the following extract form a letter from F. W. Green, of Lolumbia, S. C., dated Jan 22d, 1809: "I got hait a dozen bries of **Nirs.** Spence's **Positive and Negative Powders** of you about four and a hair muchts succe, and I have not missed caring in any instance where I have much them. I took the **Negative Pow-ders** which you complimented me with for Leafners, and am cured, I am treating two cases of Neuralgis. One is cound? cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb.2d 1669, writes as follows: "Iwo months ago I got six toxes of your Positive and Negative Powders for Dear ness of three or four months standing, and I am happy to state that I am much relieved; in fact, hearly as well as ever."

Milk leg. Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec., 21st, 1868, DR. SPENCE-Dear Sir; 1 received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixt sen years' standing, one of Rheumatism, one of Falling Sickness or with of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my D.af. ness, and cure the Numbress in my legs. You can use my name. Powert HALLOCK.

Fever and Aque,

Dysentery, Coughs and Colds.

Biowe, Vt., Dec. 2d, 1869. PROF. SPENCE-Enclosed please find \$2,00, for which send two boxes **Positive Powders**. We have used thim in our family until we know used are all they are recom-mended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Di-rect to Johns A. SANFORD.

Kidney Complaint.

J. P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports substantially as iollows: Spent several years in the army. Returned with a shattered constitution, and among other complaints, Disesse of the Kidneys. Noth-ing in the shape of medicine relieved him. Bought six boxes of **Positive Powders**, took them according to direc-tions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days at-bar its high several days atter its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The **Positive Powders** were ad-ministered. They gave it resief, and it has never been troubled sinco.

The Megic control of the Positive and Negative The Magic control of the FURITY of the regarding Poyders over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nansesting, no vomiting, no narcotizing, Men, Women and Children and them a silent but a sure suc-CEE8.

cers. The **Positives** cure Neuralgia, Headache, Rhenma-tism, Pains of alt kinds; Darthea. Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Fox, Messles, Scarlatins, Ery-sipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lunga, Womb, Bladder, or any other organ of the body; Catarth, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c. The Negatives cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Desinces, loss of taste, smell, feeling or motion; all Low Fovers, auch as the Typhoid and the Typhus; extreme nervous or muscular Prost ation or Relaxation. Both the **Positive and Negative** are needed in Chills and Fever. Physicians are delighted with them. Agents and Drug-gists find ready sale for them. Printed terms to Agents, Drug; ists and Physicians, sent free. Fuller Lists of Diseases and Directions accompany each Box and also sent free to any address. Such a brief descrip-tion of your disease. The Positives cure Neuralgia, Headache, Bheuma-

Box and also sent free to any address Send a brief descrip-tion of your disease, if you prefer Special Written Direc-

tions.

 Mailed Postpaid at these
 1 Box, 44 Pos. Powders, \$1.00

 Postpaid at these Prices;
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 1 ** 22 Pos. & 22 Neg. 1 ** 5.00

Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter. OFFICE, 371/ST, MARK PL CE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your D use at hasn't the Powderne send your mon-ey at one to PROF. SPENCE, as above directed. For a the shift at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 1922outh Clark street. Vol. 6 No. 13.

Address, DR. J. C. HOWES, Volney, Allamakee Co., Iowa. no9 vol 6.3m.

Doctor Howes keeps for sale his Magic Vegetable Romedies, for the Cure of all Diseases man is heir to, where there is life

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nough left to build upon.

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6. B. JONES,

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martied people should lead it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Prize, paper, 50 cents, mus-

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This work discusses the properties, uses and effects of wa-ter; describes mnutely all the various water applications; both in the healthy and the sick, and explains the method for applying it in each particular form of disease. Price 40 cents. Address S. S. Jones, 193 South Clark Street Chinere

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The Work is sought for, and read by thousands, and

is uproving superstitious error, and read by thousands, and is uproving superstitious error, and scattering truth bread-cast on its ruins. It is gotten up in most beautiful style, of nearly 260 pages. Price \$1,25 postage 16 cents. For sale at the office of the RELGIO-PHILOSOPHICAL JOUENAL. Address S. S. Jones, No., 84 Dearborn street. Chicago, Illi-

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RELIGIO-PHILOSOPHICAL JOURNAL

Communications from the Juner Zife.

6

Ifs shall give His angels charge concerning thes.

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

well-developed trance medium, and may be implicitly re field upon as coming from the source they purpert to--the spin world.

(Reported by Elichio and Novius, short hand Reporters, 118 Dearborn atreet, Ohicago, Illinois.)

Questions, to be answered at our Inner Life scances, should be baconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the genue.

INVOCATION.

Light of all life, permeating and pervading Splitt-God. We feel to offer unto Thee thank fulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever watchful care and ever abiding love. Everything that Thou hast created below us, Thy children seem to join in anthems of praise unto Thee. And we as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Thee constant adoration. We would ever lift our souls unto Thee; we would ever be mindful of Thy presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom wilt bring us to see naught but light and goodness.

We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forms-passing through the different shadows. and at each change laying off the one only to take on, a newer and higher form of life and wisdom. May we realize that the winter of life, although severe, is necessary tor us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful follage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchfal eye is ever upon us and upon all which Thou hast created. We feel to praise Thee, oh, Spirit of Life, for the realizing sense Thou hast implanted within us, that we have but to aspire and offer from the innermost recesses of our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it shall be given unto us. We feel oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful and tender care in the present, and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thankfulness.

QUESTIONS AND ANSWERS. QUESTION BY GEORGE MORGAN.

Q Is the life principle in man the same as that which animates all other things in nature?

The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglect to devote one hour to that which they call spiritual development. We hold that there is no such thing as standing still, whatever may be your condition or surroundings. Everything tends to the unfoldment or the bringing to your external senses of the powers within.

