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

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CHICAGO, SEPTEMBER 25, 1869.

VOL. VII.-NO.1

Viterary Department.

"FROM DARKNESS TO LIGHT."

BY U. D. THOMAS, Once, beside the River of Tears, In the valley of Sorrow, dark and low, Sat I, counting the weary years-The wasted years of a nameless woe. Doubts and fears, an ill-omened brood, Hovered shove and around my head, And the shadows that darkened the solitude, Were the shadows of hopes that had long been dead.

I sat and mused in the deepened gloom, On man's unchangeable destiny; A sigh, a struggle, the voiceless tomb, And then an unconscious eternity: This world, a vista dread, dark and cold; Our life, a drama of tragic wee, Whose scenic splendors awhile unfold, Then the curtain drops in the grave below.

I sat while the hours went on their way-Methought the moments were strangely fleet-I saw not the lights on the hills of day; I heard not the footfall of angel feet; I knew not that bending above me there, Were guardian spirits with luminous eyes; I knew not the odors that filled the air, Were wafted from gardens in Paradise.

The clouds are parted. I'm happy now, I know that the realm of the soul is real; That the presence baptizing the heart and brow, Is part of the life we see and feel; . The valley of Borrow grows sweetly bright; The sunshine sleeps on the tide of Tears, For I know, as I stand in the higher light, That knowledge was born of my doubts and fears.

I muse once more, on the self same spot. Where once I counted my nameless woes: The slopes are fragrant with myrtle and rose, And spirits are now my companions there, The mystery of life I can understand. And I bless the light that is everywhere Ravealing the love of the Angel Land,

WOMAN'S BRAINS.

Its Comparative Size, Weight and Fineness. Dr. LAYCOCK, in an article in Appleton's Journal, bases woman's presumed mental inferiority to man on her smaller brain, stating the ratio of the male to the female brain to be as 100 to 90. To the objection to this view that her brain is smaller because her whole body is so, and that she has a brain proportionally as large with her bulk as man, the Dr. replies thus: 'This difference" (in the weight of the male and female brains) "has been attributed to the lower stature of woman; but observations carefully collected by my friend, Dr Thurnam, show that the explanation is not admissible. On the contrary, while the stature of woman is only eight per cent, less than that of man, the weight of the brain is ten per cent, less." The Italics are ours. We think the Dr. has made a mistake here. If this question of female mental inferiority is to be decided by weight or quantity, we must adhere strictly to this accepted test (weight or quantity), and not confuse ourselves with something extraneous—as height, which, although it resembles them, is not identical and does not affect the problem. The question is, is woman's bram, compared with man's brain, less in weight relatively than her body compared with his body? Mere height, of course, no more affects this than mere breadth or obesity. Two persons may be of different heights, and yet their weight be identical—the actual quantity of body to be supplied by brain the same. S. C. Goodrich, in Vol. XVII. of his Cabinet Libary, entitled "The World and its Inhabitants," furnishes us with some statistical tables of the variations of size, etc, of human beings. On the "weight of man" the author states; "The maximum weight (140 lbs.) of the male is attained at the age of 40, that of the female (nearly 124 lbs.) is not attained till fifty; from which ages they decline ofterward, the male to 127 lbs., the female to 109 lbs Now, taking these maximum weights of the body of the two sexes, they

*Man 140 lbs: woman 124 lbs. :: 100; 98.57. Compare Dr. Laycock's brain ratio: Man's brain : woman's : : 100 90.

Here, then, by even this physical test, woman is shown to be relatively larger brained than man, instead of smaller brained; for, while her whole body weights 11 3 7 per cent. less than that of man, her brain weighs only 10 per cent. less—a gain in favor ofher brain over his brain of 13 7 per cent. If we take the average minimum bodily weights preponderance of the female, is still greater, being nearly 4 per cent. over man's brain. This, however, can hardly establish the mental superiority of woman over man, any more than Dr. Laycock's calculations based on height can establish her inferiority. There is, in fact, no reliability to be placed on the relative intelligence of the sexes, founded on any such corporcial and gross tests as these. And, indeed, with all who believe that the mind belongs to an indwelling spirit, instead of being the mere result of so much material as forms the body, no reliance will be placed in these accidental and material tests.

and then evaporate it in the sun. When the crystals of dry salt are formed agam, is it correct to say that these crystals originate the salty rect to say that these crystals originate the salty principle, that the salty properties are the mere result of the organization of the crystals; or on the other hand, that the salty principle formed the organization? There can be no doubt the latter is the correct view." Then the principle of life forms the brain and bodily construction—not the latter the principle of life. And how much closer the thinking principle is to this mysterious principle of life in its nature (if, indeed, the life principle be not included in it, as a fectus in its parent) than it is to the result of that life principle's operations, the organized body, we principle's operations, the organized body, we must all see. To regard the substance and size of the brain as the origin and measure of intellect is an error, on abstract principles. And, if we turn to biographical records, we find this truth taught there. Mind, the world over, is not necessarily dependent on size or quantity of substance even of the brain, but on the indwelling spirit. If we can safely predicate anything on the substance of the brain, then it is on its quality, rather than its quantity—its peculiar struct-ural adaptability of tissue and fiber, slightly varying in fineness with individuals, for developing and sustaining thought. Indeed, some scientists, often classed among materialists, do not deny the existence of a spirit inhabiting the body, and constituting the real source of intellect, as a and constituting the real source of intellect, as a necessary conclusion from physical investigations into the brain; but they only say that, as this spirit is in its nature intangible and inaccessible, any attempt to experiment upon it will be illusory and vain. Thus they simply ignore the spirit in their experiments, without denying necessarily its existence; and confine themselves necessarily its existence; and confine themselves in their investigations to the body, which they can reach. When therefore, speaking from a bodily or physical stand-point, they say that greater size of brain corresponds with greater mental power, they simply mean greater physical adaptability to mental operations; that so far as the brain as a vehicle can modify and convey thought, the larger brain is better fitted for this secondary purpose. But how many of our tyros in physical science, and how many even of such rapid readers as Rev. Mr. Fulton and Dr. Bushnell, see these discriminations? So, even if it should be demonstrated that woman has relatively a smaller brain than man—and that, as a consequence, her mental powers were (other things being equal) impeded—it would not prove by any means that she had not an immortal spirit, behind these accidentals of brain apparatus, fully equal in its powers to man's and destined for as high a future career in the eternal ages of the Creator.

Allow me to present your readers with a few speculations, which, if deemed fanciful, are, as peculations, at least as good as the grosser speculations of the brain-weight materialists. We have seen that mental power seems from the records of history to accompany a certain quality of the brain tissue, rather than the quantity of the brain. This quality is its fineness. As thought is confessedly subtle, there is a natural congruity between it and fineness in its vehicle of action, which does not exist to the same extent between it and a coarser material. Woman is built of finer and more delicate fiber than man: and is thus, physically speaking, better adapted naturally to the subtle movements and play of thought, to "the flow of soul." She has less impediments to overcome in the way of useless material; and, therefore, she can afford to do the same amount of thinking with a less quantity of brain. Indeed if the ultimate facts of our construction were thoroughly understood, it would probably appear that this apparent deficiency of woman is really strength; that the reason why her brain is smaller than man's is because it is finer-not because it is wanting in anything essential to mind but simply free from much that clogs up the avenues of thought, which has been eliminated from her brain but not from his. This is the reason why her intuitions are so numerous and rapid in comparison with those of man. This is also the reason why men who approach woman in her nature—that is, share with her in good measure in this superior fineness of brain structure—are found to be nobler, truer, better, and clearer sighted. Most great geniuses have occupied a sort of middle ground in characteristics of mind and physical construction between the male and female. Shelley, for instance, was so fragile and womanly in size and appearance as sometimes to be mistaken for a girl. So it is, too, in the intercourse of the sexes. Men become keener-sighted, better thinkers, and purer-minded the more they associate with woman and imbibe her spirit. and feel that spirit enter their brains and gradand feet that spirit enter their trains and grad-ually reconstruct it, particle by particle, in the mysterious and imperceptible progress of growth after its finer type. The effect of thus approach-ing her type—what we call in ordinary language refinement—is to cast off more and more of the coarser, intractible, and obstructing grains or molecules of the brain, with which man's head in a state of savagery and batharism is filled and thus to leave it eliminated of this useles surplus, which added only to its gross weight surplus, which added only to its gross weight, but not to its electric rapidity or force. And this again throws light on the rationals of the modes of thinking that distinguish the two sexes. Man thinks slower, woman faster; man pauses and induges, by a blas which he seldom can overcome, in the intermediate stages of ratiocination. indwelling spirit, instead of being the mere result of so much material as forms the body, no reliance will be placed in these accidental and material tests.

This theory of the opponents of woman's intellectual equality with man, of brain weight is simply materialism; and our professed orthodox disputants ought to remember it. If they this is on adopting it, they should reflect that, however atoutly they may oppose materialism in other connections, they advocate it here. But this greater intoricating power over her lovers. In snare, of materialism is a treacherous, fallacy. Suppose we dissolve some table salt in water,

hardly any of this lingers in the divinely etherealized brain of woman.

As barbarous ideas retain their hold on men, As barbarous ideas retain their hold on men, they evince a tendency to exalt matter over mind, the body over the spirit, the bulky over the fine, the coarse over the delicate. Magnitude always has exerted a sort of superstitious spell over men's souls Muscular Christianity has still its votaries; and the discussion of this woman's question has disclosed the cognate fact that muscular intellectuality has devotees wellnigh without number. Miller in his "Headship of Christ," says: "It is curious to remark how unwilling people generally are to believe that a unwilling people generally are to believe that a person by much too short for a grenadier may yet be a great man. It is also curious to note the delight which Nature seems to take in iterating and reiterating the fact that a very large proportion of the intellects of the age just passed was lodged principally with men who fell short of the medium size. Napoleon was so very slim in early life as to be well-nigh lost in the best and uniform. his boots and uniform. Byron was no taller. Lord Jeffrey was not so tall; and Campbell and Moore were still shorter than Jeffrey, and wilberforce was a less man than any of them. The same remark has been made of the great minds of England who flourished about the middle of the 17th century." Milton was another remarkable instance of the extremely small men whom he mentions.

Size of brain probably increases mental energy in one way (and this, we guess, is all it does) —it adds momentum or mechanical weight pow-er. It is this which impels men to be domineering, stormy, headstrong, and gives birth to un-reasoning and obstinate prejudices. All those qualities of the mind that are akin to brute force and dead weight (and they are easily discernible) spring from this source. Unlistening superciliousness (the universal mark of a foolthat is, of a man inhi rently weak in the essence of thought) also is generally seen in connection with mere brain weight when unattended by a noble and sagacious spirit. How merely large brains, when they have nothing better to direct them, usually act in their self complacency of pretentious superiority was more than once exemplified in the career of Napoleon. Men of muscle and musculinity (as it is termed by its worshipers) of mind often derived a conceited triumph from the womanishness of the Linporor, The petit corporal disgusted the sturdy and stolid Englishmen's notions of manly strength of thought and propriety. They arrayed their unruffled stagnation of great ideas (a stagnation out of which great ideas could not arise) as a breakwater against his seemingly unreasoning

It was a supercilious custom of an English ambassador to pity the Emporer's excitability and sneer at his, nervousness and femintalty. Too heavy and nuscular, in body and brain, ever to be disturbed; self-poised, because no mighty intellectual storms ever shook them mindful of the trivialities of etiquette; observing correctly with plodding vision the secondary range of subjects that formed the limits of their powers—these excellent mediocrities presumed to look down from their superior masculine heights on the master mind of Europe and to charge him with folly. This is the way your good, stupid, short-sighted, heavy minds—your would-be masculine minds par excellence—look at things finer, rarer, subtler, and withal stronger than themselves, whose reach of vision and depth of thought they can never understand. No: such intellects as Bonaparte's are not manly, not masculine, not granitic, not the true type of mind. They are feminine. Be it so. Napoleon will be the female genius. Wellington, the Iron Duke, the idol of the votaries of music, will be the male intellect. There is, we will not deny, this general sexual difference of type between them. And this distinction will be found often to hold good with others. The nesrer a man's mind approximates to a woman's in its fiber and finish, its intensity, delicacy and intuitions, the more he is a genius; the further he recedes from her, the less genius, but (if he have mental strength at all) the more talent.

The sex, then, of genius is female; that of talent Well, this kind of avoirdupois measurement used by the English mediocrities with regard to Napoleon is precisely what the same class of men, educated and unlearned, are adopting in their estimate of woman in their opposition to her claims of natural equality with man. There are plenty of men, not remarkable for brilliancy or any mental gift, who carry brains as large as those of Byron, Milton, Voltaire, or Campell Some of the stupidest colts we have ever met had large frontal developments. Many of us can recall some "splended cranial" example, and hearing: "What a fine head! That man must have a capacious brain." Yes, capacious for emptiness, as we afterward discovered. Had any of the great geniuses of our race-from Homer to Bryant, Socrates to Herschel, Alexander to Napoleon, Herodotus to Prescott, brains so much larger than those of the ordinary run of intelligent men as to create as wide a disparity as is claimed by the bitter opponents of female intellect to exist between the brains of the two sexes? Did the brains of these mighty minds—do the brains, as a rule, of our talented men who pass into history—bear any such proportions to those of the rank and file of our intelligent merchants, lawyers, and clergymen) as 100 to 90? This is the test question of brain weight as a source of mental power. If they did not, then, as there is a far greater difference between their respective mental andowments than there is between those of these clergymen etc., and women, it shows that a difference in weight of 10 per cent, between the brains of the sexes can not and does not represent menta difference. Bhekespeare's and Milton's minds Well yastly greater than those of the majority of 'educated men in and, if the poets' brains weighted about on a par with those of our onechants, etc., then weight of brains has nothing or but little to do with the question of intellect, Who of us (to bring the case home to ourselves), does not esteem a gigantic mind like Milton's, infinitely more highly than any talented man of our acquaintance or reading? But when did we ever esteem this talented man of our acquaintance as infinitely higher than our educated female friends? The discrimination of estimation is as slight as between the talented man and the woman; immense as between the talented man and Milton. Once in awhile, too, we think the woman's mind is superior to the talented man's.

Let us hear no more, then, of those inhuman insults of hard arrogance and self-conceit, which say to woman: "You are a female, therefore are a slave; you are smaller in size and brain, therefore are a child or "a fool." A better and wiser intellect will take her by the hard and and the state of the particles are the same of reverence her peculiar nature and powers, failing not to remember that it is to her feminine tinge and bias that those of the male sex who have ascended the glorious heights of genius owed their power-their mother's ineffaceable impress stamped upon and inspiring their minds.—N. Y. Independent.

SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the Okaw, Ill., Republican, as one of the signs of progressive times:

Mr. Boleig lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrines, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the ews, the Sadducees denied but the believed in the existence of spirits (Acts 23) If we eliminate the materialism with which Greek, Roman, and I had almost said Egyptian mythology, is clothed, nothing remains but a sort of Spiritualism. Proclus, Pythagoras, Socrates and Plato among the Greek philosophers, were believers in spirits, and so was Apollonius the geometer, who believed that they could convey him from one place to another. Psellus,

Tertulian and Porphyry were also believers, and Tyrius asserts that "spirits are naught but the souls of men departed, who, either through love or pity of their friends, help and assist them, or else persecute their own enemies whom they hated in this life." Bodine, in his work (Theatri Natura Lib. 4) discusses the form of spirits and their power over mankind, and Leo Suavius, in his commentary on the work of Paracelsus on longevity, states that "the at-mosphere is as full of them as snow falling in the skies," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boissardus and Vives. In the last century, Fowler Bishop, of Gloucester, was a Spiritvalist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in and threw its mantle of darkness over the minds of men. numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Celsus and Cardan (in the fifteenth century) show. The proofs and views of Mr. Boleig are ex-

ceedingly poetical and fanciful. Instead of a triune God, his God is dual, and involves the idea of femininity, being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and deemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must necessarily be worthless. The practice of the faithful, to sin to-day and repent to-morrow, accords not with faith as the basis of moral action. The conformists to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving and cheating the unwary, renders them objects almost too low for contempt. Spiritualists may have been inexcusably unchaste, but they can afford to reort upon other religious sects of older standing and of higher claims to perfection and purity. The crime of pre-natal infanticide—that aggregate of all wickedness—is said to be fearfully prevalent among other Christian secis, and un known among Spiritualists. The devotees of Spiritualism, according to a late Catholic writer, (Massy's Conflict of Religion.) number nearly ten millions, many of whom are men of great scientific attainments, rigid morals and genuine piety, and hold an exalted rank in socity. How are we to believe that by some strange fatuity so many, have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well being. Are we to consider their statements under no other aspect than as brilliant inventions, with which their religion and gravity contrive to impose upon the public? It is the province of a just julge to suspend his judgment until he is fully informed on a subject beset with difficulties. We should find it more convenient to turn the subject and doctrines of Spiritualism into ridicule than to believe in or arrivally inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us.