Q. We are told that in order to become individualized, we must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never know whether it were possible for you to endure such experiences-what you call trials upon earth-trials, because at the time that you suffer you can not see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so severe, however, because on that plane the dwellers are enabled to see more clearly th result.

For the Religio-Philosophical Iournal.

The Dial-From Frank's Journal-No. 28 Misery is mine more than mortal can conceive

of. I am Francis Morse of Newark, N. J. I never knew a moments peace after I had killed my wife. You cannot imagine the horror that possessed me. Day and night was all the same. Her bleeding form was ever before me, nor could I banish the thought, do what I would.

Dear friend, I am told that you have consolation for such as I. Spirits have repeated to me a few things which you have told them, and which now brings me here. Have pity on one so miserable.

I am certainly a strange creation. You can hardly conceive of one so steeped in crime,-From my earliest recollection, I cared for no one but myself, dared do anything that I thought could add to my ideas of happiness; and lived only to gratify my appetites. I thus grew up to man's estate caring for no one, and no one caring for me. I had sufficient means to live, and followed no occupation. Daily did I move in quest of victims. I made many a family wretched by my villainy, and caused infinite woe to many a poor girl that trusted me; at length I became so notorious that against me every door was shut, and I was obliged to leave. I then went to Newark, and there became acquainted with a lady of fine endowments and great personal beauty. She knew nothing of me. but I managed to gain her affections, knowing at the same time that she could be mine only with the marriage tie; accordingly we were married; but hardly a month had elapsed before I became tired of her, and thought only of a release. She soon discovered a change in my behavior, and wondered what could be the cause. But I became more and more indifferent, and at length my feelings grew so hostile, that there could not be a moments peace. Cne day I had been with a friend in the country and returned home at a late hour ;-found my wife in bed and fast asleep. I had been drinking; called for a light,- but no one answered, for the servants had all retired. Furious at this, I deliberately seized my wife, and threw her upon the floor. In failing her head struck against the fire place which caused a frightful wound, and there she lay insensible. I then procured a light, but a single glance convinced me that I had committed murder. This sobered me in an instant; and now my thoughts were all upon my own safety. Having placed her in bed, and knowing that suspicions would be excited, I endeavored to make it appear that she had fallen in her sleep, therefore made a great outcry; the servants came running in,the neighbors were aroused; and all the appearances of grief were assumed. Not the slightest suspicion attached to me, and I continued to be regarded by all as a most unfortunate man. But a more miserable one never existed. Her bleeding form was ever before me. I could not shut out the horrid picture. Look where] would, there was the horrid work I had done ; maddened at last, I jumped from a ferry-boat and was drowned. The first sight that met my startled vision was my bleeding wife; she spoke not a word, but gave me a look that penetrated my very soul. Her soiled garments, steeped in blood were constantly in sight. I groaned in anguish and reaching forth my arms, I implored her forgiveness; but her countenance gave no cause for hope. I sank to the ground in hopeless des. pair, hereft of all conciousness. How long I so remained, I know not, but found myself surrounded by a multitude of men and women,all roaring blasphemies against God, eurses against each other and creating a horrid din. They soon discovered me to be a new comer, and in an instant I was overwhelmed. Every torture that can be conceived of was inflicted upon me, and reason took its flight. There I lay insensible for a long time, and would that I could have remained so forever; but no such blessings belongs to us; life is ours

v. and cannot be extinguished.

How gladly would I sink into nothingness, were it possible; but the fires of conscience, burn without ceasing; remorse is mine continually, and I look forward to an eternity of woe. Eternity! Oh that awful thought; my brain reels while I think of it.

Dear friends, I have been told that you have known spirits who have sinned like me, and yet passed to a better condition. Can there be any 'truth in this? can God ever forgive a wretch like me, so steeped in every crime? I was told while on earth, that vengeance was everlasting, that hope never visited a soul in hell; but you teach that God *can* have mercy. I crawl at your feet, humbly lifting up my eyes, imploring one word of consolation.

"What was your early education as it regards religion?"

"I had none; lost my parents at an early age,and failed to learn anything about religion."

"You knew I suppose, what was generally taught by the church, and to what end they consigned the wicked?"

"Yes; I knew all about that, and on entering spirit life supposed it was all true." "You then believe that you have fallen into the

hands of a revergeful God, who makes you suffer for your wicked life on earth?"

"I hardly know what I believe' for I am so wretched that I cannot think."

³ I then gave him religious instruction, denying there being a God of wrath, but that his sufferings are the natural consequence of an ill spent life, and but the workings of conscience to purify his soul.

"Dear sir, I can scarcely speak. I did not think it possible for me to drink in such words. They have caused a new lite to enter my soul. I can hardly realize it. Let me come again. I wish to do as you have directed. I will leave my guilty companions, and turn my thoughts to penitence and strive to begin a new life. Bless you, my dear sir, and may every happiness be yours,

Then an attendant spirit said, "Could you have witnessed the scene that has just occurred,—an immense throng had assembled to hear your instructions to this spirit, and you can have no idea of the effect it had upon them." A shout went up that filled the space around when your lecture closed, and all blessed your name for the truth each one felt you had uttered."

"You appreciate too highly the few trifling words which any man of plain common sense might give."

"It may seem trifting to you, but not so to them. I have never known one who could speak so to the purpose as yourself. Fine words, a learned discourse, rounded sentences and polished language, would find no entrance into their hearts, but your talk to them as a brother, and as it you felt the truth of every word. A glorious entrance awaits you here."

Another spirit said:-"Fain would I profit by your teachings but I cannot. Why I cannot tell I have listened to what you have said to other: but it falls upon a lifeless car. I have witnessed the most exciting scenes that have transpired at your circles for the unhappy; have heard thousands shout for joy, while I rem in totally unaffected. Intellectually, I believe in the truth of every word, but it makes no impression on my heart. I am the same I was fitteen years ago How many have I seen dark as myself, pass to better conditions, and came afterwards in bright array for our instruction. Long have I believed that progression is the universal law, and that in the dim future, I, too, shall be subject to its powers. You say that I can change if I would; but you cannot make that impression on my heart that is necessary to cause a movement in the right direction. Alas, alas, how can I escane my present state of degradation. I am anxious for something that will work a change; something that will cause me to reflect, but-all seems in vam.

his being. "I come," said he, "at your call. I visit not the vam and frivolous, the joyous and the gay; but to such as you, when in life's journey you have grown weary, when you have seen and felt to the very center of your being, the utter folly and nothingness of all things earthly, and you faint by the wayside; then I flash out upon you in your night of gloom-for I am the gloom, I am the shadow-and touch ing you with the magic wand of change, I turn you up another street, and you become, as it were, another man." You have heard that "God is Love," but your soul says, nay. I say that God is unfathomable mystery, the incomprehensible, the unknown, unreleating power-unchangeable, non-emotional; the universal night, within whose bosom, man journeys,-not unlike a fire fly which emits its own light as it launches into the unknown vortex, and gathers life as it goes, and whose light only illumines a little of the pathway over which he has traveled, while before him all is gloom-mysterious night. God is unchangeable;-man changeable; He is darkness,-man is light; He is stillness,-man is motion; He is coldness,-man is warmth; He is death,-man is life; He is power,-man is weakness; He, perfection,-man, imperfection. He, harmony,-man, inharmony; He, music,man, discord; He is fullness,-man is vacuity; He, the north,-man, the south; He, the frozen ocean,-man, the rippling streamlet; He, nonemotional,-man, emotional. He, the principle, man,-its manifestation.

Love is not a principle, but is only the manifestation or that which a principle does. Hence, love has its degrees and is as changeable as any emotion. It grows and dies like all else. In its growth, it becomes distorted, dwarfed and gnarled like a tree of the forest, and produces various kinds of fruit,-some we call good and some bad. Love is the highest expression of Deity that we know of, and all there is of man in reality. And yet there cometh a time in God's great interlude, in which human love will appear childish; when love will be the lowest, as it is now, to us, the highest manifestation. Is God Live? So is the lurid lightnings as it buries itself in the bosom of the storm cloud, or visits the dwelling of some luckless wight. So is the sunbeam as it opens the tiny flower, or stirs up the malaria from the swamp and diffuses disease and death among men. So is the frost that seals up the book of life to untold myriada of chirping insects in autumn. So is the want and hunger that visits the little children of the poor of our large cities, who never did harm to God or any one. So is the hurricane that churns old ocean to depths unknown, and swallows up the mariner and his bark, or the earthquake which causes mother earth to vomit her insides out, and swallows up in vain whole empires and baries vast continents smiling with peace and plenty,-with desert sands or wastes of water. Love is for man,

Behold this acorn, it represents love. I plant here, and suiting the action to the word, he stooped and planted it in what a few moments

JULY 3, 1869.

For the Beligio-Philosophical Journal The Advent of Ideas. BY J. TINNEY .

Whenever the world is prepared for the ad vent of a new idea, that idea is sure to present itself, and although generally an unwelcome child to the aristocratic conservatives of the past, its advent is hailed with delight by the lowly and down toodden. That there never was a time in the history of this planet, when there was greater need of such an advent, or when one was looked for with more anxious solicitude, few will pretend to dispute; but what form it will assume, or in what way discover itself, is a mystery that none have as yet been able to selve The distracted condition of all forms of society furnish conclusive evidence that the foundation* on which they are based, is an unstable one, and that a better one must be substituted or the superstructure must fall. The idea, then, for which we are looking, is one that will solve this seemingly inexplicible mystery, and explain the cause of existing antagonisms. We have assurance that does not admit of a doubt; that in giving our views of the idea that is to produce this mighty change, we are only anticipating what science is working oat with unerring certainty, but by a more slow and laborious process. We believe that the producing cause of all the trouble lies in a mistaken idea of the relations existing between the material and spirit worlds. That these relations are sexual, mutual and recibrocal; that the relation between the material and spirit world, are identical with the relations existing between the male and female in their outgrowth and that neither could exist independent of the other, each being equally necessary to that existence.