Wenistry powerless to afford a solution of the problems of the origin, of life—it escapes our search, and yet we witness its action and feel its

power from the cradle to the grave. I have lived to see a thousand hesitating suggestions ripen into demonstrated facts; to see a thousand important truths snatched from the domain of surmise and conjecture, and transferred to that of unquestioned certainty. Spiritualism, as a system of religion, is the offspring of the past quarter of a century—a period in which more of the great resources of Nature have been developed, more of her intricacies unraveled, and a de per penetration into her mysteries had, than in all the time since Eve brought sin into the world by eating the forbidden fruit. Within this period scholastic theology has remained sta-

tionary, and has been put upon the defensive.

The unchangeableness of laws has been substituted by scientific materialists for the necessity of revelation, and human reason has been mercilessly applied to all the problems of human existence. The process has been inductive, and therefore subject to error. Had it been synthetic, after the manner of Euclid, we could not doubt its conclusions and results. Science, so-called, is assaulting the old faith, and it is being suffered to die out of the human heart because the clergy, who, quarreling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and Materialism included. In order to do this they must overtake and keep up with modern science on its march, and become imbued with the vigor and fullness of all modern thought. Such a clergy is the demand of the time, in order to bring all doubters—all who are at sea without compass or rudder, and depend upon the spirits of departed mortals as guides—back to the Christian fold of the old faith,

> For the Religio-Philosophical Journal. GEOLOGY vs. MOSES. Geology and the Christian Bible.

BY INQUIRER.

For thousands of years, the days of creation as given by Moses, were considered by the whole Jewish and Christian world as literal days. The Catholic and Protestant churches. if they disagreed on other points, agreed upon this, and the Jews, who are generally considered competent to decide the meaning of their own writing, are a unit in maintaining the literal reading of days. Nor was the literal sense ever called in question until Nature's Divine Revelations—the only undisputed book that God ever wrote-the Geologic Record,obliged them (to save their Biblical Record) to invent a new exposition,—an indefinite period instead of a literal day. But what of the seventh day? Was it an indefinite period?-Who then could observe it? The Bible says emphatically "In six days the Lord made heaven and earth, etc, and rested the seventh day." Geology and the Christian Bible are at variance, science, and theology disagree. Geology says, man existed upon earth more than thirty thousand years ago. The Jewish Record limits his creation to less than six thousand years. The former is demonstrated, the latter is an unproved assertion. Which is to be credited, demonstration or assertion, science or theology?

[We would like to hear from "Inquirer." again in the futher discussion of this question. -Ed. Religio-Philosophical Journal.

Likes Both.

H. Buckman, of Etna Green Indiana, writes: "Please find enclosed my subscription for the JOURNAL I have been taking the Banner of Light from the first number to the present. I consented to take the JOURLAL for three months on trial, and I now find that I cannot do with-

It is often said that we can not have too much of a good thing, and there is so much of good in the Spiritual Philosophy, and so many inspired writers all over the country, through whom the angels are pouring down upon us such floods of light on subjects which most concern the welfare of humanity, and the matter is so varied, that with progressive minds the Jour-NAL cannot take the place of the Bunner nor the Banner that of the Journal, and neither do either of these papers repeat themselves. Every number of each is pregnant with new thoughts of incalculable value, which may be read and re-read with increasing interest and profit; and we hope our friends will labor for the spread of both to the end that the world may be regenerated—for this grand consummation God waits—the bodies and souls of men walt-the angels wait, and these can not wait in ind the mit his con

Some slanderer, has said the old folks go to church to close their eyes, and the young to eye their clothes. We do not believe this is true, of the young ladies, at least. They go for religious worship, and to see the Sams and Hints. in his chosen been civil

Ancific Department.

BY.....BENJAMIN TODD

WASHINGTON TERRITORY.

Walla Walla-The Hev. Mr. Chambelin.

Arriving in this city yesterday afternoon, and having no appointment of our own, we accepted an invitation to attend church and listen to a discourse from the Rev. Mr. Cambella, the Congregational elergyman of the place. His text was the following passage from the Bible, " He will by no means clear the guilty."

The Rev. Sir introduced his subject with the remark that he had selected the above as his text for the reason that minkind were not wont to accept its full torce and meaning; but presumed upon the mercy, long-suffering and forbearance of God to reason themselves into the idea that they some how should escape from the penalty attached to their crimes.

The speaker is evidently a man of considerable matural ability-also acquired attainments. In the com nencement of his discourse, he reasoned logically that a commensurate amount of punishment must naturally follow a given amount of orime. He reasoned as follows:

1st. The perfections of God's character were inanite, hence His justice was infinite and there being no conflict between the attributes of God's character as there is in the human family, every one would have their legitimate effect, the same as though that were the only one he possessed.

2nd. His moral government demonstrated that "He would by no means clear the guilty.", The object of government (he said) was to punish the guilty. Human government often falls through its incapacity, or that of its officers, to detect the criminal, but there was no failure on God's part in that direction.

3rd. The Bible bore abundant evidence to the point to those who accepted it as the word of God.

4th. His divine providence in all the history of mankind attested the fact; the pain, misery, disappointment and suffering of every kind. Hence, some argue that men suffer in this life an equivalent to their crimes. But this could with no more consistency be argued than that we received all our happiness here.

Thue far we could agree with the Rev. Sir in the general principles involved. But at this point he came in with the assertion, unsupported with any argument whatever, that in the character with which we left this world, we should become fixed forever. "Those that were predominate in evil would have their goodnessstripped from them, and those who were predominate in good, would have their evil stripped from them, and it would be wholly the child of God or child of the Devil." Atter having repeatedly declared in his discourse that God would by no means clear the guilty, and reaconed to that effect in his closing prayer, he spoiled the wholeby thanking God for the gift of His dear Son, whereby the vilest sinner might be saved from Mio wrath.

What a conglomeration of absurlities and contradictions popular theology is. Having its origin as it does in the mythology of the pagan world, it has never been improved upon except by way of increase of its absurdities. The doctrine of a vicarious atonement has been the greatest difficulty the world has had to contend with in its moral development. You may lie, steal, swear, get drunk commit adultery and fornication, yea, every kind of crime repugnant to virtue your whole life long, and just before you start on your way to the world of spirits, if you apply at an office where vicarious indulgences are sold and give the priestly agent a good fat fee of flithy lucre, he will give you a free pass to one of the reserved seats in glory. What an incomparable amount of impudence and assumption these priestly hypocrites manifest in assuming to be the conservators of public virtue and morals while they are still carrying on their nefarious trade of selling indulgences to the world to commit sin. But they go still further and attempt to ostracise from society all persons who do not patronize their business or trade at their offices: and had they the power they once had, the fire and fagot would be again called into requisition to make their trade profitable. It is no wonder that they gnash their teeth with rage and howl in fury. as they behold their victims slipping from their grasp. But their day of imposition upon mankind is rapidly on the wane, and their gnashing of teeth and howls of fury will be turned to suffusions of shame (if such a thing is known to their nature) when the glorious light from the Spirit World shall light up their dens of religious mockery and reveal to the astonished gaze of mankind the dishonesty, corruption and fraud they have palmed off upon the world for centuries past. Their lofty spired churches where truth has so long been "dispensed with," and on whose altars common sense and human reason have been daily sacrificed, shall be dedicated to truth and the investigation of the true relations of mankind. Their musically sounding bells that have sung out so long their invitation to men to come to paganism, come to paganism, COME TO PAGANISM,—shall change their tune and invite people to a shrine where eternal truth shall be the alter and the human heart struggling for knowledge and the power to do right, shall be the sacrifice. O angels I for humanity's sake speed the day when truth and freedom shall be triumphant, -when ignorance, bigotry and superstition shall be banished to the abodes of oblivion, and when love to all mankind shall be alone the controlling power. Aug. 23rd.

Ministerial Mirthfulness.

The N.Y. Independent says :- If anything were needed to make religion appear unlovely in the eyes of a worldly man, it would be the luguorious sanctimomous, woe-begone expression which is public services. These are an order of the clergy who are eminently successful in preaching religion our of people. In fact, a minister who knows how to smile in his pulpit is a joy to his church. But

(as Mrs. Browning says:)
"Some people always sign in thanking God."

A Wonderful Clock.

A clock has just been completed for the cathedeal of Beauvals, France, which far surpasses all the existing specimens of the clock-maker's art. It contains no less than 90,000 wheels, and indicates. among many other things too numerous to recite, the days of the week, the month, the year, the signs of the zodiac, the equation of time, the course signs of the zodiac, the equation of time, the course of the planets, the phases of the moon, the time at every capital in the world, the movable feasts for a hundred years, the saint's days, etc. Perhaps the most curious part of the mechanism is that which gives the additional day in leap year, and which consequently is called into action only once in four years. The clock is wound up every eight days. The main dial is 12 fees in diameter, and the tofal cost exceeds \$50,000.

AMERICAN SPIRITUALIST CON-VENTION

AT BUFFALO, N. Y., FROW AUG. 31 TO BEPT. 3, 1869.

SPIRITUALISTIC.

SECOND DAY'S PROCEEDINGS—MORNING SESSION. The convention opened with singing by Prof.

Mrs. Warner then gave another invocation. The President thanked the convention for the good order observed on Tuesday, and expressed the hope that it would be continued.

Mr. Chase moved that the election of officers be made the special order for 11 o'clock. Mr. Kilgore could see no reason why it should not be postponed until the close of the convention. He wanted to become better acquainted with the office-seekers. He moved to amend by

laying on the table. Carried. Mr. Brown, from the Committee on Revision of Constitution, made a report suggesting the establishment of Progressive Lyceums, found-

ing a college, etc.

Mr. Wheeler moved to take up the report article by article.

The first giving the name "American Association of Spiritualists" was adopted. On the second article relating to "Objects" Mr. J. K. Bailey moved to have it read "Ameri-

can University." The motion was carried, but subsequently was considered and a discussion ensued, participated in by Messrs. Wheeler, Kilgore and bailey, the two latter gentlemen icdulging in a little sharp shooting. Kilgore was repeatedly called to order, but he would have his rights, as he was a hard customer to handle when talking to the question. He did not want the name "American" University as that savored of "Know-Nothingism," nor would be have it

Alexandrian or National -simply a University. Mr. Wheeler wanted to know what the Alexandrian College was like.

Mr. Bailey wanted to expedite business. He had no ill will to any body in the convention. Mr. Loveland was opposed to striking out the word American. The Alexandrian plan was universal in its scope, every known work of knowledge was taught there and they had the largest library in the world. He would have every known science taught in the college.-Anything less than that would be unworthy of the genius of Spiritualism.

The amendment of Mr. Kilgore was lost, and they adopted the word "American."

Mr. Kilgore moved that the Committee be instructed to amend by giving the Trustees a chance to feed the poor, clothe the naked, and reform criminals.

Article three, provides a fee of one dollar for membership, and fifty dollars entitles one to a The section relating to officers was not

changed. On Trustees, Mr. Kilgore moved to allow the accessary expenses of the Trustees.

Mrs. Purker arose and asked if that was to include cigars, wmes, liquors, etc. Mr. Kilgore denied using such things.

Mr. Coonly thought it might be necessary to drink a glass of wine or smoke a cigar, and suggested that such men should not be appoint-

Loveland would only pay the actual traveling Mr. Bacon had only succeeded in getting back

Mr. Wheeler said "business is business," and he would leave the Trustees to pay their own whisky and cigar bills, and pay for business. He was asbamed to hear them talk in such a

Mr. Kilgore would put the women in if he could not trust the men.

Mrs. Horton said the time had arrived to strike at the root of evil. She would put in office men of principle, and pay their necessary expenses. She was not a candidate for office. A motion to insert "necessary" for "ac'ual expenses was lost.

The section relating to by-laws for the Trus tees was annulled

On the question of representation the consti tution provides for the same number from each State as go to Congress.

Mr. Kilgore was opposed to the system, desirng to have numbers represented rather than erritory. Mr. Still, (colored) of New York City, said:

"It strikes me very favorably that the basis of representation should be spiritual. We certainly anticipate the time when we shall possess numbers and influence, and when that time comes, sir, the basis should be spiritual, or we shall be overrun by politicians, who will seek our ranks for power, prestige and influence. Let the basis be a purified Spiritualism, such as I see laid down in your resolutions. That perhaps, is all I need say. I came here representing a constituency of millions of my race. I became a-a-a a cand—what do you call it. (a voice, "delegate"), yes, I come here as a delegate, otherwise I could not be here. Let the basis be spiritual.

Chas. Holt wanted to show how it worked and attempted to make a speech. He represented a local Society at Corry. The President called him to order.

Mr. Chase advocated the present system of representation, as it prevented many disordery persons from gaining access to the conven-

Remarks were also made on the subject by . A. Wheelock, J. S. Loveland, Chase and

Mr. Fox offered a substitute, allowing one delegate for every actual Society, the delegates to be selected at the State Convention. Mr. Storer supported Mr. Fox's amendment

Mr. Carpenter moved to amend by allowing every Society one condidate for every fifty members. The amendment was accepted. After further discussion by Messrs, Chase, Fish, Fox, the Convention adjourned till

AFTERNOON SESSION.

The afternoon session was opened with singng by the choir, after which the discussion of the question of representation was resumed.

Mr. J. S. Loveland alluded to the efforts of those in fivor of mass conventions and those in favor of State representation. The mass conventions had been mobs and ridiculed by the

Mr. Carpenter wanted the people to represent themselves. He could see no objection to having each Society send its delegates.

Mr. French was opposed to the substitute. Mr. H. B. Storer favored the substitute.

Cries of "Question" were heard, and the President called for those in favor of Fox's substitute to rise. Many did so, when Mr. Kilgore called for the

eading of the substitute. An effort was made to force the question, and considerable feeling was manifested in all parts

The President stated that part of the vot: had been taken, but consented to the reading of the question.

Mr. Kilgore called for the "ayes" and His request was opposed as occupying too much time, but the mover insisted upon the point and carried it.

The substitute was rejected 38 to 63.

A motion was made that only one delegate b sent for each Society in the State. Lost. And the report of the Committee was then

The proposition in the report to ascertain the number of Spiritualists in the United States was then called up.

Mr. Chase called for the previous question,

but withdrew to accommodate Mr. Kilgore, who wanted a representation for every twenty-five persons.

The article was adopted; also the remaining articles as reported by the Committee. The preamble was adopted without debate. A PREDICTION.

Mr. Kilgore, to whom was referred that part of the Trustees' report relating to the expenditure of money, presented a section, authorizing them to aid the poor, and read a letter from Andrew Jackson Davis, predicting that Spirit ualism would soon come to be known as an organization.

ANOTHER PREDICTION.

Mrs. Parkhurst did not believe in retrogression, and if A. J. Davis and Joel Tiffany would come out and put their shoulders to the wheel with the zeal, and light and knowledge they have, it would be better than to remain grumbling at home. Joel Tiffany told me eleven years ago that in three years there would be no physical manifestations." She thought the section introduced by Mr. Kilgore was foolish, as it laid out too much work. Our children will be born just as poor and ignorant in the future as they have been in the past.

Mr. Carpenter could see no harm in adopting the section, for as there was no funds at the disposal of the Committee it could do no harm to show their good will.

The section of Mr. Kilgore was then adopted. The new constitution is as follows:

CONSTITUTION.

The undersigned feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing believe that the time has come for concentrated action. While we seek after all truth and believe in united and associative action; under proper system and order these objects can be most successfully reached, we' therefore unite ourselves together under the following

ARTICLES OF ASSOCIATION.

ART. I Name. This assocation shall be known as the American Association of Spiritu

ARTICLE. II. Objects. Sec. 1. Its objects shall be to co-operate with State and local organizations, in the promulgation of the Spiritu al Pullos phy and its teachings; aid in the organization of local and State Societies; children's Progressive Lyceums; encourage the establishment of a liberal system of education for persons of both sexes, on terms of perfect equality; and also the establishment of an American University on a plan similar to the ancient Alexandrian University. And further that the Trustees may have power to furnish aid to the destitute, employment and homes to. the poor and friendless, free instruction to the ignorant and incentives to reformation for the vicious and degraded.

ART. II. Sec. II. Any University which may be established by this Association shall be under the control of a Board of Regents, consisting of nine members, to be chosen in classes of three each, whose terms of office shall be three years; and who shall be elected by the Association in the same manner as is provided herein for the election of the Board of Trustees.