The idea, then, is this: The universe as a whole is sexual, male and female. Its relations are mutual, reciprocal and convertible, and what is true of the whole, is equally so of all its parts. In making the application to our planet, we find instead of reciprocal relations, a my sterious supernaturalism attached to the Spirit World by means of which the masses have been held in subjection to the few, both mentally and physically. In opposition to the natural solution of Darwin, the knowable and unknowable of Spencer, and the creations of religion, we shall try, and show the mutual relations existing between the material and spirit would, the necessity of those relations in the production and development of species and the simple manner by which it is affected. The base on which we found our theory is this, and we hope all who read will ezamine it thoroughly. The male and female of any species united, constitute the individual male or female of the next species above, and on this principle our theory stands or falls. To illustrate: The lobster and erab are said by creative theorists to be successive orders in creation; that they do not overlap each other, but that one begins where the other left off, thus showing the necessity of a creative power. We on the contrary claim that the male and female spirit lobster united as one flesh, constitute the individual, material, male or femate erab. The organic law by which this is effected is simple. Death in any of its various forms, sends what was the material lobster to the spirit side; the next species, the male and female crab on the material plane, by united action, unite the male and female lobster and the two become one flesh as a material crab. What was a male and female lobster by the union, has become individual-Ized as a male, or female crab, and have advanced one degree in the scale of being. Were the lobster the lowest form in existence, it would be represented by No. 1, and what was No. 1, has now become No. 2; by repeating the process, becomes No. 3, thus passing from one condition to another through all forms in the line to man the spirit, and the ultimate of forms on this planet. All forms below us are pursuing the same route we have traveled, absorbing the material we have cast off as useless to us, but becoming a part of their being; so nothing is lost or left behind. All will eventually reach the position we now occupy, while we by the same process are passing to higher and more refined worlds. We fear our description is not sufficiently lucid to explain our theory without the aid of a diagram, but is the best we are able to do at present, and is summed up in the fact that the material and spirit worlds are sexual in their relations; that neither could exist independent of the other; that the same outgrowths are represented in both with a constant interchange between ; that every species in their outgrowth are derived from the next below them, the male and female of the lower being made one on the plane of the higher, by the united action of the male and female on that plane. Instead of repeating ourselves on the same plane as we have formerly supposed, we unite a male and female spirit of a lower plane, and bring them to our material plane. Each plane, whether spiritual or material, being but way-stations on the road to higher conditions. The foregoing is a rough sketch of what we believe to be the organic law on which existence is founded, is in perfect harmony with the law of numbers, higher species derived from lower by combinations, as higher numbers are combinations of lower ones, instead of creative fiat. As union is the order of the day, and as no union can be permanent when relations are not reciprocal, we submit this as the only base on which union can be effected, and as the result of impressions derived from higher sources than we at present dare aspire to.

A. The life principle is the same, manifested in proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature.
O. If so, is it a principle of eternal life?

A. Certainly, for there is no such thing as destroying life; the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say; by higher forms of life, is not destroyed. The form only is changed. The life-principle is not destroyed.

Q. From whence or whom has it been derived?

A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every thing is manifested and revealed as from the great ocean of life and light.

Q. If from God, is it not the same in essence as the life-principle that created and moves the universe?

A. I can not conceive of its being from God, for it is part of the great whole, which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. Call it what you may, it is the same. The wind, whether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Him, but a part of Him.

Q. If so, how can God punish any of His creatures without punishing Himself?

A. All the hell there is, you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature. you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven ; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that create the difference. Inasmuch as we have in our patures, in our bodies, every form of that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not.

Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as vacant of thought as possible for an hour each day, for interior or spiritual unfoldment. Is it beneficial to do so ?

A. It is not necessary, but such persons feel it to be needful, or they would not do so. That desire shows that it is necessary and useful to them for development or for the unfoldment of the mind. When they feel that by placing themselves in a passive condition they receive impressions from the spiritual plane of life, and that it is best for them, and that it will tend to their more rapid unfoldment than anything they could gather from the material world, as we said before, it is well for them to do thus.

For the Religio-Philosophical Journal. Leaves From the Unwritten Life of a Rosicrncian. BY F. B. DOWD.

NUMBER TWO.

"GOD IS LOVE," fell in low musical accents from the lips of the minister, as he labored through his sermon and sought with look and gesture to carry conviction to the hearts of his hearers. But there was one in that congregation upon whose soul the words fell without any meaning, and jurred like a discord in some mournful tune, or wailed like a funeral dirge to some heart broken mourner. Still they echoed and re-echoed along the empty chambers and corridors of his soul, and found no response, for memory went back through the long vista of the past, and again the phantom throng of buried loves and blighted hopes, of joys whose realization had been long years of agony, of failures over glittering baubles which proved not worth the effort of acquisition, of the loves of dear childrea who in after years drove him mad. of her who had sworn Eternal Love in youth's glad sunshine, but who proved the hurricane that laid waste the ripening fields of his manhocd-passed in weird procession, and one by one with fiendish laughter, in tones of thunder hissed in his ear, "He lies." With a frantic effort, he fled from the scene, and sought his room, and throwing himself upon the bed, he wept and cursed by turns 'till night had wrapped her shroud o'er hill and vale, aud sent her angels and her demons abroad upon their errands, one of which entering his room bade him listen and learn. Rising from the bed, he saw standing in the middle of the room, a being of matchless beauty and grace. A look of more than angelic calmness rested upon the features, god-like in their expression of conscious power and benignity; a smile that sent boundless sunshine, and thrills of ecstacy whenever it rested; a frown that turned love into hate, and 'froze up the rivers of life and joy, and rained ruin and despair wherever he turned his glance. Well might he fall upon his knees in an ecstacy of delight, or try to hide from the lightnings that flashed from these eyes through every nerve of | let drop again.

before had been the floor, but which now was the ground. 1 beheld the acorn die, but out of it came a tree, which raised its trunk through the atmosphere, and spread its branches away towards the heaven, shooting out leaves and flowers. S ill it grew and passed beyond my sight. Said he, "as you see the acorn die, so dies love in the human soul." The child loves its toy for a few hours, then loves it no more ; and so we grow; one love dies, another comes. So" round and round we run," loving this thing to day and that to morrow; until we have exhausted all the toys of earth ; then disgust follows. As from the dead acorn comes the tree, so from buried love comes the tree of life. There is no tree of life to him who loves the things of earth ; for 'tis a law of nature that like attracts its like. Man grows towards and to be like that which he loves. So the tree as it grows bends again to earth, so long as there is any attraction there for it. The acts and deeds we do are its trunk and branches; our thoughts its leaves: our tears and groans its blossoms. What the fruit shall be no min knows, yet some day I will reveal it to you. This tree is our home in the world to be; we make it ourselves. From ourselves it grows; and as it ascends, so its branches interweave with the branches of others; its fragrance blends with others until we are as it were, one in spirit, and yet each an integer, Then weep no more for buried love, but grow beyond. Learn this that no earthly thing is worth the labor and love of an hour, for its own sake, and should be prized only as a means, to be held in trust. Culture well your tree of life; for as you sow, so shall you reap; as you build, so shall your inhabitation be. There is more of God in calmness than in emotion,-Equanimity is the jewel of great price. Vacuums create hurricanes; then become full, for God is fullness. It is only when empty that circumstances agitate the human soul, for all motion is caused by vacuums. I give you from this hour the power of reading the life tree of any man you may wish; abuse not the gift, adieu." And he was gone. I saw the philoso. pher in the morning and he seemed like another man. A holy calm had settled upon his countenance, a benignant look that I have never since seen disturbed had taken the place of that wild, haggard, maniac look, which characterized him in days gone by.

A Haunted House in New York

The New York Tribune, of May 17th, says: An old mansion in the First Ward has ac quired the reputation of being "haunted." It was formerly occupied by an ex Commodore of the navy, and superstitious people aver that the old gentleman pays periodical visits to the house, sometimes inside, and at others to the verandae, up and down which he walks as was his habit in life. Two polieman state that while sitting in the verandah one night, about three week since, one had his ear slapped, and the other was suddenly seized and dragged to the opposite side. A reporter of one of the local papers, who boards in the house but disbelieves the tales of its being haunted, positively asserts that after retiring on Saturday night his pillow was suddenly let drop again.

Westfield N. Y. June 11th 1869.

A chemist in England has discovered a fluid preparation which he affirms will cause bodies plunged into it to petrify and become stone within five years' time. The secret of this process is known only to himself. He throws out the suggestion that, in time, if persons will only preserve their relatives and triends with his fluid, they will be able to costruct dwellings with them, and thus live in residences currounded by their ancestors.

the In Colfax, S. C., a few days ago, a colored woman presented her husband with four sons at one birth. The father is 67 years old. JULY 3, 1869.

RELIGIO-PHILOSOPHICAL JOURNAL.

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8

You Spiritualists Break up Families and Teach Free Love.

"Now Mr. W., we call upon you to parallel free love doctrine from the Bible?"

We had the above charge and question hurled at us last night, when speaking on the Resolution,-"Does the Bible, King James' version, sustain Spiritualism, in its teachings."

We answered the charge and question thus :

First. We deny emphatically that Spiritualism teaches any such doctrine, and now call for the proof. We do affirm that the Bible does leach free love, lust and the breaking up of families

Second. I now quote: "And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair and they took them wives of all which they chose. There were glants on the earth in those days and also after that when the sons of God came in unto the daughters of men and they bare children to them, the same became mighty men which were of old, men of renown."

"And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. G.-1. 2. 4 5.

Third. Abram lies to Pharaoh in regard to his wife and advises her to deny him and accept Phasach. "Say, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee,"-Gen. 12-13. Fourth. Sarai, Abram's wife's connived and advised

Abram to take unto him an affinity.

" And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing ; I pray thee go in unto my maid, it may be that I may obtain children by her, and Abram harkened unto the volce of Sarai."-Gen. 16-2, read also 3, 4, 5, 6.

Here we have free love, lust and affinity. Sarai hands her maid over to Abram and he is nothing loth to go in unto her.

Fifth, "Behold now, I have two daughters which have not known man, let me I pray you, bring them out unto you and do ye to them as it is good in your eyes, only unto these men do nothing, for therefore come they under the shadow of my roof." -Gen. 19, 8.

What a condition of society in the days of Abram and Lot. Women, wives, maids and daughters. are offered at the shrine of sensuality without even consulting them.

Seventh. The bargain between Jacob and Laban in regard to Leah and Rachel,-read the 28th chap. of Gen.

Seventh. Gen. 34th chap., 1,2, 3,4. The case of Dinah being ravished by Shechem, although disapproved by the sons of Jacob, there is no evidence to show that Dinah was unwilling, and the act comes within the rule against us, and hence is free love.

Eighth. David and Abigal, their intrigue, the death of Nabal: David sendeth for Abigal and take her to wife and rejoices in the fact that God had taken away Nabal.

Free love a sequence of the Bible. More anon, with chapter, verses and name.

Queer Revelation in a Criminal Trial. We clip the following queer revelations from the Chicago Daily JOURNAL of June 1st; it speaks for itself :

Is Jeans the Nazarene President of a Railroad, and Has He Agents and Conductors on the North Western Hoad ?

The following check or card, in the shape of a conductor's check, was handed us lately on the North Western Railroad. On one side, in large letters was: Do I love Jesus

What the interrogation point means, we can not say, but think that there is a question in the mind of the donor in regard to his right to thrust his trash as well as his views, on strangers.

A Grand Scance at Indianapolis, Ind. From the Indianapolis Sentinel, June 19.

.S. S. HOWLAND?

The committe appointed by Messrs. Keigwin and Burton to make arrangements for holding a scance, at which the spirits should write upon a slate placed in a table drawer, agreed to meet last night at Judge McDonald's effice, in the United States court house. Accordingly, at 8 o'clock' the following persons made their ap-pearance there: Judge McDonald, Mr. and Mrs. Keigwin, Mrs. Etdiidge, Dr. and Mrs. Bland, John D. Campbell, John S. Davis, Samuel Douglass, William Wallace, W. W. Leathers, T. E. Johnson, and B. R. Pratt. A corps of reporters from the city papers was also present, and viewed the proceedings with a great deal of interest.

SOME BELIEVERS.

Nearly all the company had arrived before Mr. and Mrs. Keigwin, but after they came, a few minutes was allowed before the business of the evening commenced. This was occupied in general conversation in reference to spirits and spiritual manifestations, a leading part in which was taken by Mr. B. R. Pratt, of Cincinnatti, who informed the company that he himself was a medium of no mean merit, but had once been a skeptic of the most abandoned character. Mr. Keigwin, who acted as a sort of major domo, questioning the spirits and explaining matters to the audience, is a small man, with light hair and blue eyes, and a quick, nervous manner, which don't brook delay even from spirits. His wife, the medium, is a lady who in size and general appearance has a marked resemblance to Miss Annie White. Her manner is rather deliberate and she talks gracefully and well.