ART. III. Membership. Any person may become a member by signing the articles of Association or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter, and any member may withdraw at any time without being required to give reasons therefor. The payment of the sum of fifty dollars in one year shall constitute a person a life member of the Association.

ART. IV. Officers. The officers of the Association shall be a President, and as many Vice Presidents as there are organized State. District, Territorial or Provincial Associations. the Presidents of such being ex officio Vice Presidents of this Association, and authorized to act as such after signing these articles and paying as above; one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve three years. After the first election, the Trustees elect shall determine by lot which two of them shall serve one, two, or three years, and two Trustees shall be thereafter elected annu ally, who shall serve three years. The officers shall be elected by ballot, and serve until their successors are elected. The Treasurer shall give bonds in such amount as the Board of Trustees shall order. The President, Secretary and Treasurer shall be elected annually, whose term of office shall expire at the close of the convention at which their successors shall be elected, and shall be ex officio members of the Board of Trustees. The duties of officers shall be such as pertain usually to officers of like character in regular organized bodies.

ART. V. Trustees. Sec. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Five members shall constitue a quorum for the transaction of business, provided that no business shall be undertaken by the Trustees, involving the expenditure of money, unless the Association has previously approved the purpose thereof as legitimate.

ART. V. Sec. 2. The actual traveling expenses of the Trustees in attending the business meeting of the Board may be paid from the funds of the Association.

ART. VI. The duties of Trustees. Sec. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many missionaries as the funds in the treasury will permit, to assign them to fields of labor, and require from them written monthly reports of all collections; all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect the objects of this Association, as provided for in Article II.

Annual Reports. Sec. 2. They shall make an Annual Report to the Association of all their doings, containing an accurate account of all moneys received and expended, from what sources received and for what purposes expended, also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association, for any other purpose or object than that set forth in Article II, and then only by order of the Pksi-

dent, countersigned by the Secretary.

ART. VII. Annual Conventions. Sec. 1.

All Business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial organizations of active exis-

Sec. 2. Representation. Each State and Territorial Organization, within the limits of the United States of America shall be entitled to as many delegates as each State or Territory has representatives in Congress, and each Province of the American continent to as many as such Province has representatives in the government thereof. The District of Columbia shall be entitled to two delegates, provided that each of these organizations shall pay amountly not less than one deliar for each obligate appointed, which payment shall bonstitute such delegates members of this Association for the delegates members of this Association for the chauing year.

ART. VIII. Amendmenta Sec. 1. This constitution may be a minded at any annual meeting of the Association, by a vote of two-thirds of all the members present, provided that Article III as to members present and the provided that Article III as to members present a vote of fath or heliaf as a as to prescribe any articles of faith or belief as a test of membership.

Sec. 3. As soon as the necessary data can be compiled, the representation of the aforesaid organization shall be based upon a ratio of membership Spiritualists in the respective jurisdiction thereof; and it shall be the duty of the Board of Trustees of this Association to obtain such basis and fix the ratio of representation thereon as soon as practicable.

ART. IX. Annual Meetings. The Annual Meetings of this Association will be held, commencing the last Tuesday in September, in each and every year, at such places as the Trustees may appoint.

ELECTION OF OFFICERS.

Mr. Chase moved to proceed to the election of officers for the ensuing year. I Carried. Messrs. Jamieson, Wortman and Rose were appointed tellers. The first informal ballot re-

Wait......50 Loyeland.....1 Mrs. Horton.....2

unanimously elected. ADDRESS OF THE NEW PRESIDENT.

Mr. Wait was called for and ascended the stage, and on being introduced, spoke as fol-

Ladies and gentlemen of this National Convention. The honor you have conferred upon me in electing me President of the American Association of Spiritualists, was entirely unexpected and entirely undesired. It was not solicited and I have resisted every effort and opposed everthing said to me with regard to occupying this position. My business and circumstances and affairs are such that it is a very difficult matter for me to do it, but inasmuch as you have unanimously elected me I do not feel it my duty to decline, but will accept the position and perform the duties as best I can. I distrust my ability to perform the duties to the satisfaction of the Society, but I will do the best I can.. Hoping for the forbearance of the Association, I assume the responsibilities of this position. [Applause.]

Mr. Fox, the retiring President, also made a short address which was well received. On motion of Mr. Chase a vote of thanks was returned to Mr. Fox, for the manner in which

he had discharged the duties of his office during the past year. H. T. Child was then elected Secretary by acclamation, Mr. Kilgore depositing the ballot The ballot for Treasurer resulted in the election of Levi Weaver.

Adjourned till 8 r. M. EXTRA SESSION.

At half past seven o'clock in the evening John N. Still, a colored man of New York, addressed a large audience in the hall.

EVENING SESSION. The regular session was opened with music

by the choir, after which Mrs. Woodruff, of New York, made an invocation. Mr. Blackmer then sang, "Soft Light is Stealinc," greatly to the delight of the audience. Mr. Loveland spoke on "The Mission of Spir-

The audience was requested to rise while Mr. Backmer favored their with a song, after which

MRS. S. A. HORTON

questioned Spiritualism being a religion of the head; it reached the heart, and the evidence of its purifying influence was felt in the workings of the convention. It had become a growth in the soul of every one, and when she telt the touch of her dead mother she did not stop to reason. She discussed the "emotional feature' of Spiritualism at considerable length, and was greeted with applause.

MONEY.

The Chairman of the Finance Committee

made a call for \$30 to pay expenses. The Choir sang another song, after which Mr. Wheeler, an inspirational speaker, announced that he would improvise a poem on some subject selected by the audience. Among those given were, "The Mission of Spiritualism,"
"What is purity," "Charity," "Universal Religion," "The Bible," "The Velocipede," "Evernity," "Divine Worship," "Woman,"—by a young man-" Deity," " Satan or the Devil."

Mr. Wheeler selected "Universal Religion." but for fear that he might find in some obscure corner of the Express, a statement that he arranged the matter beforehand, he wished the audience to decide upon the subject. They decided unanimouly upon "Universal Religion."

THE BENEDICTION Was delivered by Mr. Van Namee, and the convention adjourned till 9 A. M., Thursday,

THIRD DAY'S PROCEEDINGS.

Song by the Buffalo choir. Invocation by Mrs. N. C. Maynard: Our Father which art in heaven, hallowed pirit of love and truth, whose baptismal pres ence falls upon us with the morning sunshine, our hearts are attuned to harmony, and we would seek to blend our presence with those of immortal life; we would seek to be workers of peace; we come to Thee this morning, feeling our needs, knowing our weaknesses, and when we strive to attain to higher perfections, nobler expressions of manhood and womanhood, we would seek, oh Father God, through Thee to attain them. We ask Thy presence here this morning, that it be made manifest in our midst, as we feel and realize the influence of Thy ministering spirit within our souls. O God, may they still be known through the harmonious works, the divine aspirations after truth, and may they culminate in carnest efforts for the promulgation thereof. We thank Thee, O our God, for the truth already made manifest; we thank Thee for the glorious revelations of the past that have been so abundantly spread before these, Thy children. And while we realize how earnestly single hearts have beat; how truly single hands have labored; how devotedly single efforts bave been directed. We feel how essential it is, O, our Father, that they, as the waters unite in one glorious majestic tide, sweeping onward toward the Eternal, so through united efforts, individual action should sweep on silently, steadily and resistlessly toward Thine Infinite Spirit, till in the fulness of central life, all human souls beat out an anthem in unison with Thine. O, let the holy spirit of love prevail. and when in convention assembled, may Thy children feel their highest duty to be, love and charity toward all, and harmonious action together, then shall we have an appreciation of Thy many rich blessings, and be enabled in deeds, as we but feebly express in words, to worship Thee forever and forever.

On motion, the convention proceeded to nominations for members of the Board, in the places of Warren Chare and John Dexter, whose terms

of office expired, EAF, Brown, of Indiana, and Dorus M. Fex, of Hichigan, were nontinated.
The tellure reported that Dorus M. Fox had

received a majority of the votes cast, and he was declared sected for three years.

Als. Amelia Willard, of Indiana, and James

S. Loveland, of Illinois, were nominated.

The tellers reported that James S. Loveland had received a majority of the votes cast, and he was declared elected for three years.

The following report of M. B. Dyott, Treas-

urer, was read by the Secretary, and directed to be placed on the records: To the President, officers and members of the

American Society of Spiritualists: Circumstances being such as to prevent me from meeting with you at this ression, I, as Treasurer of your Association, beg leave to submit through your worthy Sceretary, the follow-

ing report: I have received in money and orders, the following amounts, for which the Secretary holds my receipts:

Ž.	1868.			
	Aug. 26.	Collected at Convention	156	70
Ų.	Aug. 27.	Collected at Convention	41	
	Sept. 10.	Cash, L. K. Joslin	183	
		Subscriptions	560	
	1869.			
	Feb. 10.	Order N. F. White, Oct. '68.	125	00
		do A. B. Freuch, Oct. '68,	101	
		do N. F. White, Nov, '68.	125	00
		Cash, N. F. White		60
ì		Order A. B. French, Nov. '68.	95	
		do N. F. White, Dec. '68.	75	
		do A. B. French, Dec. '68.	125	
		Cash, A. B. French		00
		Order, N. F. White, Jan. '69.	125	
٠,		Order, N. F. White, Jan. 69. Cash, N. F. White		00
		Order, A. B. French, Jan.'69.	106	
		Cash, G. A. Bacon		00
	Mar. 18.	Order, N. F. White	125	
		Cash		05
1	April.	Order, N. F. White	120	
		do N.F. White	the same	46
14	Jun. 14.	do N. F. White, May	72	
	Jun. 23.	do H. F. M. Brown		55
	July 3.	do N. F. White, June	62	
		do. H. F. M. Brown		00
		do A. B. French, March.	120	
H		Secretary		Õ0
	July 10.	Cash, Dorus M. Fox		25
1	Total		20 601	10
	Tue co	ndicional promissory college	notes	, a

few of which have come into my hands, I herewith enclose, and recommend that they be en-

dorsed, payable to the order of my successor. I have paid the following orders: Aug. 29. Rent of hall at Rochester .. \$ 200 00 II. T. Child. 100 00 Beal for music..... A. E. Carpenter for book... 2 00 Rent of organ..... 5 00 For stationery..... 5 00 For printing..... H. T. Child. Rawlings & Zeising..... Sept. 8. 19 30 200 00 G. A. Bacon.... 20 00 A. B Freuch..... Nov. 27. 101 33 N. F. White..... 125 00 Dec. 1. A. B. French..... N. F. White..... 125 00 1869. Jan. 1. A. B. French..... N. F. White..... Feb. 1. A. B. French..... F. White. A. B. French..... A. B. French..... N. F. White..... 50 00 A. B. French..... 19 00 11. T. Child..... 19 30 11. T. Child..... 80 50 N. F. White.... 125 00 N. F. White..... Apr. 1. 120 00 . F. White..... Apr. 15. N. F. White..... 57 46 N. F. White..... 5 04 A. B. French..... Jan. 9. 53 00 N. F. White.... 125 00 G. A. Bacon. H. F. M. Brown. 15 00 65 55 H. F. M. Brown. 9 45 N. F. White..... July 3. 62 50 H. F. M. Brown..... A. B. French. 120 45

Total.....\$2,589 05 With the assurance of my continued interest and an ardent desire for the success and prosperity of our cause, I am prepared to surrender upon settlement of my account and receipt of your order to my successor, whatever pertains to the position you have honored me with during Yours, truly, M. B. Dyott. the past year.

REPORT OF THE COMMITTEE ON THE CHILDREN'S PROGRESSIVE LYCEUM.

To the American Association of Spiritual-At the last session of this body, held at Roch-

ester, New York, it was "Resolved, that we recommend to the Children's Progressive Lyceum, to form state associations, and from these, a national organization, to hold periodical sessions, and that a committee of five be appointed to carry out this mat-

Under that resolution, M. B. Dyott, Mary F. Davis, Warren Chase, A. E. Carpenter and H. F. M. Brown were oppointed to carry out its intentions. Upon consultation, it was decided that in order to form state associations, there must be a number of local organized Lyceums in the states, out of which to construct these, and as but few states were thus situated, it was deemed the most practical way of reaching that result, to call a National Lyceum convention at a central locality, with a view of devising means to carry out the purposes of the resolution. It was, therefore, unanimously decided to hold a National Lyceum convention in Philadelphia, as near the first of December, as a suitable half could be procured. The chairman of your committee was authorized to make the best arrangements he could to carry out that design. In pursuance of those instructions, he engaged Horticultural Hall, and called the convention in conjunction with the other members of the committee, to meet at Philadelphia, on the 27th of November, 1868.

The proceedings and particulars of that meeting will be reported by its Secretary. But as some responsibilities were incurred, money received and expended, which are the legitimate results of the action of your committee. We presume it will be proper to report their action to this body, leaving it for you to determine by whom the responsibility incident upon that convention is to be provided for, we therefore annex a statement of receipts and expenditures of that convention which you can dispose of as you think best. The expenses were:

Rent of hall two days and evenings.... \$250 00 Door-keepers and rent of plano...... 15 00 Music for sociable...... 20 00

ing and other expenses...... 81 054 Total......

The receipts were:

Sale of tickets to sociable and exhibition. \$307 67 Balance deficient..... \$ 92 38

On behalf of the committee. M. B. DYOTT, Chairman.

The Secretary announced that Eli F. Brown had requested him to offer the use of their hall and hospitalities of the city of Richmond, Indiana, for the next meeting of the Association. On motion the proposition was referred to the Board of Trustees.

The Committee on Education, through the chairman, A. A. Wheelock, presented the fol-

lowing report, reccommending,
First. The establishment of a practical system of general education, adapted to the manifest wants of humanity, regardless, of any exist-

ing prejudices against race, sex or color. Second. That the Children's Progressive Lyceum should receive the especial and fostering care of the American Association of Spiriualists. Third. That an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly reccommended.

prayers and readings from the Bible as religious Fourth. We recommend that the Board of Trustees propose to locate the University in that State which offers the best inducements in the form of funds or endowments for the

Also so to modify public school exercises as to

dispense with the formality of introducing oral

Fifth. That while we recognize and fully appreciate the beneficial results of spiritual influx and mediumistic development, we are by no means unmindful of the necessity of intellectual culture, and therefore, we most carnestly recommend that means be taken especially to provide for the proper education of those who become or deserve to become exponents of the

Spiritual Philosophy. Sixth. That as we know of God only through organization, we therefore recommend the study of natural sciences as the most certain and direct means of learning of the Infinite.

Seventh. That the details of this important work properly belong to the Board, and that they be requested to elaborate the subject. The Committee on Resolutions presented the

following which were read and adopted: Resolved, that the rights of minorities are in no wise compromised by the acts of majorities, and therefore, all resolutions of this convention embracing declarations of principles or purposes, are to be interpreted as the responsible opinions of those only who vote in the affirmative.

Rsolved, that we recognize the necessity of the entire separation of religious creeds from political organizations, and that we would oppose by our voices and our votes the engrafting upon the Constitution of the United States recognition of any particular God, Bible or Savior; and that all attempts to do this by any convention or ecclesiastical combination should he denounced by every lover of civil and relig-

Resolved, that all legislative enactments by any State government for enforcing the observance of any day as a Sabbath or sacred day are in ralpable violation of the United States Constitution and the right of man, and should be expunged from our statute books.

Resolved, that the property owned by all ecclesigstical and other associations should be taxed the same as that of individua's, in order to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the best institutions of the country, and prove as in times past, destructive to civil and religious

Resolved, that Spiritualism is a religious eclectcism, embracing universal truths; that it in cludes all the facts and phenomena of nature, and interprets them to human consciousness; that as a demonstration of immortality it takes away the lear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of kuman history and the principle of science.

Resolved, that all punishment for crime which does not aim at the security of society, reparation for the injury done and the reformation of the criminal, is wrong in principle and pernicious in practice; hence the death penalty being destructive of each of these ends, should be abolished, and houses of correction and hospitals, instead of prisons should be established for those unable to govern themselves.

Resolved, that we deeply sympathize with the new labor movement, and that we heartly cooperate with those who are striving to lessen the burdens of the working men and women of the country, and to adjust properly the relations between labor and capital.

Resolved, that we deplore the universal spirit of war, the alarming inc ease of intemperance, including the use of tobacco, intoxicating drinks, and the practical disregard of the laws of life and health, and that we will co-operate with any and all'agencies to promote temperance, purity, peace, universal charity and love.

Resolved, that the age demands individualization of woman, politically, religiously and socially. We therefore demand her thorough and practical enfranchisement.

Resolved: That, realizing the difficulties connected with the Indian affairs of our government, we heartily approve of the selection of men for agents whose avowed peace principles are significant of the purpose of the administration, to secure protection to the whites and justice to the Indians, without the exercise of a barbarity equal to that of the savages we seek to civilize, and that we deem it the duty of the government, while restricting them to their reservations, to furnish them facilities for agricultural and other pursuits of civilized life, as may be adapted to their condition, thus developing these hostile red men into peaceable, taxpaying citizens.

Resolved: That we extend our thanks to the Pennsylvania Railroad from Philadelphia, the N. Central from Baltimore, and the Philadelphia and Erie Railroad, for free return passes furnished to such delegates as have paid tull fare to the convention. To those hospitable citizens of Buffalo who have generously entertained as many delegates as their circumstances would admit; to the representatives of the daily press for their fair and manly reports of our proceedings; to the choir for their sweet music; to Dr. H. T. Child and Geo. A. Bacon, for the faithful discharge of their duties as Secretaries; and to our retiring President. Col. Dorus M. Fox, for the able and impartial manner in which he has presided over our deliberations.

Resolved: That the National Convention of the Friends of the Children's Progressive Lyceum, be requested to transfer all future business of that body after the present session, to the American Association of Spiritualists.

The President announced that the hour for adjournment had arrived.

Song by Mr. Blackman.

Benediction by Mrs. N. C. Maynard: Ruler of the universe, may Thy presence rest upon us and be recognized now and forever, till our life responds to Thine, our souls work in unison with Thee, and our thoughts, our works, our deeds express Thy Divine harmony as displayed in the worlds around us.

We recognize, O Father God, the difference between stars, suns. We recognize the distinguishing lines which Thou hast drawn between different natures, and yet while Thy universe proclaims the glorious harmonies of heaven, we deel that in human souls, the same grand anthem

of universal harmony, may be sung. We would, O. Our Father God, have Thy presence so felt within us, that we may forever do Thy will. We feel to take with us on all occasions. Thy blessing, Thy benediction, that Thy love and tenderness may enfold each member of this Convention, and the glorious company unscen, the bright universe around us until as one great heart, it beats out an anthem of eternal praise to Thee.

The President, D. M. Fox, said: Ladies and gentlemen of the convention, the hour has come for us to take the parting hand for another year. I am glad that we are to part under such favorable circumstances; that there is peace and quietness, I trust, in every heart. am glad to say that in conducting this convention, there has been very little personality. The general feeling has been one of kindness, and its influence has been felt here. Differences of opinion have been here, but they have been expressed generally in kind words. I hope that your action may tend to the highest good of our cause. A majority have ruled that there shall be a change in our financial basis. I can not see it is for the best, but I hope experience will prove that it is so. I sincerely hope that I may be mistaken. My relations with you as President have ended now. I leave the position without the least animosity towards any oneif they have it for me, the worst is for themselves. I part with you, and I trust my beloved successor will be able to accomplish more than I have. If he does, it will be because he has greater ability and not because he is more earnest and devoted to the cause.

John G. Wait, President elect, then said: Ludies and gentlemen, I fully concur in the remarks my filend has made, and would return the same kind feeling with regard to him. In the past few years, we have had storm, volcanoes and earthquakes in the natural world. The religious world has been full of contention and strife and turmoil. The spiritual ranks have had contention and strife, and aggressive movements. These have been made necessary by the position we occupy. Every new move-ment must meet with strife and opposition. We have had in our conventions in the past, contentions and strife; these have in some measure passed away. They have been necessary for the upholding of our institution, at least for the tearing away of the old and preparing the foundation on which to build our institution. It is now time to build. You have commenced to build a new institution. Twenty-one years have passed, and you have been feeling your way. The present is one to commence building what we call the American Association of Spiritualists. Let the friends go from this place and be determined to build up and support that

institution. It seems to me if it was not time for this, we would not have commenced. The Spiritualists have gone on tearing away for the foundation. Now let us henceforth go on to build. In parting, I would say, " Let us have peace.'

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Raco street, Philadelphia.

Personelle.

With profound thankfulness for renewed health and vigor, after suffering for many months, much of the time in exeruciating agony, and with few brief periods of entire relief from pain, it is with deep feelings of gratitude for this blessing, I feel inclined to speak of my experiences during the past eighteen months.

Never for a moment have I faltered in my confidence in an over-ruling Previdence, which, while it guides suns and stars, notes the fall of an atom; nor has my confidence ever been shaken in the nearness of, and beautiful and divinely appointed guardianship of the loved ones, whose presence was ever consciously around me, as a bright "Pillar of cloud by day, and of fire by night." Nor has there ever been a disposition to murmur, for I knew there would be a compensation for all these long and weary hours of pain and suffering.

On the 12th day of December, 1867, after having made a post mortem examination of the body of a friend who had died of consumption (the French physicians assert that when persons die of this disease, there is more danger of poison being commanicated from the body) in wiping a needle with which the body had been sown, a slight puncture was accidentally made in the ball of the left thumb. Some precautions were taken to prevent the system being affected by any poison, but as the sequel proved, not sufficient. It is a matter of regret that I did not apply caustic freely to the part, so as to destroy the tissue and the poison which had been introduced. Fourteen days afterwards, at the same hour, there was a sensation in the spot as if the thumb had been stung by a bee. It began to swell and was very painful, extending gradually over the left half of the body and head. and for several months it seemed very doubtful whether the skill and magnetism of those in the body and out of it, would be sufficient to carry my body through this terrible ordeal, and leave it fit to be an instrument for the soul to work with on the physical plane. At one time there was a contraction of the tendons so that the fingers were almost closed, and when my friend, Dr. Wales, told me that there was not one chance in a hundred that the hand could be opened so as to be used, my heart sank within me, for I had been striving for years to have as perfect a physical body as could be developed in these earthly surroundings.

By the application of a splint with springs to each finger, which made constant tension in opposition to the contraction of the tendons that were shortened, this difficulty has been overcome. Remedies without number were suggested by professional and non-professional friends all over the land, a few of which were tried, while all were thankfully received. If they have left any effect upon the physical, they have made very little upon the mental of any good that resulted from their

The mineral and vegetable kingdoms were made to present long lists of these, and the animal kingdom was resorted to for various articles, ranging from an ox to an earth worm a nd an oveter. The poor ox-no it was to be a fat one-was to be sacrificed upon the altar of my life. It was to be slaughtered, and as soon as the entrails, etc., were removed. I was to lie down in the cavity of the abdomen and chest, and sleep, and I should wake

restored to health. As I had spent many sleepless nights in much more congenial beds, this experiment like thonsands of others, was not tried, although the motives were appreciated.

There were times when by the will power, I could relieve the pain. Frequently I have been awakened by a violent attack of pain, which, in a few minutes, by the exercise of the will power, I could dispel, and then fall saleep again. Mental trouble, on | half a minute, and I know God is better than I am, several occasions caused the hand to swell and be- 1 so I don't believe in any hell of that kind."

come very painful. During all these months, there never was any disposition at any time to take ano" dynes, as there was a feeling that though they might give some temporary relief, they would certainly render the system less able to bear the disease through which it was passing. Magnetism, human and spiritual, were the chief means of relief. and aided by good constitutional powers, they have carried me through this ordeal.

My friend, Joel H. Rhodes of this city, spent many hours faithfully, in giving me magnetic treatment, which always gave some relief. Mrs. Jennie L. Hildebrand, of Fond du Lac, now of Kansas City, Missouri, who was attending medical lectures here, also habored very faithfully in a similar manner, and in applying various substances to the hand. I owe much to both of these, and several others. Some two months ago, a friend was inpressed to invoke the aid of my excellent friend. Dr J. R. Newton, who was then in Boston. He responded promptly, and wrote to me. I placed his letter on the arm that was diseased, and could feel the magnetic thrill running through the arm and over my body, and very soon perceived a favorable charge-first in the general system, and then in the hand and arm.

I know that for this as well as many other things. I shall receive the smile of scor a from some of our good Bible believers, who, perhaps, have never read how "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Acts xix, verses 11 and 12. That persons may be affected by disease sent in letters is well known, and we know that every one communicates some magnetism, either healthy or diseased, to objects around them. I had no difficulty in detecting the doctor's letters from all others by the feeling alone.

In the treatment by magnetism, I have learned that there were persons whose influence was positively injurious. This does not indicate a want of magnetic power, but only a want of adaptation to particular cases. Under Dr. Newton's influence, aided by the warm weather which is always congenial to me, I find myself entirely well, and ready to work more earnestly than ever. Many persons have been desirous of knowing something of the character of this persistent poison.

There are three classes of poison which affect the human system.

1st. Those which enter the circ lation and affect

the system through the blood. .2n1 Those which are received through the skin

into the subcutaneous tissues. 3.d. Those which affect the nerves.

The first may be illustrated by the poison of the rattlesnake which enters the blood, and sometimes produces death in a very few minutes-mostly in a few hours. This poison may be rubbed upon the surface of the body or taken into the stomach, and if there be no abrasion of the tissues, it will not do any harm.

The second is the common poison which is received by contact with, or in some cases, the near approach of certain substances known as poisons. Several plants are of this character to many persons, though not to all.

The third class is the one in point where a polson was introduced into a nerve, and so far injured it as to produce violent pain, and to interfere with the healthy nutrition of the part over which the nerve acts. Hence magnetic treatment which is the life force from the nerves of other systems, is the remedy best calculated to raise the condition of the nerve to a healthy and normal standard.

The Progress of Religious Ideas.

There are few subjects more interesting to the human mind than this,—not only in itself, but as a measure of man's condition and development. The fact that man is a religious being is so universally conceded, that we will not pause to argue this. The fact that man is subject to the law of progress here and hereafter, is also admitted by most intelligent minds. The religious element of man's nature is irrepressible, and has ever been speaking out in some form of manifestation. The earliest and most crude of these, was through the form of fear, in the attempted worship of hideous monsters, disgusting reptiles and fabulous beasts. This worship which was mostly servile in its character, we are sorry to say has not all passed away; it still enters to too great an extent in the worship

The next expression of the religious element, and which is far more interesting to us, was that of the old Persian fire worshipers. Long before the historical times, this form began to manifest itself in the worship of the sun as the source of heat and light. We must accept the interpretation of the more modern fire worshipers, that they use these external forms as types and symbols of the Great Central Positive Source of all power, and then it became a beautiful and rational form of worship. We are sorry that modern theology has borrowed some of its most repulsive features from a false interpretation of this ancient belief.

These old Persians supposed, as Moses did at a much later period, and all mankind down to the days of Gallileo, that the earth was a flat plane of vast extent, and that the suns and planets were upon the eastern shores of this great plane, and in the case of the sun by his own inherent powers lifting itself up, it gradually mounted to the zenith. whence it poured its most fervent heat upon the earth, bringing forth life in the greatest abundance, then descending down the western slope, it was often observed that it was surrounded by those golden glories which mark the setting sun, so beautifully described by Whittier:

"When the hazy clouds, pale relics Of a recent storm, have drawn their Thin grey shadows out upon the sky And curtained it in beauty."

These old philosophers then supposed the sun was wearled with his journey, and that in his repose at night he had not only gone down to rest. but had found a flery lake in which to bathe himself and renew his vigor for the coming day, so that when he rose in the morning, he should go forth fresh and strong for the new journey of the

From this fabulous notion originated the popular idea in the churches, of a hell of everlasting fire, into which the souls of mankind are to be cast: an idea so repulsive, that it is fast losing its hold upon the minds of the people. We were speaking of this subject in the presence of a lad about ten years old; his mother requested us not to say any thing about it before Eddie.

"Why," replied he, "It don't make any difference, I have made up my opinion on that subject long ago."

"What is it?" said we.

"Why, I don't know anybody so bad in this world that I would be willing to burn them for

The greatest barrier to progress in religious ideas has been and still is, the idea of infallibility of cortain writings and doctrines, than which there can scarcely be anything, more absurd, from the fact that language and all human ideas, both those which it is capable of expressing and those of a still higher character, which it is not, are in themselves finite and fallible, hence it is the height of folly to talk of anything as infallible. It is just as impossible for a fallible mind to receive anything that is infallible, as it is for the finite to recieve the infin-

The crudities of the present system of theology are becoming more and more evident as the minds free from the trammels of false education, have been enabled to look at them. The doctrine of original sin, which, like that of an eternal hell, is a gross libel on the All-loving Father, is fast becoming obsolete. No parent believes their child sintul. So also of the cowardly and wicked idea of a vicarious atonement, in which we are to call upon a pure and innocent being to suffer and pay the penalty for our violations of the moral laws. An age of free thought and untrammeled inquiry will send these baseless ideas into oblivion, and with them, the absurd and disgusting idea of a physical resurrection, which is not only revolting to the human mind, but absolutely impossible, according to scientific demonstrations of the physical laws which are well understood to-day. To maintain these absurd ideas, it was necessary for the religious teachers to declare that inspiration had ceased, and then to oppose and cast all the ridicule they could upon every manifestation of spirit power, which tended in any way to throw light up in the condition of the soul after death. These two great errors are fastlieing numbered with the dead and tossilized remains of by gone ages.

A new spirit of inspiration is abroad in the world. The society of friends or Quakers were among the first to declare emphatically that inspiration had not ceased, and that it was not confined to one sex. But they saw only a part of this great truth; they based their ideas upon these Scripture declarations, "The grace of God that bringeth salvation hath appeared unto all men." "The light within," or C hrist in the soul was all-sufficient.

The Sphi nalists declare boldly that inspiration comes not only from God, from Jesus and the apostles and prophets of old, but also-and that which is of more practical value to mankindfrom the spirits of our own dearly loved ones,father and mother, brothers and sisters and kindred and friends, young and old, who have recently gone to the land of spirits, and that from all these sources, and from nature around us and our fellow men, there is a far more free and beautiful inspiration to-day than has ever before been recieved. Mankind have been progressing in all ages, and have now arrived at a condition in which inspiration can be proved as positively as any other fact in science, and no reasonable man or woman need long be without this evidence.

The religious ideas of the day are undergoing very rapid changes, the most conservative are loosing the bonds which have bound the human soul. That dreadful tyranny of fear is passing away, and the more free and enlightened denominations are calling upon the people to search after truth for themselves, and not depend upon others either of the past or the present for authority, but to take the truths of the past as illustrations and correspondencies of like truths which must exist to-day, and which to profit, mankind must be fresh from the everlasting Fountain, and not mere shadmind.

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The Pan is mightler than the Sword."

AXIOMATIC TRUTHS. The Beautiful Relations that Exist in all the Exuifestations of God.

"Nondition can be made to infinity; nothing can be taken therefrom. If no addition can be made thereto, and nothing taken therefrom, there is a mutual relation existing between all things, and one part must strengthen and support the rest. If harmony originally existed in all things, would not the addition of discord thereto, be adding something to infinity which did not originally exist inher-

There seems to be an intimate relation existing between "all parts of this stupendous whole," to which Pope referred in a couplet that has so often been quoted as giving expression to an axiomatic truth. As we said last week,

" Each thing in its place is best : And that which seems but idle show Strongth ms and supports the rest."

There is an intrinsic grandeur connected with The above stanza, that can not fail to attract the attention of the reflective mind. We have been led in the past to ignore the above statement altogether, and regard certain conditions connected with humanity, as being of that character that should be immediately banished from the earth, and a different order of arrangements instituted at once. This idea embraces within itself certain elements of weakness that the thoughtful mind can not fail to recognize at

"That which seems but idle show, Strengthens and supports the rest."

is a proposition that would not meet the approval of those who are devotees to the doctrine of "immaculate conception," "vicarious atonement," and "endless punishment," and who, through their entire life, sin and repent, sin and repent in a sort of "see-saw" style, helieving that they are the special favorites of God, and that Jesus constantly approves of the course they are pursuing. This class of would-be saints, of course, do not regard the whole human family as a unit, wedded together by mutual relations, and that one part, however weak and uncouth it may be, "strengthens and supports the rest."

In the dispensation of Gid, in His management of His children, and in those laws connected with the government of the material world, we find a consistency of expression when rightly understood, that demonstrates conclusively a foreknowledge of the results of all

To God we have ever been willing to ascribe certain attributes-viz: Omnipotence and Omniscience, and reasoning therefrom, we can come to certain conclusions which must be correct, or His omnipotence and omniscience would at once be destroyed, and a new order of things instituted at once.

Supposing God to be omniscient, that through his instrumentality the whole human family was created, and worlds and system of worlds were launched into the regions of space, what fact is established therefrom. A grand one indeed! for it shows conclusively that the omniscience that planned the creation, toresaw all things connected therewith, and, of course, could make no mistakes.