HOW OPERATIONS WERE CONDUCTED.

A small, stand with a drawer in it, was placed in the middle of the room and covered with a table cloth, so as to prevent people from seeing under it. Some objection was made to the cover because it was white, but it not being convenient to make a change, the objection was overruled. Mrs. Keigwin seated herself in a chair by the table, and taking a slate, to which was attached a pencil by a string, held it in one hand under the table, the cloth being between her hand and the slate. The company were drawn about in a circle, and for a short time joined hands, after the manner of such gatherings.

WHAT WAS DONE.

When all was ready, Mr. Keigwin, in polite terms' requested any spirit that might be present to indicate it by writing on the slate. For a time there was no answer, which was explained on the theory that, even if adverse elements were not present, it required considerable time to get to work among strangers, as the spirits must become familiarized before they would do any thing. The slate was drawn out and looked at several times, but there was not the faintest scratch upon it. Finally, however, a faint ticking was heard, which continued until after several examinations had been made, and two or three faint raps, indicating the end of the communication, were heard, and upon the slate was found the name of Mary McDonald, Judge Mc-Donald's deceased wile Being put under the table again, a faint scratching was heard, and, on examintion the name of Dr. Runcie appeared on the slate in dim characters. The reverend gentleman still being in the flesh, that response was not considered a flattering one, and other spirits who might happen to be present were invited to make themselves known. The pencil commenced scratching more vigorously, and wrote Walpole, and upon being asked which one of the Walpoles it might be, answered Tom Walpole, and a further question revealed the fact that he was now enjoying the comfort and blessings to be had in the second sphere. To Mr. Leather's inquiry who it was that was questioning, the spirit wrote with haste and vigor' "Wallae Leathers," which did not create any great degree of astonishment, as everybudy in the room was aware of the fact.

which a dozen lawyers and two hundred witnesses could not unravel, and so the spirit was asked, "Did any one else assist, and who was it?" "Mag Wil fame," was the answer. A look of bland incredu-I a me," was the abswer. A look of obtaind meredu-lity was visible in the faces of a dozen auditors, and stock in Mr. Young's spirit was evidently de-preciating," "Who?" was asked; " please write plainer." "Mag Williams," wrote the spirit in a hand that a wayfaring man, though a fool, might have read. This mixed up matters consid-erably, for no such person as Mag Williams had ever heen connected with the murder in any man-ner, but a hanny thought struck some one, who in. ner, but a happy thought struck some one, who in-quered if that name was not an alias. At the same time, however, another person asked : "Did Mrs. Clem assist in the murder, or was she a party to it in any way?" The answer was, "Frank Clark." Here again we were at fault, but again the thread leading from the labyrinth was discovered, and it was declared that Mag Williams was an alias for Frank Clark.

Spiritual stock began to rise, for the spirit evi-dently knew what it was talking about, and Judge McDonald inquired, "Did Mrs. Clem have any guil-ty-hand in the murder?" The answer was, "She knew all about it." There being a difference of opinion as to one word, the spirit was requested to rewrite the sentence, and did so in a bold hand which could not be mistaken. Then followed these questions, which were put

by Judge McDonald and Mr Leathers, and answer-

"Who was with Young and his wife when they drove out, and when they were killed ?" Answer-" Frank Clark."

"Was Mrs. Clem there?" "She was not."

"Where was she at the time of the murder?" "At home, asleep." "Who killed Hartman?"

"Abrams."

"Why did Abramskill Hartman?"

"Because he was afraid he would confess." Mr. Keigwin thinking that the murder business was not so important as the matter in hand, interposed to this point, much to the regret of a por-

tion of the company, by asking: "Mr. Young, will you write for us if we will put the slate into the drawer? Will you be kind enough to tell us if you will? That's what we are here for, and we would like to get through."

Mr. Young's spirit was evidently frightened by this leading question, and took its flight into the regions of space ; at any rate, it did not condescend to touch the pencil again.

Other spirits were then called upon, but none appearing, it was determined to make the trial withappearing, it was determined to make the triat with-out obtaining their promise to write. A new slate was brought out and put into the drawer, which was closed. Mrs. Keigwin placed her hand upon the top of the table, the cover having been taken off, and the spirits were requested to commence. None answered, and after a while the company, becoming restless, commenced talking and making consideaable noise.

NOTICE OF MEETINGS.

CHELSEL .- The Associated Spiritualists hold meetings at Christia.--Ine Associated Spiritualists hold meetings at Tremont Hall every Sunday afternoon and evening, commenc-ing at 3 and 71% P. M. Admission.--Ladies 5 cents; gentle-men, 10 cents. Children's Progressive Lyccum assembles at 101% A. M. Leander Dustin, Conductor; J. S. Crandon, As-sistant Conductor; Mrs. E. S., Dodge, Guardian. All letters addressed to J. H. Crandon, Cor, Sec.

WORCESTER MASS .- Meetings are held in Horticultural Hall every Sunday siternoon and evening, at 2 and 7 o'clock. Children's Progressive Lycenm meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Sco-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

TEMPERANCE HALL .-- The nrst Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Maverick square their meetings in Temperance Hall, No. 5 Maverick square East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary, Speakers engaged, Mirs. Fanile B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President,———; Vice President, N. A. Simmons; Treasurer, O. C. Ricey; Corresponding Scoretary, L. P. Freeman; Re-cording Secretary, H. M. Witey. Lyceum meets at 10/2 A W John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian. Guardian.