1. If God is omniscient, omnipresent and omnipotent, there can be no knowledge, no power, no thing whatever, outside of Him.

2. If He is omniscient he can make no mistakes.

3. If the material man is a part of the infinity of matter, the spiritual man is a part of the infinity of spirit. If one portion of the organic struc'ure is a part of the infinity of God, all parts are equally so.

4. Man being a part of the infinity of matter. a part of the infinity of spirit, and a part of the infinity of mind, he must necessarily be a part of God, or there would be matter, spirit and mind outside of Him, giving room for antagonistic forces.

God being om iscient, He can make no mis. take, and therefore,

That which some but file show. Etrangihens and supports the rest."

Why so? If God forestw the destiny of man, and through the automatic action of law or otherwise, allowed his creation, or directly caused the same, you may rest assured that his life is just exactly what it should be.

There is beauty and grandeur connected with the attributes of God, for their very existence demonstrates conclusively that man is a part of the great whole, and that whatever plane in life he may occupy, he is assigned that position designed for his ultimate unfoldment. It would he well, however, to consider another question connected herewith and endeavor to come to a correct conclusion in reference thereto. We find the various elements of the universe so interwoven with each other, that we can only regard them as one grand whole, and that man in his make up, is a part of the same, and that each one respectively sustains and supports the rest. This must be the case.

1. If his material body is a past of the infinity of matter, it must "strengthen and support the rest." If not a part of the ; infinity of matter, | ing the "Spiritual Republic" into the place of the

then it would exist outside of the grand whole: which would be absurd.

2. If his spiritual nature is a part of the infinity of spirit, it must atrengthen and support the rest. If not a part of the infinity of spirit, it must have been derived from some other source, which would have been impossible, for the infinity of spirit embraces all spiric.

3. If one part of the organic structure of man sustains and strengthens the rest, of course all parts, bearing mutual relations to the source from which they were derived, must strengthen and support the same.

4. If the power that exists in man is a part of the infinity of power, it must strengthen and sustain the rest, or there would be a power outside of the infinity of power, which would be impossible.

5 If one part strengthens and supports the rest, there can be no loss of power, for if there could be, then one part could not be relied upon to strengthen and support the rest, and the whole fabric of God's vast universe would totter and fall.

6. If one part strengthens and supports the rest, there can be no misapplication of power, for if there could be, there would be a conflict destroying the axiomatic proposition "tated.

7. If one part does not strengthen and sustain the rest—what then? Then Gid is not all-powerful, and man should negotiate with him for peace, in other words, he had better, in the language of a distinguished Methodist,"Make his peace with God."

8. If there is power outside of God, he can not be all-powerful; if there is anything outside of Him, He can not be infinite. If He embraces all things in His organic structure, then one part strengthens and supports the rest.

9. We are the elements of life within God, the same as the animalculæ are elements of life within us.

10. We circulate within the veins of Infinity, as it were, the same as the animalculæ of blood circulate within the veins of the body.

11. There are elements of life within all life; el ments of mind within all mind; elements of spirit within all spirit. The life of man is an element of life in all life. The life of the animalculæ is an element of life in man's life. There is life within life until you reach the first cause, God. The tear has within it elements of life. There is life throughout all things and within all things; 100,000 animalcule in a pound of raw sugar; infinitessimal moving beings within the animalculæ; in fact there is life within all life, and all taken together, constitutes the life of God-infinite life.

12. There are no dividing lines in Infinity. One element coalesc es with another, and thereby strengthens and supports the rest.

Thus by a careful course of reasoning, assuming certain axiomatic propositions, we reach forth, culling grand truths, and coming to such conclusions that can not fail to excite thought within the mind. We love harmony, and therefore see discord nowhere. In all the dispensa tions of God, we behold veins traversing the same, bubbling up with the life blood of infinite intelligence, causing a pulse to beat with joy here and sadness there, with luxury here and poverty there, until it finally reaches the grand central heart, and pouring therein from all parts of God's vast universe, we find that the varied effects blend in harmonious action together, and that one part strengthens and supports the rest, causing heart throbs in the bosom of Infinity!

Harmony, we love thee! We recognize the beauty and grandeur of thy mission, and although you manifest yourself in the flashing lightning, in the moaning thunder, in the earthquake and in the terrific volcano,—although you appear in the human mind, in the manifestations of the varied passions of human nature, still we recognize how transcendentally grand is thy mission, knowing full well that that which seems but idle show, strengthens and sustains the rest.

"God gave to Saturn his conceptric rings, Within whose golden bands he whirls and swings. Thus suns and systems tread the depth's of space, And leave no tracks for other worlds to trace. Unending spheres revolve 'mid viewless skies, Till lost in thought, imagination dies; Yet all united, all one law obey, Like little wheels that keep the time of day; All speak one language to th' enraptured ear, To every clime, that nature's God is here; That He who rules all worlds with constant care, Records His glorious image everywhere.

O God of nature, infinite in power, Thy wisdom shines more radiant every hour: Yet none but Thou can ever comprehend Thy wondrous works, though ages never end. Thy boundless being circles all extent, Thy will, all worlds and beings represent: The viewless shores of Thine eternal sea. Are gemmed with worlds that know no God but The Yet thoug itless, weak, irreverentiel man, Math ench delusive vision of Thy span, That he would measure Thee with square and rule. As he now takes dimensions of a mule; Hath such ideas of Thy most glorious head, He would make Thee covet ram skins dyed in red: Would wall Thy boundless limits to a house, As children capture and lucage a monse!"

VOLUME SEVEN.

Four years leave elapsed since we commenced the task of publishing the RELIGIO-PHILOsopulcal Journal, a weekly paper, and as its name indicates, devoted to the philosophy of religion-Spiritualism.

There was, probably, never a paper published which received more flattering encomiums from the public, without regard to sect or party than did this Journal, for its high tone and independent character, as well as for the beauty of its mechanical execution.

Three years since, at this very writing, our only son, the Secretary of the Religio-Philo SOPHICAL PUBLISHING ASSOCIATION, WAS prostrated by that fell destroyer of physical life, typhoid fever. Immediately after his translation to the higher life, two other members of our family were prostrated with the same terrible scourge,-remaining upon the verge of mortal life for three months. During that time, the work was consummated, which resulted in foistRELIGIO PHILOSOPHICAL JOURNAL, and the giving away of the LITTLE BOUQUET. This was the work of a new administration, which ran its career in the brief space of nine months. and then was ousted from power by the almost unanimous will of the stockholders of the corporation; and by as unanimous a voice we were called back to restore order, if possible, out of the chaos that had been wrought by the unprincipled men who, through fraud and misrepresentation, gained power but to destroy everything they touched.

Suffice it to say that the work of destruction had been so complete that no power could in reason attempt to restore the old corporation, which, by the new and corrupt administration had been changed to the name of "Central Publishing House." Our mission, evidently was, to take up our work where we left it.

In just one year from that number at which our beloved Religio-Philosophical Journal was suspended, to give place to the "Spiritual Republic."—same month and day of the month, one year, therefore, we resumed the publishing of the Journal anew, in connection with Bro. John W. Smith. Well did we realize the task before us. Our own resources mainly, was the material staff upon which, we knew we had to lean. To inspire the puplic with confidence that the Journal was not only to be a first-class paper in every respect, but that financial ability backed it, which would be unsparingly applied regardless of immediate returns, was a work that time alone would demonstrate. To that end, Mr. Jones, the present sole proprietor, pledged his honor and all of his worldly goods, which, thanks to a life of industry and economy.

has proved to be ample for the task. That confidence once lost is again rightfully restored, despite opposition, which has been in season and out of season, by those who sought to turn the influence of a well established and popular paper into an engine of opposition to mediums and physical phenomena, in Spiritual-

The confidence that now obtains whereever the Journal is read, in its ability to accomplish the work and fulfill the mission for which it was originally designed, inspires us to put forth continued efforts to make each succeeding number superior to any which has preceded it.

We would not be forgetful of the fact, but take pleasure in saying that our most able and worthy cotemporary the noble old "BANNER OF LIGHT" has extended to us every courtesy, and boldly expressed full confidence in the fact of the spiritual origin of our enterprise, and our ability, financially and otherwise to execute the work imposed upon us. Such sentiments, so often by that paper expressed, has done much towards restoring the confidence so justly our due, and for which we shall ever hold Bro. Colby its editor, in greatful remembrance.

While we would like, if time and space would permit, to discuss the reasons for the calamity above referred to, that early befel this enterprise, (and which we may sometime be inspired to do) suffice it to say, now, that it, like every other storm and convulsion in nature, however devastating and destructive to personal interests, is a part of the great economy of nature in its progressive unfoldments, while the weak disappear, the stronger survives, and is all the better for the ordeal passed. Our noble Cotemporary too, has shades in its history which now give form and beauty to its life-picture.

In conclusion, we would heartily thank every soul who has worked for the circulation of the JOURNAL. We would like to take each one by the hand, and tender in person our heartfelt gratitude. Many have sent us from ten to two hundred new subscribers each. It would seem as if some unseen power has impelled-inspired men and women to work for its circulation. Thanks to both the seen and the unseen. To all we pledge ourselves to unceasing industry during the ensuing year, to make the RELIGIO PHILO-SOPHICAL JOURNAL just what the times demand. In return, we have confidence to ask the patronage of all old subscribers especially, and a generous support by all others who admire an independent press.

THE MALE AND FEMALE ELEMENTS.

There are two forces in nature, one possessed by woman, the other by man, which, when united in harmonious action, produce one central power, which possesses treble the strength of each acting separately. This is a well recognized fact, therefore it would be well for man in whatever position in life he may be placed in, or whatever avocation he may be following, to secure the advice, assistance, sympathy and love of a woman whose nature vibrates in harmony with his own, and who will ever prove to him a faithful, true friend. Nature designed this; common sense teaches the necessity of the same, while the incidents of every; day life attest to the necessity of united forces on the part of the male and female elements that tingle in the veins of all humanity.

Woman has a mission to man; man has mission to woman—united together in the bonds of sympathy and love, they go forth in the world, enabled to accomplish some good.

All the acts of life bear with them the impress of the elements from which they are derived. The benevolence of man carries with it a male element, and whenever extended to his suffering brother, does not affect him the same as it would if proceeding from the gentle hands of a woman, from the simple fact that the act is impregnated with the male element of his nature, and the object of charity is not affeeted thereby, the same as he would be when the kindness is extended to him from the hands of a woman, for in the latter case, the female element would impregnate the act and the influence would be more beneficial.

These male and female elements extend throughout all nature. Some kinds of food that will make men weak and pusillanimous, will make women healthy and vigorous.

In woman we find an element of strength

of man, as the food he eats. In man we also find an element that woman can not dispense with, if she wishes power and happiness.

The male element of man and the female element of woman, interblend with each other, forming a central power that sharpens the intellect of each, gives them clearer perceptions and enables them to cope more successfully with the trials of life and if allowed to harmoniously blend through the beautiful action of sympathy and love, supplies a deficiency in the organization of each, designed by nature, and without which neither can be as truly good, pure, or happy.

In case of the sickness of man, employ a woman as nurse, and that female element of hers will affect the medicine, the food, the very atmosphere of the room, and his recovery will be far more rapid than when nursed by a man. This male element of the nature of man has an existence as such just as much as the blood, and was designed to be constantly invigorated by the female element of woman, and without that interblending it is never in its normal con-

In the senate chamber, in the councils of the nations, in fact, everywhere, this male and female element should be blended in harmonious action, for any act of life that has upon it the impress of both, possesses efficacy which it otherwise could not.

Woman's nature is negative: man's positive. A steel needle inserted in a nerve of a woman and allowed to remain there a short time, will become magnetized, and will attract a needle that has been inserted in the nerve of a man; but will repel one that has been inserted in the same nerve of the woman, demonstrating plainly the existence of an element in the nature of man that differs in essential particulars from that of woman.

An exchange truthfully says that, "It is a wonderous advantage to a man, in every pursuit or vocation, to secure an adviser in a sensible woman. In a woman there is at once a subtile delicacy of tact and a plain soundness of judgment which are rarely combined in equal degrees in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do shabby things, for a woman friend always desires to be proud of you. At the same time, her constitutional limidity makes her more cautious than your male friend. She therefore seldom counsels you to do an imprudent thing. A man's best semale friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to be without such a helpmate, female friendship he must have, or his intellect will be without a garden, and there will be many on unheeded gap even in the strongest fence. Better and safer, of course, are such friendships where disparity of years or circumstances puts the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendship with those much older and those much younger than our selves. Female friendship is to a man the bulwark, sweetness, and ornament of his existence."

FAITH IN IMMORTALITY.

It is, the frequent boast of the so-called Christian clergy that theirs is the only faith which has a sure and undeniable foundation for a belief in immortality. This boast, it it were true, should have an influence that could not be denied upon its devotees, by enabling them to overcome their doubts, fear and sorrow, which it is their weakness to manifest at the translation of their friends beyond the River of Death. But one of the surest evidences that the Christian doubts his boasted evidences of immortality, is the tears shed and manifestations of regret at the departure of some beloved friend, as well as his own evident fears of the Angel of Death.

We can scarcely believe the boasting Christian from all this evidence, when we have the facts before us that there are, what the Christian would call heathers, who evince a much stronger faith in immortality; although they may not claim that the evidences of their faith are written in a book. The boasting of which, is the Christian's weakness. The soul demands a stronger and more undeniable testimony, than a mere traditional story, however true it might have been. To believe as Christ did, we must have the evidences that he had; and to receive such evidence we must also have Christ's intuitiveness and unfoldment into the elements of truth. As an individual soul we can not disbelieve Jesus, for we have had evidence to convince us that he saw and felt the immortal

truth of a life beyond the grave. The faith of a true Spiritualist, therefore, does not rest upon tradition, but from occular demonstrations and intuitive insight and perception; which, after all is the only true and substantial basis for a belief in the soul's immortality; and this faith it is well known is largely possessed by the so-called heathens; particularly is this so among the Malays; an evidence of which we find in the report of a Malay funeral, reported in a late number of the New Orleans Picayune; which; in concluding this, we present to the reader.

"In the lower parts of the city are a few families of Malays, . By what circumstances they ever removed to here is not known, but they preserve the customs and semi-barbarous superstitions that have distinguished their people and country.— They bury their dead at hight, and, like the Amer ican Indian, slaughter upon the grave some animal the deceased loved in life. Saturday afternoon a young girl died on Barracks street, and was buried Sunday night, in the old cemetery on Gentilly road. There being no priest of their religion here, the ceremony was performed by the oldest man of their country residing among them. He was clad in a long black robe, and preceded, on foot, the cortege which conveyed the remains to the grave. Arriving there, the tomb was anointed and a fish and some cake placed in the vault. This was accompanied by a ceremony at once solemn and impressive. This over, a bird was killed and laid on the breast of the deceased, while all the friends and relatives passed by the coilin, each one laying their hand on the head and saying in their native tongue the simple word fareweil! No tears were shed. They do not view the transition of the soul an occasion of grief. The solemn parting is but a which is as essential to the happiness and power | temporary separation, and the resignation they

manifest, affords an example Christians might well conclude to imitate. The ceremonial over, the family returned home accompanied by their friends, and fruit and wine and bread is given to each in the name of the dead. By it they promise to preserve their constancy to each other, and by their love for the dead perpetuate their friend-

"TRUE RELIGION."

The true religion consists in fidelity to one's own sacred convictions.—N. Y. Independent.

So if a man's convictions are that he should ie, steal, and have a dozen wives, he is as religious as the one who consistently keeps the ten commandments? What teachings! - Central Baptist.

Firstly, what logic! Are men convinced that they ought to sin? If so, what becomes of conscience? And to what can we appeal in thieves, liars, and polygamists? Secondly, what fairness! The word "sacred" is suppressed. and the virtuous paragrapher—cheated by himself-cuffs his horrid effigy. If we were to say, "A bad wife is a curse," and somebody were to leave out the "bad," and take us to task for the mutilated sentence, in the name of virtue, wouldn't he be a logician, and a model of saintly purity? Fair play, brethren, even when you plead for othodox teaching!—Church Union.

The N. Y. Independent, Central Baptist and Church Union, have had a very quiet set-to, as can be seen in the above, and the probability is that no one's feelings were hurt, and that none of their readers were able to discern what they were driving at.

The main point at issue seems to be, however, in the statement of the Independent that, "True religion consists in fidelity to ones own sacred convictions." What interpretation should be given to "sacred convictions," should not be left to the Independent, Baptist and Church Union, but to each individual, who interprets them correctly when he does nothing that will injure himself or others, regardless of all belief in reference to God and his dealings with mankind.

COMPLIMENTARY.

This ably conducted exponent of Spiritualism should be in every household in the land. Its publisher deserves the thanks, as well as the petronage, of the many friends who have enlisted in our glorious cause, for his arduous efforts, against opposition from within and without, to make successful the institution established by him in Chicago several years ago. We are pleased to know that Bro. Jones is still exercising his energies in the same direction, for we learn by his advertisement in another column, that he will send out his paper on trial for three months, for the nominal sum of fifty cents. Sarely this is a very liberal offer, and should be responded to at once.—BANNER OF LIGHT.

The foregoing is one of many complimentary notices the Religio-Philosophical Journal has received from the above named liberal cotemporary. Such favors are valued beyond all price. Our mission is not to make money in this enterprise, but to labor assiduously to promulgate the great truths of the philosophy of life—Spiritualism. To be appreciated in that noble work by the oldest and most influential journal in our ranks, not only inspires us with confidence, but greatly encourages the people to aid us in circulating the Journal broadcast, to the enlightenment of the minds of men, as well as to remunerate us for money expended.

Bersonal and Bocal.

The city fathers of this youthful though vigorous city, we are pleased to note, are solicitious that their proteges shall have good and wholesome food. Tons upon tons of fruit and vegetables are arriving daily, and some of our merchants who dared to dispuse of decayed and damaged fruit have been fined in sums as high as one hundred dollars; which, according to the reports of the Board of Health, has had a decided tendency for the better, upon the venders of fruits and vegetables in our markets.

The Rev. A. J. Fishback lectures at Crosby's Music Hall, during the remaining Sundays of this month.

Miss Nettie M. Pease lectures in Niles, Michigan, during this month, New York City during October, Philadelphia during November and Baltimore during December.

Mrs. Nellie T. Brigham lectures in Detroit during September.

Mrs. S. A. Horton lectures in Buffalo, N. Y., during the present month, East Saginaw during October, and in Niles, Michigan, during November.

The Spiritualists of Norwalk, Ohio, have become quite active and energetic in their movements. They have secured the best hall in the city, have secured Mr. Henry Houghton to lecture for them during September, October and November, and expect to hold meetings regularly.

Prof. Blackmer, musical director of the Chicago Progressive Lycoum, was present at the National Convention, at Buffalo, and entertained that body with some of his pleasing and excellent songs.

We are pleased to great our friend, Dr. W. R. Joselyn, who has returned to Chicago and taker up his residence at 148 4th Avenue, where he will be found ready to meet all who desire his services as a healer and trance test medium. The Doctor's gitts are so well known as to render commendations thereof superflu-

Peter West has handed us the following list of prices of which he desires his friends and the public to take due notice:

Answering written questions, ten or under, \$2,00—mental questions, ten or under, \$2,00 sealed letters, \$3,00—clairvoyant examination to locate disease, \$2,00-looking up absent friends, \$3,00-locating minerals, from \$5,00 to \$10,00sittings for slate writing, \$2.00-business sittings, from \$2,00 to \$10,00.

HOME.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

Good mediums always in attendance.

Failing to receive the report of the convention from Brother Child in time for our compositors, we had the second day's proceedings set up from the Buffalo Courier. But his report arriving, we had the third and last day's proceedings set up from his official report.

A NEW PROPOSITION.

To any one who has never taken the Journal. we will send it for three months on trial, on the receipt of fifty cents.

Amusements.

MC'VICKER'S THEATRE.

"The Red Light;" or "Signal of Danger," with John Brougham as; the star, is the attraction at McVicker's theatre, and draws full houses.

WOOD'S MUSEUM.

Manager Alken has, this week, introduced a real sensational drama, bearing the title of "The Marlners Compass." With its thrilling pictures, magnificent effects and splendid cast, together with the re-appearance of Mr. J. W. Blaisdell, it is attracting crowded houses every night and at the

Mr. Aiken has also in preparation, and will introduce on Monday evening, September 20th, a new play by Bouclealt, " Formosa;" or " The Railroad to Ruin."

DEARBORN THEATRE.

This gem of a theatre is crow ted nightly to wit ness the performances of Emerson and Manning's minstrels. They appear this week in a series of new characters and new plays; "The Mutton Trial-Life on the Mississippl-Steamboat Race-Tersisse Explosion &c., &c. CROSBY'S OPERA HOUSE.

This palatial resort, under the old management,

C. D. Hess & Co., is announced to open on Mon-

day evening, September 20th, for the express purpose of producing Boucleault's new play, "Formosa;" or "The Railroad to Ruin;" pronounced the greafest production of this talented author.

The piece has taken well at Niblo's theatre in New York, and it is confidently expected to draw full houses and have a long run here.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Religio-Philosophical, Publishing Association.

The above named pumphlet, in neat covers-should be in the hands of every reader. Spiritual philosophy is the

The first chapter treats of-Division of substances-The Songer-the'r Number and Limits-Man a Duality-Spirit Intangible—The World Opens as Senses are Multiplied. The second chapter treats of-Man Strange to Himself-

Rees and Eyeless Fish may See in the Dark-Matter, how Determined-Magnetism and Electricity their Choice of Character-Force-What it i -The Magnetic Bor.

The third chapter treats of Transverse Currents of Magnetism and Electricity Surrounding the World-their Pressure—Pressure of Atmosphere—Matter—Theoriesof—

The fourth chapter treats of the Duality of Man-The Spirit Body only Lives—Why It Lives after the Material Body Dies-The Abnormal State-How We Know of Spiritual Things-The Medern Discovery of Communications. Raps, Moves and Tips-The Fox Girls-Media-Spiritual Asmosphere around the Body-Magnetization-Snakes Charm Birds-Spiritual cir-les-Spirits magnetize Mesmer-Re-Helous Conversions Through Magnetism.

liftle work has ever been nublished with more intensely interesting and instructive matter. Price 25 cts. Postage 2 cts. Address S. S. Jones, 192 South Clark St., Chicago, Ill.

PUBLIC MEETINGS.

Speakers' Convention.

To the Speakers and Spiritualists of the West: We, the undersigned, invite you to meet us in convention at Racine: Wisconsin. on Thursday, September 30th, and Friday, October 1st, 1869, at 21/2 P. M., in the Court House. Then and there to take into consideration the wants of speakers in regard to engagements, pay, and other matters belonging to our calling.

We also wish to consider a Fraternity Association, looking to the care of ourselves in the fature, and any other business of importance that may present itself for consider-

The time has come, Brothers and Sisters, when we need each other's help, sympathy and love. Some of us who have been long in the field, are tired and need rest, but have no home. Literally, we are as Jesus, we have no place to lay our heads when sick and weary from the toils of our calling. Come then, let us take counsel together, and prepare us a home in true hearts, that we may, bye and bye, lie downin peace, with our true cartuly Brothers and Sisters to kindly close our weary eyes, while the Brothers and Sisters of the Summer Land may lead us in peace over the golling river of change. Come let us take counsel together in sweet brotherly love. Come one, come all, and let us thave a meeting productive of great good. Let us have no axes to grind - no theological stake to drive. Let this be a council of Brothers and Sisters, looking forward to a time when we shall need each other's help and sympathy, The friends at R cine have kindly offered to provide for

all speakers. E. V. Wilson.

J. M. Trowbridge. H. S. Brown, M. D. M. J. Wilcoxson. Paulina Roberts. Milton T. Peters. Mrs. J. S. Fuller. Addle L. Ballou. W. D. Blain, M. D.

Quarterly Meeting at Nunica. The Quarterly Meeting of the Spiritualists of Nuvice, will be held in a grove near the residence of Arza Bartholomew on the 25th and 26th inst. Mrs. L. A. Pearsell is engaged as speaker, and B. V. Wilson is expected to be pres ent. A cordial invitation is extended to all.

Come friends, and let us have a good time ARZA BARTHOLONEW.

-Two Days' Meeting at Quinnebago. The Spiritualists of Wippebago Co., Ill., will hold a two

days' meeting at the Free Church in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting,

and a good time is expected. Arrangements, will be made to entertain those who come from a distance. Por order of Committee. JAREZ LOVE.

Convention at Rucine.

A Convention will be held at the Court House in the city of Racine, Wisconsin; on Saturday and Sunday, October 2nd at d 3rd, 1869; for the purpose of organizing a Southern

Wisconsin Spiritualist Association. Good speakers will be present. Provisions will be made

for entertaining all who may come. Then, friends, let us liave a grand rally to this feast of reason and flow of soul. By order of Com.

Two Day's Meeting.

The Spiritualists of Roscoe and vicinity will hold a two day's meeting at the Free Church, in the village of Roscoe, on the 25th and 26th of September. Good speakers will be present to address the meeting, and a good time is expected. Arrangements will be made to entertain those who come from a distance.

Per order of Committee. JABBS LOVE.

Kansas State Convention.

The State Society of Kanvas Spiritualists will hold their Third Annual Convention in the city of Topeka, at Constitution Hall, No. 163 Kansas Avenue, on the 1st, 2nd and 3rd days of October, 1869, commencing at 2 o'clock P. M. Friday, and perhaps continuing until train time Monday noon. Delegater and other friends will be properly cared

F. L. CRARE, President S. S. K. S.

Samuel Hall, Sec'y.

Northern Wis. Association of Spiritualists. The Annual Meeting of this Association will be held at Oakfield, Fon Du Lassaunty, Wisconsin, Saturday and Sunday, 25th and 25th of deptember. Good speakers will be in attendance.

R. Z. MASON, Pres't. L. D. NICKSON, Vice Pres't

Rota A. Flodina, Sec'y.

SPECIAL NOTICES.

Spence's Powders.

The ingenuity of man has never devised a remedy for the Fewer and Ague, or Chills and Fewer, equal to the Great Spiritual Remedy, Mrs. Spence's Postive and Negative Powders. I have known a single Box to gure two or three cases, radically and permanently, in twenty-four bours. See advertigement in another column. Mailed, post paid, on receipt of \$1,00 for one Hox, or \$5,00 for six Hoxes.

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A PLEASANT STORY.

In the etreets of Chicago, I wandered along, And carelessly sung a familiar old song, While viewing the cars-horses, and such .-The Ivish the Scotch-the French and the Dutch, And the strange Advertisements of these latter days, On the Builetin 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 neat. So hands so formings so perfect, complete, For color of the relative innstitution or lines, With the my paper, or slopping, or carp, Audior only to but the color is "fast," And like a short ther, it "sticks to the last !! In reading I parefered, and thought of my hair, Now as "gray as a rel," other so glossy, and fair. I hunted, and found it-I longht it, and tried, When all my gray hair, in a "jiff" stepped aside! My are prenewed -I feet twenty years yourgor-I will marry next week - no use to wait longer, I will have one a wife, and the comforts of home,

For all will be gained by the New Magle Comb. Yes sir, I found that Comb at 102 South Clark St., where they have a low more I ft of the same nort. Then't forget the place. Enclose \$1.25 and address MAGIC COMB AGENCA Add South Clark St., Chicago Illinois, and you shall receive the MICIOCOMIS by mail post-paid.

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Magnetic Vegetable Medicine! Examining CLAIRVOYANTLY the system, we know the effect upon the organs and functions of the hedy. Srighthalities should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your faite in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for mannon there is strength. Then let us all work together in the spirit of Love and Wisdom.

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Communications from the Juner Life.

He shall give His angels charge concerning thee.

From the Phrenological Journal. THE PLANCHETTE MYSTERY. Interesting Particulars—the Mysterious Agency-Illustrations of its Power. THEORY SECOND-IT IS ELECTRICITY, OR

MAGNETISM.

That electricity, or magnetism (a form of the some thing), is the agent of the production of these phenomena, is a theory which, perhaps, has more advocates among the masses than any other. It is the theory urged by Mr. Headley with a great amount of confidence in his article already referred to; and with his arguments, as those of an able and, in some sense, representative writer on this subject, we shall be principally eccupied for a few paragraphs.

When this theory is offered in seriousness as a final solution of the mystery in question, we are tempted to ask, Who is electricity? what is his mental and moral status? and how and where did he get his education? Or if by electricity is here simply meant the subtile imponderable and impersonal fluid commonly known by that name, then let us ask, Who is at the other end of the wire ?-for there must evidently be a who as well as a what in the case. But when the advocates of the electrical theory are brought to their strict definitions, they are compelled to admit that this agent is nothing more than a medium of the power and intelligence manifested. Now a medium, which signifies simply a middle, distinctly implies two opposite ends or extremes, and as applied in this case, one of those ends or extremes must be the source, and the other the recipient of the power or influence that is transmitted through the medium or middle; and it is an axiom of common sense that no medium can be a perfect medium which has anything to do with the origination or qualification of that which is intended simply to flow through it, or which is not absolutely free from action except as it is acted upon. That there are so called mediums which refract, pervert, falsify, or totally obliterate the characteristics of that which was intended to be transmitted through them, is not to be denied; but these are by no means perfect or reliable mediums, either in physical or psychic matters.

"If the little instrument in question, therefore, is, through the medium of electricity or any other agency, brought under perfect control and then driven to write a communication, the force that drives and the intelligence that direets it cannot be attributed to the medium itself, but to something behind and beyond it which must embrace in itself all the active powers and qualifications to produce the effect. Now let us see where Mr. Headly gets the active powers and qualifications to produce the phenomena manifested by his Planchette. He shall speak for himself:

"That a spirit, good or bad, has anything to do with this piece of board and the tips of chileren's finge s, is too absurd a supposition to be entertained for a moment. We are driven, therefore, to the conclusion that what is written (by honest operators) has its origin either in the minds of those whose hands are on the instrument, or else it results from communication with other minds through another channel than the outward senses. At all events, on this hypothesis I have been able to explain most of the phenomena I have witnessed. I had, with others, laughed at the stories told about Planchette, when a lady visting my family from the city, brought, as the latest novelty, one for my daughter. Experiments were of course made with it, with very little success, till a young lady came to visit us from the West, whose emores while those of my son wrought a marvelous change. She was modest and retiring, with a rich brown complexion, large swimming eyes, dark as midnight, and a dreamy expression of countenance, and altogether a temperament that is usually found to possess great magnetic power. My son, on the contrary, is fair, full of animal life, and enjoying everything with the keenest relish. In short, they were as opposite in all respects as two beings could well be. As the phenomena produced by electricity are well

Mr. H. now finds the mysterious agency, "electricity," completely unchained, and under the hands of this couple, Planchette becomes very active." Indifferent to its performances at first, he was induced to give it more serious attention by the correct answers given to a couple of questions asked in a joking manner by his wife, concerning some love affairs of his before they were married, and which were known to none present except himself and wife. Of course these answers, being in his wife's mind when she asked the question, were supposed to be "communicated through the agency of electricity or magnetism to the operators," and the mystery was thus summarily disposed of. But an interest being thus for the first time aroused in Mr. H.'s mind, he proceeds to inquire a little further into the peculiarities of this new phenomenon, and proceeds as follows:

known to arise from opposite poles, or differently

charged bodies, they would naturally be adapted

to the trial of Planchette."

"Seeing that Planchette was so familiarly acquainted with my lady friends, I asked it point blank: 'Where is Mary C—?' This was a friend of my early youth and later manhood, who had always seemed to me rather a relative than an acquaintance. To my surprise it answered, 'Nobody knows.' I supposed I knew, because for twenty years

she had lived on the Hudson river in summer, and in New York in the winter. 'Is she happy?' I asked. 'Better be dead,' was the reply.

'Why?' 'Unhappy' was written out at once. 'What makes her unhappy?' 'Won't tell.'
'Is she in fault, or others?' 'Partly herself.' I now pushed questions in all shapes, but they were evaded. At last I asked, 'How many brothers has she?

'One,' was the response. 'That,' said I, 'is false; but not having heard from the family for several years, I asked again, 'How many did she have?' 'Three.' 'Where are the other two?' I continued. 'Dead.'

'What is the name of the living one?' 'John.' I could not recollect that either of them bore this name, but afterward remembered it was that of the eldest. Now I had no means of ascertaining whether this was all true, but convinced it was not, I began to ask ridiculous and vexatious questions, when the answers showed excessive irritation, and finally it wrote 'Devil.' I then said: 'Who are you?' 'Brother of the Devil.'

"What is your occupation?" . "Tending fires." "What are you going to do with me?" 'Broil

"What for?" "Wicked." Now while I was excessively amused at all this, I noticed that the two young operators were greatly agitated, and begged me to stop.] saw at a glance that the very superstitious feel-ing that I was endeavoring to ridicule away, was creeping over them, and I desisted. * * Another day I asked where a certain gentleman was who failed years ago, taking in his fall a considerable amount of my own funds. I said Where is Mr. Green? 'In Brazil.'