LOUISVILLE, Ky .- Spiritualists hold meetings every Sunday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and oth.

LOWELL, MASS .- The Children's Progressive Lyceum hold

CLEVELAND, OHIO.--The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 240 Super-ior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mus. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary Borretary.

Chicago, Illinols.—The Chicago Spiritualists meot every Sunday in Crosby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 37th. The Children's Progressive Lyceum meets immediately a ter the morning Lecture. Br. S. I. Ascen. Conductor. lecture. Dr. S. J. Avery, Conductor.

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

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

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

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

EINN, MASS .- The Spiritualists of Lynn hold meetings overy Sunday afternoon and evening, at Cadet Hall.

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

MILWAUKEE, WIS.—The First Society of Spiritualisis meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Betrie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONNOUTH, ILL.-Lyceum meets every Sunday forencen. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian or Groups,

MORRISSANIA, N. Y .- First Society of Progressive Spiritualists-Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O .- Children's Progressivo Lyceum meets every Sunday, at 101% o'clock A. M. Conductor, Hudson Tuttie Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec MANCHESTER, N. H. - The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Scats free. R. A. Scaver, President; S. Pushee, Secretary.

NEW YORK CITY .- The Society of Progressive Spiritualists New York Cirr.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, concrof thirty-fourth street and sixth avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lycoum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farns-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodsworth Hall, 806 Broad-way. Conference every Sunday at same place at 2 p. m. Beats free.

NEW YORK.-The Friends of Humanity meet every Sunday at 3 and 71/2 P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trancospeaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Scats free, and contribution taken up. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 101/ cyclock gr and 7 m ...

at 101/2 o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 234 and 734 p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lycenm. G. T. Lesch Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Oswaco, N. Y.—The Spiritualists hold meetings every Sun-day at 215 and 715 p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 1215 p. m. J. L. Pool, Conductor; Mrs. S. Deolittle, Georgian Guardian.

Oxoro, WIS.-Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-dian of Groups.

PROVIDENCE, R. I.-Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLTMOUTH, MASS.-Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sandays in each month. Chil-dron's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged :-Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN .-- Meetings are held at Central Hall every anday afternoon at 1% o clock. Progressive Lycenm at 10% in the forenoon. as shall suit, so as to be equivalent to 33 copies for one

In the Internoon. Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dy-ott, Guardian. Lyceum No. 2, at Thompson street church,

PROSPECTUS

JULY 3, 1869

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

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

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

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sertion.

The town has been touched this week by an incident revealed during a criminal trial. A young lad. not sixteen years old, was clerk in a merchant's office. An old clerk, dismissed for misconduct, persuaded him to steal from his master's till. Une day he was sent out to collect a draft for \$4,000. As soon as he had pocketed the money he went to As soon as he had pocketed the money he went to the old clerk, and, pretending that his plunder amounted to only \$1,000, proposed they should amuse themselves. They divided the money be-tween them and set out for Bordeaux, where they greatly amused themselves. In a few days they parted, and the lad of sixteen went to Toulouse His first visit was, of course, to a brothel. I say of course, for it is notorious that criminals, after the commission of a crime, resort to these places, that a grave crime is no sooner reported to the police here, than all of these houses are explored. The woman he met in the Toulouse brothel was so much surprised to see so young a man in possession of so large an amount of money, she told him he could not have come honestly by it. He for some time sustained the contrary, but she was so earnest in her exhortations to repentance and to restore the stolen property before all of it was wasted, that he at last confessed the truth. She then persuaded him to go to some good clergyman, repeat his confession, and ask advice. In order that his good resolutions might not cool she went with him to the parsonage, and remained at the door until he had made his communication. The lad placed \$3, 200 in the ciergyman's hands and returned to Paris and surrendered himself to justice. Who would have expected to find a good angel in such sewage ?

If the angel of the Lord was not present in that brothel, then there are no angel influences.

What may be the spiritual condition of the woman that wrought the change of purpose of this young, but not hardened youth ; and will the authorities deal with him in the same spirit of love and truth? Our Heavenly Father forgives many offenses, for the reason that many young people commit crime when "they know not what they do."

Hich and Racy.

The following tich incident occured a few days since at a railroad station pot a hundred miles from Chicago. We were changing cars. On the platform of the depot were many idlers, and among them, a stout, eccentric, feminine looking old man of some seventy summers.

Two passengers were in the act of getting off of the cars, a lady and gentleman. The man had very long hair, and very black and full, hanging to his walst, also long, black beard. The woman was well dressed and nothing in her outer appearance to sttract attention, but on stepping down from the care exhibited two neat feet encased in a pair of close fitting men's boots, made of fine French calf. These boots caught the old man's eyes, as had the long hair of the man. This was more than the old man could stand. His manhood had received a severe shock, and he exclaimed with marked emphasis .

"By G-d there's a woman with boots on, and a man with a woman's hair on. This man and woman have changed places, -he's got her shoes and hair, and she's got his boots ! What's this world coming to? Come Jenny, let's go home,-this is too much for me," and the old man and Jenny left the depot In evident disgust at the degeneracy of the times.

137" Homeopathy is the orthodox incdical faith in Brazil. 1. New York is to have a Woman's P. T m.nt Wext fall.

A GOOD TEST.