'Will be ever pay me anything? 'Yes,' 'When?' 'Next year.'
'How much?' 'Ten thousand dollars.'

Neither of the operators knew anything about this affair, and the answer, 'Brzzil,' was so out of the way and unexpected, that all were surprised. Whether the man was there or not,

I could not tell, nor did I know if he ever had been there—indeed, the last time I heard from him he was in New York."

Now, observing that no conscious or intelligent agency in shaping these answers is assigned to the young persons whose hands were upon the board, and who, it appears, did not know anything of the persons concerning whom the inquiries were made, it would, perhaps, (as we desire nothing but a true philosophy on this matter,)be worth while to look a little critically at the answers and statements that were given and the further explanations propounded by Mr. H. For convenience, they may be classified as

1. Answers that were substantially in the interrogator's own mind when he asked the questions. Such were the answers to the ques-He tells us that "the pencil slowly wrote out in reply: 'Catkill,' leaving out the s;" and adds: "of course, this place was in my mind, though neither of the young people knew anything

about the lady or her residence. 2. Answers that he dres not know were in his mind, but supposes they must have been. Thus, in his own language, while commenting on the answers to questions respecting Mary - and her brothers: "Nor can I account for the answer 'Unhappy,' unless unconsciously to myself there passed through my mind that vague fear so common to us all when we inquire about friends of whom we have not heard for years. The death of the two brothers baffled all conjecture unless I remembered that during the war I saw the death of a young man of the same name, and I wondered at the time if it was one of these brothers-whether they had joined the army." So also of Planchette's answers to the questions respecting Mr. Green, locating him in Brazil, and saying that he intended to 1 ay him (Mr. H) ten thousand dollars next year, while Mr. G. had last been reported to Mr. H. as being in New York, and the latter did not know that he had ever been in Brazil. But Mr. H., after thinking over a certain conversation which he had previously had with Mr. Green respecting a business journey to South America, remarks: "Brazil doubtless often occurred to me-in fact, I was conscious on reflection that I had more frequently located him in that country than in any other. So when the question was put, it would involuntarily flash over me without my being conscious of it, I wonder if he has gone back to South America, and if his verture is in Brazil. Magnetism caught up the flashing thought and put it on paper." Such is his hypothesis to explain an hypothesis!

3. Answers which he not only knows he had in his mind when the questions were asked, but which were directly contrary to his mind or opinion. Such were answers to several questions occurring in the conversation about Mary C—, as, "better be dead;" "unhappy;" fault "partly herself;" has one brother; which latter statement was so directly contrary to his mind that he even pronounced it false, until he thought to inquire how many she did have.

Answers which were not only not in his mind, but which he directly pronounces false, and thus dismisses them. Such, for instance, is the answer, "Nobody knows," to the question, "Where is Mary C——9". "That this," says he, "was false, is evident on the very face of it."

With this analysis of the leading phenomena cited by Mr. H. before us, let us look at the wonderful things which electricity and magnetism are made to accomplish.

I do not dispute that there is such a power of the human mind as that known as clairvoyance, I have nad too many proofs of this to doubt it. But I have had equally positive proofs that the development of its phenomena is dependent on certain necessary conditions, among which are, that the agent of them, in order to be able to reveal the secret thoughts of another, must possess by nature peculiar nervous susceptibilities, enabling his psychic emanations, so to speak, to sympathetically coalesce with those of a person whose thoughts and internal mental states are to be the subject of investigation. But this sympathetic coalescence can not take place where there is the slightest psychic repulsion or antagonism to the clairvoyant on the part of the in terrogating party. Moreover, even when all these conditions are present, nothing can be correctly read from the mind of the questioner unless there is on his mind a clear and distinct definition of the matters of which he seeks to be

But even in class No. 1 of the above series we find that electricity, hitherto believed to be only an imponderable and impersonal fluid, has, upon Mr. II.'s theory, been able to accomplish the revealment of secret thoughts entirely independent of all these conditions. It is distinctly stated that those young persons whose hands were on the Planchette knew nothing whatever of the matters which form the several subjects of inquiry; and for aught that is stated to the contrary, they appear to have been perfectly awake and in their normal state. In addition to this, it is to be observed that Mr. Headly here appears in the assumed character of a captious, contentious, and somewhat irritating questioner, which, whether he intended it or not, was entirely the opposite of that harmonious and sympathetic interflow of mental states known in other cases to be necessary to a successful clairvoyant diagnosis of inward thoughts. And yet electricity overleaps all these obstacles, seizes facts that occurred many years previous, some of which were known only to Mr. II. and wife, others only to Mr. H. himself, and instantly flashes forth the appropriate answer! Here is science! If there were no other phenomena connected with Planchette, this alone might well challenge the attention of philosophers.

But if this is wonderful, what shall we think of the achievements of this same electricity and magnetism in revealing facts of the second class -facts which the questioner himself did not and does not now know were in his mind, but only supposes they must have been? Think of a diffused element of nature, which from the dawn of creation had been blind and dead, and only passively obedient to certain laws of equilibrium, suddenly assuming intelligence and volition, burrowing into a man's brains, rummaging among ten thousand thoughts, emotions, and experiences stored up in the archives of his memory, and finally coming to the mere fossil of a (supposed) experience from which the last vestige of memory-life had departed, and seizing this incident, it moves the little board with an intelligent volition, and lo, the fact stands revealed.

And again, what of that spicy colloquy in which Planchette writes the words "devil," "devil's brother," "stir fires," "broil you," etc.? Oh, Mr. H. tells us, "That was owing to the irritation of the mediums, their horror and fright, their superstition, and their repugnance to the questions that were being asked." Curious, is it not? to see electricity seizing hold of this irritation, that horror, the other fright, and such and such a superstition, repugnance and disgust, and, carefully arranging these mental emotions, building them up by a mysterious mason-work into a distinctly defined and sharply pronounced individuality, with a peculiar moral and intellectual character of its own, differing more from each and all of the parties present in the flesh than any one of the latter differed from another! And this individuslity, too, putting forth a volition which was not their volition, moving the Planchette which they did not move, making and arranging letters which they did not make and arrange, writing intelligent words and sentences which

they did not write, and then causing this creation to assume the name and character of a regularly built "devil"-a character which appears to have been so far from these young persons' minds that they were unwilling to look it in the face, and were sorely afraid of it; Surely, if electricity can do all this, then électricity itself is the devil, and the less mankind

have to do with it the better. But more wonderful still. It appears that electricity can give answers, of which not even the slightest elements previously existed in the mind of the questioner or any of the company, and which were even diametrically contrary to his mind, as in the answers of class No. 3. Here electricity swings loose, and becoming completely independent, commences business on its "own hook." Not only so, but it even goes so far beyond the sphere of Mr. H.'s mind as to fib a little, giving at least two answers which this writer pronounced false, as noted in class No. 4—thus giving a still more signal dis play of its independent powers of inventionnaughty invention though it was.

Seriously, had not friend Headley better employ his fine talents in giving us another clever book or two about "Washington and his Generals," and leave Mr. Planchette, and that more wonderful personage, Mr. Electricity, to take care of themselves?

We are obliged here to part company with Mr. H., and pass on for the purpose of having a few words under this same head with the reverend author of "Planchette, or Spirit-rapping

Made Easy," in the Ladies Repository.

I find it difficult to get at the idea of this writer, if indeed he himself has any definite idea on the subject. By the title of his article, however, and several expressions that occur in the body of it, he seems to associate the performances of the Planchette with a somewhat extensive class of phenomena, in which spirit-rappings, table tippings, etc., are included. He

says: "Twelve years ago I took pains to study the matter, and at that time I came to conclusions that are every day being proved to be true. I was soon satisfied that as regarded 'trance mediums,' the cause was due to one third trickery, one-third partial insanity or monomania, and the remainder animal magnetism. I have since learned that opium and hashish (Indian hemp) played an important part. It was proved that young ladies purchased written speeches which they delivered under the influence of hashish."

He then goes on to speak of galvanism, magnetism, electricity, animal magnetism, and the odylic force; but so far as we can see, without proving any necessary connection between these forces or either of them, and the subject which he aims to elucidate. Quoting a former

article of his, he continues: "The magnetizer of whom I spoke fan exposer of rappings] thew himself into magnetic connection with the table, and willed it to move hither and thither. The will in this case seemed to be a powerful battery, putting its subject into life. Now I suggest that this power be applied to machinery. We will get a large propelling wheel, to which we will cornect our machinery.

We will then engage a company of mediums who shall get into rapport with one wheel, and stand willing the wheel on in its evolutions. . . . If a table may be made to spin around the room, why not a wheel be made to turn as

The writer certainly deserves credit for this sage suggestion, and a patent for his machine: but whether he will succeed in making it operate satisfactorily without calling into requisition the "monomania," the "hashish" and the "opium," remains to be seen. He tuen goes on to describe Planchette, and afterward contin-

"The mysterious little creature is called Planchette, and is no humbug. And it conforms to all the customs of the old-time tipping tables. The operator magnetizes Planchette, and by a mysterious will power causes it to answer questions. Before giving illustrations, we may as well state the laws that seem to govern it. First. It will answer correctly, if the operator knows the answer. Second. White it will answer other questions, in all the experiments Thave ever engaged in, it has never answered correctly. Third. If a person standing by, who has strong magnetic powers, asks a question, Planchette will answer. But in all cases in our experiments, some ruling mind must have knowledge of what the answer should be, if a correct answer is returned."

In reply to the above, we assert, First: That the "operator" does not "magnetize" the board at all, nor does he exercise any "will-power" over it, causing it to answer questions; and if he did thus cause it to answer only those questions whose answers are already in his mind what marvel is there in it, more than there is in my pen being caused by my will-power to trace these words and sentences? Secondly: If by his second and third specifications of the sup posed laws which govern Planchette, he means to imply that it will not tell, often tell, and tell with remarkable correctness, things that were never known or dreamed of by the operator, the questioner, or any one present in visible form, then he simply mistakes, as can be testified by thousands, in the most positive manner. But the great essential question is, not so much whether answers given under such and such circumstances can be correct, as whether answers and communications can be given at all, which have no origin in the minds of the persons engaged in the experiment, and which must hence be referred to some outside intelligence?

The writer under review, after all, acknowledges his incompetency to unravel this subject, by saying:

"There are mysteries in Planchette. No one is ready to explain the mysterious connection between the mind and the little machine, but there can no longer be any doubt that these curious phenomena, table tipping and all are produced by magnetism and electricity.* It is useless to ignore these things, or to laugh at them. It were better to account for them. and subject the influence to the power of man. When some scientific man will condescend to toy with Planchette, we shall have the curtain drawn aside behind which the spirits have operated these years, and this calamitous spirit-

rapping mania will destroy no longer." One might almost regret that this latter thought did not occur to the writer before he commenced his article, in which case, by a little patient waiting for this ideal and very condescending "scientific man," we might have been spared this distribe of jumbled electricity, magnetism, will-power, opium, hashish, monomania, and driving wheels.

ELECTRICITY HAS NOTHING TO DO WITH IT. From such and varied observation and experiment in reference to the performances of Planchette, and of kindred phenomena, now extending over a period of about twenty years, I here record my denial, in the most emphatic manner, that electricity or magnetism, properly so called, has anything to do with the mystery at all, and call for the proof that it has. That a certain psycho dynamic agency closely allied to, and in some of its modifications perhaps identical with, Reichenbach's "Od," or odylic force, may have some mediatorial part to play in the affair, I do not dispute, nor yet, for the present, do I affirm. But though this agency has sometimes been identified with what, for the want of a better term, has been called "animal magnetism," it has yet to be proved, I believe, that there are any of the properties of the magnet, or of magnetism, about it, even so much as

would suffice to attract the most comminuted iron filings. It is remarkable that the assertion or hypothesis, that electricity or magnetism is concerned in the production of the phenomena in question; has never yet had an origin in any high calculated high scientific authority. This is accounted for by the fact that those who are properly acquainted with this agency, and who have the proper apparatus at their command, can demonstrate the truth or falsity of such a hypothesis with the greatest ease. For an experiment, place your Planchette upon a plate of glass, or some other non-conducting substance. Attach to it a common pith ball electrometer, and then let your medium place his hands upon the board. If electricity equal to the force even of a small fraction of a grain passes from the medium to the board, the pith ball, to that extent, will be deflected from its position. By means of the Torsion Balance electrometer, invented by Coulomb, the presence of almost the smallest conceivable fraction of a grain of electrical force in your Planchette or your table might be detected; and with these delicate tests within reach, tell us not that the movements in ques tion are caused by electricity till you have proved it positively and beyond all dispute.

In the discussion of this electrical theory we

have occupied more space than we originally intended, but we have thought it might be for the interest of true science to exhibit, once for all, this ridiculous and yet very popular fallacy, in its true light.

THIRD—THE DEVIL THEORY.

This theory, which appears to have many advocates, is well set forth in the following extracts from an article published in the Philadelphia Universe, a Catholic organ:

"Neither the sight of the eye, nor the touch of the hand, can discover the spring by which Planchette moves. Therefore it is not, in its movements, a toy. It moves—undoubtedly it moves. And how? Intelligently! It answers questions of any kind put to it in any language required. It does this. This can not be done but by intelligence. Well, by what description of intelligence? It can not be supposed that the Divine intelligence is the motive; for how can God be conceived to make such a manifesta tion of himself as Planchette exhibits?"

"A corresponding reason cuts off the idea that it is presided over by an angelic intelligence; and it is evident to all that a human mind does not control it. There is but one more character of intelligence—that of evil spirits. Therefore Planchette is moved by the agents of hell. ** * But why should the devil connect himself with Planchette? * * * We suppose that the experienced scoundrel is ready to do anything human wickedness may ask him when souls are the price of the condescension. But his reasons for particular manifestations are of small importance here. Facts are facts, and the point is, that Planchette is not a toy, that it is moved by an intelligence, and that the intelligence that moves it is necessarily evil. We would therefore advise all who have a Planchette to build for it a special fire of pitch and brimstone.* * No one has a right to consult the enemy of God. They who do so, are in danger of becoming worshipers of the devil, and of dwelling with him forever."

This theory has at least the merit of bein clear, definite, and easy to be understood, if it is not in all respects convincing. But here we have an exemplification of the old paradox of an irresistible force coming in contact with an immovable body. The Catholic priest tells us that Planchette is not a toy; that it moves by an intelligence and volition that is not human: that its moving and directing power is of the devil. The Rev. Dr. Patton, in his article in the Advance (heretofore referred to), tells us that "It is a philanthropic toy, which may be used to bring to light hidden connections of mind and body, and to refute the assumptions of spiritism;" and the Rev. A. D. Field, in his article in the Ladies' Repository, backs up Dr. Patton by saying, that it is "a mere toy," no humbug," is of "some use;"-and concerning the devil theory of the general power which moves it and other physical bodies, he says there is "too often the spirit of gentleness to make the theory acceptable." The "immovable body" here, is the authority of the Catholic priest; the "irresistible force" is the authority of our clerical brethren representing Protest antism; and after this fair impingement of the latter upon the former, we shall, perhaps, have to adopt a compromise solution of the problem, by saying that the "immovable body" has been moved a little, and that the "irresistible force" has been resisted some.

But this devil theory, if what the Bible teaches us concerning that personage is true, is encumbered with other difficulties; and the first of these is, that the devil, however wicked, is not a fool. If he should set a trap for human souls, he would not be so stupid as to tell them there is a trap there. When approaching human beings, he assumes, as the good book tells us, the garb of an angel of light; but it is not likely that he would ever say he is the devil, as Plancaette sometimes does-at least until he felt quite sure of his prey. And again, when, in a case slightly parallel with cases sometimes in volved in the question in hand, the captious Pharisees accused the Savior of men of casting out devils by Beelzebub the prince of devils, he reminded them that a house or a kingdom divided against itself can not stand. Now Planchette, I admit, is not always a saint-in fact, she sometimes talks and acts very naughtily as well as foolishly; yet at other times, when a better spirit takes possession of her, she is gentle, loving, well disposed, and does certainly give most excellent advice—advice which could not be heeded without detriment to the devil's kingdom, and which, if universally followed would work its overthrow entirely. It is inconceivable that Satan would thus tear down with one hand what he builds up with another. But just at this point I wish to say, I think there is need of great caution in consulting Planchettt on matters of a weighty or serious nature, lest one should extort from her mere confirmations of his own errors, either in doctrine or practice; and that nothing should in any case be accepted from it that is repugnant to the established principles of the Christian religion. But we are after the science of the thing now, and for the present, that is our only question—a question, however, which the devil theory, as will appear from the foregoing, does not seem fully to answer. Continued next week.