At this juncture, everything seemed to be working as well as could be wished, and Mr. Pratt announced that he felt a strong current coming towards him, and would like to know if the spirit of Dave Ryan was present. This seemed to throw a damper upon the manifestations, for not another character was scratched upon the slate for several minutes. But it turned out, finally, that the spirits had only gone for Dave, who soon answered present, when his name was called. Samuel Douglass who seemed to be acquainted with him, wanted to know if he had any thing to say, to which, the astonishing answer, "Jenny Davis," was received. This was rather surprising, and a number of desultory questions and answers followed, which elicited the fact that Jenny Davis had a sister present. No one consented to acknowledge the relationship, and the spirit was again, resorted to, this time to say that Mrs. Bland was the sister alluded to. Mrs. Bland admitted that her maiden name was Davis, but denied ever having a sister; whereupon the medium was consulted, and instead of Jenny, announced that it was Jemmy. This was the name of a brother of Mrs Roland's who was killed during the war,and the test was considered by the experts present as a remarkably good one, and indeed was the best specimen the evenings labor afforded. The mystification having been done away with, Mr. Keigwin put the question "Could you write on the slate, Jemmy, if we put it in the sland drawer?" Jemmy was very slow in answering, but after renewed questioning replied that he didn't know. Mr. Keigwin, at this point, stated that spiries had to learn to write in the drawers, it being an ard ous task. The spirits then were all strangers, and would have to be educated .-New spirits never know how to do such diffi cult things.

JACOB YOUNG APPEARS.

A flutter of excitement seized the company when A flutter of excitement seized the company when, in a response for more spirits, Jacob Young, the victim of the Cold Water tragedy wrote that he was present. The question, "Who killed you?" victim of the cond water tragedy wrote that he was present. The question, "Who killed you?" was immediately asked by half the people in the room, but Mr. Leathers, taking the slate, wrote on it: "Will the spirit of Mr. Young communicate to Mr. Leathers?". The slate was turned over and given to the medium, who placed it under the table. Rapid and frantic scratching of a pencil was heard, with three vigorous knocks at the end, and the slate being taken out, the word " Hartman," was found on it. This was not exactly the proper answer to Mr. Leathers, but it was finally explained that it was in answer to the general question, Who killed you?"

This proving satisfactory, the spirit was asked, "Who assisted Hartman in killing you?" The answer came very speedily, "Abrams." The spirits of the company, including even the skeptical, rote amazingly at this point, for here was a chance to here it for first bands all about the mystery meetings every Sunday alternoon and evening, at 21/4 and 7 o'clock. Lyceum session at 101/4 A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

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

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

MUSIC HILL.-Lecture every Sunday afternoon at 2% o'clock, and will continue until next May under the man-agement of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL .- The South End Lyceum Association

UNION HALL .- The South Boston Spiritual Association hold meetings every Senday at 19,3 and 71/2 o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. Brench, Treasurer.

The ANDOVER, Ohio .- Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11/2 A. M. J. S. Moriey, Conductor; Mrs. T. A. Vnapp, Guardau; Mrs. E. P. Coleman, Asst. Gnardian.

ATHENS, MICH.-Lycoum meets each Sabbath at 1 o'clock luctor, R. N. Webster; Guardian of Groups, Airs. P. M. C. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 101/2 a. m. and 71/4 p. m., in City, Hali, Main street. Children's Progressive Lycenn meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

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

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

BANGOR, Mr .- Spiritualists hold meetings in Ploneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Cartiss, Guardian.

BELOIT, WIS .- The Spiritualists of Beloit hold regular Bunday meetings at their church at 10% A. M., and 7% P. M. Lewis Clark, President; Leonard Roso, Secretary. Lycenn meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups. Battle Creek, Mich.—The Spiritualists of the First Free.

Church, shold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenth session at 12 M., George Uhase, Conduc-tor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill .-- The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and even-ing, 1014 and 714 o'clock. Children's Progressive Lycenn meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

dian BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Bagie street, every Sunday at 1014 s. m. and 714 p. m. Children's Lyconn meets at 214 p. m. Harvey Fuzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEFORT, CONN.-Children's Progressive Lyceum meets every Sunday at 101/4 A. m., at Lafayette Hall. H. H. Oran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y .-- The Spiritualists hold meetings at Cumerland street Lecture Room, near DeKall avenue, every Sunday at S and 7½ p. m. Children's Progressive Lycenm meets at 10½ s. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking Spiritual meetings for inspirational and Trance spearing and Spirit Test manifestations every Sunday at 3 p. m., and Thursday svening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn.: Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Nimth streets, Williamsburg. Also, Sun-day at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents. tribution 10 cents.

CAMBRIDGEPORT, MASS .-- The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r. x. Speake engaged.

and the evening to lectures.

QUINCT, MASS.-Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

RICHMOND, IND .- The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 1012 m. Child dren's Progressive Lyceum meets in the same hall at 2 p. m. ROCKYORD, ILL.-The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Bockwood, guardian.

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

RICHLAND CENTER, WIS.-Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Pease, Guardian.

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

BYCAMORE, ILL.-The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Halt Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

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

SPRINGFIELD, MASS .- The Fraternal Society of Spiritualisel hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. M. Conductor, H. S. Williams; Guar-Lyceum meets at 2 P. M. Conductor, H. S. White dian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

Sr. Louis, Mo.-The "Society of Spiritualists and Progres-sive Lycenm" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut

London, for the year 1869. J. H. Stanly

BACKAMENTO, CAL .- Meetings are held in Turn Verein Hall. BACKAMENTO, CAL.—Meetings are note in Turn Verein Hali, on K. street, every Sunday of 11 a.m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E.F. Woodward Corophing Secre-tary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian Toledo, O .- Meetings are held and regular speaking in Old Magonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 4. H. A. A Wheelock, Conductor; Hrs. A. A. Wheelock, Guardian.

TROY, N. Y.-Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 101/2 a. m. and 71/2 p. m. Children's Lyceum at 21/2 p. m. Monroe J. Keith, Conductor's Mrs-Louiss Keith Guardiay.

THOMPSON, O .- The Spiritualists of this place hold regular Theorem at Thompson Center. The officers are E Hulbert, K. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

retary and Treasurer. TOPERA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sunday evening at the Odd Follow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker. F. L. CRANS Pres't.

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