MINNESOTA. Report of Mrs. F. A. Logan.

BROTHER JONES: -As I have heretofore occasionally reported missionary labors for the BANNER OF LIGHT, I herewith send a little of my experience for the Journal, of labors not performed. First in order is a letter received from a post master, which I will enclose with what followed. I had written him that I was going down the rail road to St. Paul, and should stop and lecture on temperance, if the friends of the cause desired, and

would make all necessary arrangements. Arrived Saturday evening; minister met me at the boat; took me to his pleasant home; had tea ready for me, his amiable wife doing the honors of the table. On retiring to the parlor, the following catechism was brought into requisition, "You wrote that you had recommends that you would

who that you had recommended one from a Lodge, recommending me to the public generally, and eulogizing my efforts; n Waupun, Wisconsin; and another, an editorial, where the court house was filled and the audience listened with rapt attention for over an hour, and afterwards established a Star

Army of about fifty children, who might long live to hail the coming of Mrs. L. among them. "Have you no recommend from the elergy?" "I have not."

"O, I am sorry. Are you a member of a church?" "Iam not. I was a member of the Baptist church

sixteen years, but am not now."
"Do you lecture on other subjects?"

"I do, on the various reforms of the day;"? " Are you a Spiritualist?"

"Weil, I wholly ignore that doctrine, and by ke endorsing you, and therefore your religion." "I was not aware, sir, that a person to lecture on temperance, was expected to go into the par-ticulars of their religious belief, or that their pe-culiar belief had to be brought into a temperance

"Well, what is your manner of treating the sub-ject? I wish to know whether it would be appro-

priate for the Sabbath day."

"My manner is this. To give what I consider some of the causes of intemperance. To give statistics of the amount of ale and liquors manufactured annually; also the number of grogshops to the number of inhabitants in many of our large cities, and to relate some thrilling incidents as the result of this direful traffic, and to give my ideas of the only permanent radical cure for this great By this time the children had come home from

teaching, and the house was quite full. Arrangements had been made to take me to Captain Jenk's, to stay all night. He is a nephew of S. B. Brittains, of New York. The minister accompanying me, was sorry the notice had been given; wanted nothing to do with Spiritualism.

"But the Bible teaches it," I said. "Who communicated with John the Revelator, on the Isle of

Patmos? It most certainly was a spirit—one of his brethren and of the prophets."

"Yes; I believe that, but then the Bible everywhere discards Spiritual marifestations," he said. We had reached the house, and after introducing me to the gentlemanly appearing captain, and his amiable lady, he bade us good night, and returning in about half an hour, said he had seen the postmaster, and asked if I would as soon lecture Monday evening.

"Have not my bills been posted, and notice pub-

lished? I never fail to meet my obligations, my appointments, if health permits," I said.

"I would rather have you lecture Monday eve, if you must lecture, but then I had rather you would'nt lecture at all. I shall not be there, but will give the notice for the lecture Monday evening, if you say so." I replied that I would think

of it and send a note in the morning.
"Let the spirits tell you in dreams," he ironically remarked, with an assumed pleasantness. "I have investigated Spiritualism a few years ago; had a bundle of papers sent me called the BANNER OF LIGHT. I consider it the "banner of darkness." Here's my daughter teaching school on the prairie, boards at the hotel where she must listen to profanity and infidelity every day, and they are Spiritualists."

"If the landlord rightly informed me," said I, "his wife had a shock of paralysis last March, and was confined to her bed. Indeed, one side was so

affected that she could not feel the prick of a pin, and in July a medium by the name of Wm. Wakefield from Osseo, with a few treatments, in the short space of twenty-four hours, had her up and

"Yes, yes! I know—cured by an Indian! ha! ha! the spirit of an Indian, (ridiculing the idea as much as possible) the spirit of an Iudian, yes sir, an Indian—they return unto us good for evil. But to come right to the point about lecturing Monday eve; I shall not hear you! I would rather pay your fare to the place you are going."

"To get rid of me, I suppose?"
"Yes, to get you out of town with your Spiritualism; the very thing that I would diseard and keep out. I don't want you to build up what I am endeavoring to pull down."

"Perhaps I had better not lecture then, for I always gain an influence over some minds, especially the young, by inspiring them with temperance principles and holy depirations." An I that's what I fear,—your refluence. I want nothing to do with Spiritualism."

"I would like to meet you, sir, in private or public discussion on this subject. I should prove from the Bible that Spiritualism is true, and that Jesus healed in the same manner that our mediums do

"I really would like to be," I said. "Were he to come here to-day, he would hardly find a place to stay over night, and the sexton would reat him away back in a pew, if, perchance, he could gain an entrance into a popular church at all. His poverty, simplicity and meckness would hardly be tolerated by certain classes of mind; but we will come to the point. If you have a mind to have the lecture according to appointment and will come and officiate, and pray earnestly that nothing may be said in the lecture but what is in exact accordance with the strictest rules of propriety or religion, I have faith to believe that your prayer will be answered, nevertheless, since we were to meet in your church, I must submit to your disposal of the subject. I am here, and ready to fill the appoint-

The Rev. M—said to his audience that the notice for the temperance lecture having been withdrawn, they would meet at the usual hour for conference and prayer meeting. O, I wonder how high the minister's prayers as-

cended.

Great Spirit, into Thy hands I commend my all. If spirit friends led me here because of Thine Om-nipotent power, "It is well;" for all these experiences but nerve us to battle with the wrong,-to overthrow crumbling castles,—to remove the rub-bish and prepare the foundation for more beautiful structures, whose symmetrical proportions shall be of sufficient dimensions to hold all of earth's weary benighted children. The poor fisherman may find shelter there, and the woman whom Jesus could not condemn, and the poor despised medium shall not be turned empty away, love will be the only ruling principle, and wisdom the guiding

Sent the subjoined letter to the minister in the morning: REVEREND SIR:-As I am rested from the ex-

citement caused by Saturday evening's sarcasm, I will just say that I came here in good faith to labor in the temperance cause, for who that reads the leading periodicals of the day, does not feel his soul fired with indignation and zeal to labor in putting down this giant evil, Intemperance. A Sabbath day has passed,—time lost,—and in justice to myself and the cause for which I am laboring, the post master, if he is an honorable man, will make some small remuneration—at least \$5,00, for my certificate or diploma will show that I am commissioned to labor for the best good of the whole, by a religious body sustained, and protected by the laws of the United States, the same as the Congregational or any other church. I am author-lzed to solemuize marriages and preach the gospel of "glad tidings which shall be unto all people." Respectfully,

In a few moments the man of God entered with a green back, thus ending my acquaintance with one of the blandest and yet most sarcastic men I ever knew. May angels and the loved spirits of his departed friends bless him; for he is not inten-

Early education has fortified many brilliant minds against the unfolding truths of to-day, but in coming ages these fortifications will pass away, and the soul will expand to beautiful symmetrical pro-portions, even to beautiful angel-hood.

One of the members of the American Association for the advancement of science favors the abolition of months, and wants the days of the year numerically designated up to 365.

The European Jews, at a late synod, confessed the primary importance of free scientific investigation, the supremacy of free individual opinion in religion, and a disbelief in the final restoration or the Israelitish power.

The Chicago Tribune complains that a Lawrence woman, who is in the habit of thrashing her husband at intervals, concludes the ceremonies at-tending the flagellation by shutting herself in the parlor and singing, "Nearer, my God, to Thee," tome.

The Merits of Jesus Christ and the Merits of Thomas
Paine as a substitute for merits in others. What is
the difference between them t.

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Leave. Arrive.

*8:00 a.m. *6:50 p.m.

4:00 p. m. 10:55 a. m.

*4:00 p. m. *10:55 a. m.

*5:30 p. m. *8:46 a. m. *6:10 p. m. *7:00 a. m.

9:45 a.m. 10.45 a.m.

*8:25 a. m.

5:00 a. m.

*10:15 a. m. *2:15 p. m.

Chicago and Northwestern Railroad—Council Bluffs and Omaha Line—Depot North Wells street

Freeport Line.

Wisconzin Division-Depot corner of Canal and Kinzie street.

Mail Passenger....... 10:00 s. m. *7:15 p. m.

 Night Passenget
 *5.00 p. m.
 *3.30 a. m.

 Janesville Accommodation
 *3.30 p. m.
 *2.00 p. m.

 Woodstock Accommodation
 5.30 p. m.
 *8.30 p. m.

Milwaukee Division-Depot corner of Canal and Kinzie streets.

Chicago, Rock Island and Pacific Railroad.

Michigan Southern Railroad. Depot cornel Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Detroit Line.

Pillsburgh, Fort Wayne and Chicago—Depot, Corner of Madi-son and Canal Streets.

...... \$4:30 s. m. \$9:00 p. m.

Illinois Central—Depot, foot of Lake street.

Chicago, Burlington and Quincy.

Day Express and Mail...... *10:30 s.m. *7:00 p.m.

| 10:30 a. m. | 47:30 p. m. |

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POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia,

Blouted Borocle.

South Williamstown, Mass., Oct. 25th, 1983. PROF. SPRICE—Bear Sir: Whereaver I hear of a hard case of disease, I go and leave the POSIFIVE AND NEGATIVE POWDFILE, and unju them to try them. I did this with Richard Ester, our neighbor, a man 75 years old, who had the Asthima rising 46 years. He also had the Catarria and the Neitralgia, and was badly Bloated across the Bowels. He commenced using the Powder on the 19th of this month, and on the 19th he declared himself perfectly free from Asthima, and all the above mentioned itls. His wife told me she did not think he could live through the coming winter; but she says he now eats and

through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldem known, as all who know him will testify.

Yours truly,

Mrs. Mary E. Jenes.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869.

Prop. Sprace—Bear 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 forthight it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the Banner of Light; I had rad about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent to the Bankett office and got a box. I had had, before taking them, cleven sores in the fitteen months, and another was nearly ready to treak. Before taking them three days, the sore began to disappear, and after using one box. 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 ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly,

MES. SALLIE YOUNG.

Fits. Catarrh, Dispepsia,

Neuralgia, Liver Complaint, Chronic Diarrhea.

Albeit Frost, of Bucksport, Me, under date of Nov. 77th, 1865, writes as follows: "When I first told the people have about the POSITIVE AND NEGATIVE POW-DERN, they laughed; but now they are getting excited about them, and the Dectors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent 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. 18th, 1868:

Mrs. Dart and daughter have been taking the POW.

DERS the one for Catarrh, and the other Neuralgia. They are about as good as new. My wife has taken
them for Liver Complaint and Chronic Blarrhoea. She is now well. Mrs. Ames gave them to a child
five months old, for Fits. It is now well,

. St. Vitus Dance. General Prostration, Diptheria, Scarlet Fever, Cholera Morbus,

Hever and Ague, Spusms of Stomach. Delirium Tremens

Winona, Minn, Sept. 25th, 1869.
This is to certify that I have cured the following cases, and many others too numerous to mention, with MRS.
SPENCE'S POSITIVE AND NEGATIVE POWDERS.

POWDERS.

A young lady of St. Vitus' Dance, of near six years' standing, and given up by all other doctors. Cared by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. She had tried everything. One box of NEGATIVES cared her. She is in now better health than she has been for five years, and is delighted at the happy charge.

A lady of Chronic Diptveria. Two boxes of POSITIVES cared her, after the Doctors had made her worse with fedime and such harsh things.

A little boy cured of Scarlet Fever.

A woman of Choleta Morbus. She was so bad that her life was despaired of. She was cared in a few hours.

A woman who had the Fever and Ague all the spring and sammer. Cared with one box of POSITIVE AND NEGATIVE POWDERS, after frying almost every other remedy.

other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach from which she had suffered for five of six years. The Spasms were so bad that when she took one, her friends would despair of seeing

Deafness.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1809: "I got haif a dozen boxes of Mrs. Spence's Positive and Negative Powders of you about four and a half months ofnee, and I have not missed curing in any instance where I have used them. I took the Negative Powders which you complimented me with for Deafness, and am cured. I san treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Two months ago. I got six boxes of your Positive and Negative Powders for Desf. ness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as

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 curse made by the **Positive and Negative Powders** made by the Positive and Negative Powders under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of Falling Sickness or Fits of sixteen years' standing, and a number of cases of Dyspepsia. The Pewders have also helped my Dat. ness, and cure 1 the Numbness in my legs. You can use my name.

Powall Hallock.

Fever and Ague, Dysentery, Coughs and Colds.

Stowe, Vt., Dec. 2d, 1869.

PROP. SPENCE—Enclosed please find \$2,00, for which send two boxes Positive Powders. We have used them in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Disect to John A. Sangord.

Kidney Complaint.

J.P. Mist, of Ridgwood, Lond Island, under date of Jan. 30, 1869, reports sucstantially as follows: Spent severally years in the army. Returned with a shattered constitution, and among other complaints Disease of the Kidneys. Nothing in the shape of medicines elieved him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Kidneys, probably inherited. The Positive Powders were administered. They gave it relief, and it has never been troublad since.

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

Men, Women and Children find them a silent but a sure smocess.

The Positives cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrheea. Dysentery, Vomiting,
Dyspepsia, Riatulence, Worms; all Female Weaknesses and
derangements: Fits, Cranpps, St. Vitus' Dance, Spaams; all
high grades of Fever, Small Pox, Measles, Scarlatina, Erysipejas; all Inflammations, acute or chronic, of the Kidneys,
Liver, Lungs, Womb, Biadder, or any other organ of the body;
Catarrh, Consumption, Bronchitis, Conghs, Colds; Scrofuls,
Nervousness, Sleeplessness, &c.

The Negatives cure Paralysis, or Palsy, whether of the
muscles or of the senses, as in Blindness, Deafness, loss of
tasts, amell, feeling or motion; all Low Fevers, such as the
Typhoid and the Typhus; extreme nervous or muscular
Prost ation or Reiaxation.

Both the Positive and Negative are needed in

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Physicians are delighted with them. Agents and Draggists find ready sale for them. Printed terms to Agents,
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Fuller Lists of Diseases and Directions accompany each
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Send money at our risk. Same of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, STEER, MARK PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D. Box 5817, New York City. If your Draggist hasn't the Powedors, send your me at once to PROF. SPENOR, as shove directed, sale also at the Office of the RELEGISTRICATION IN 182 South Clark street.

Yel No 18

Srontier Department.

BY..... E. V. WILSON.

WHO IS MISTAKEN! SOMEBODY IS WRONG.

We publish below a quotation from a letter written by Sister Brown from Colorado, in which we find a square contradiction of the report of the A. A. S., in regard to the payment of \$150 to her for two month's missionary work on her way to California. Sister H. F. M. Brown says, "I have not received the \$75 per month from the people. nor shall I accept it from the American Association.35

Will the officers of the A. A. S., make this matfor plain to the comprehension of the \$5 members of the old year. It is no business of the one dollar Spiritualists of the Buffalo Convention.

Sister Brown on the 27th of July, 1809, from Boulder City, Colorado, wrote to Milton T. Peters Esq., as follows:

"I have spoken sixteen times in the Territory. I have not recieved the \$75 per month from the people, nor shall I accept it from the American Accociation."

What do you think of this, dear reader? "The gentle Wilson," pardon us, don't like to have his old and tried friend and sister placed in a wrong light before the world. Will the paid dollar trustees inform us? We wait. We shall hear; we shall CER!

Notice of Meetings.

E, V. Wilson's appointments for October are as

follows, in the State of Michigan-The 2nd, 3rd, 4th, 9th, 10th, 11th, 16th, 17th, 18th, 23rd, 24th, 25th, 30th and 31st, in Detroit. The 5th, 6th, 7th and 8th, in Nunica, on the Dc-

troit and Milwaukee R. R. On the 12th, 15th, 14th and 15th at Lyons, Ionia

On the 19th, 20th, 21st and 22nd at Belmont,

Grand Trunk R. R. On the 26th, 27th, 28th and 20th at Saugatuck, west of Kalamazoo river.

During November, we shall be in the city of Council Bluffs, Iowa. Friends within one hundred miles of Council Bluffs, wanting lectures on week evenings, will apply at once. Address E. V. Wilson at Detroit, Michigan, during October, 1869. Home address, Lombard, Ill.

Mr. Wilson is agent for the Journal, and will collect arrearages and recieve subscriptions there-

Still They Come! The Proof.

On Monday night, August .0th, 1869, we gave a ceance in Lockport, III. We approached Joseph Depugh, who was an entire stranger to us, and taking his hand in ours, we held it for a moment, then let it drop. Walking from him, we gave him a minute and detailed reading of his character, and among other things told him, we gave him an account of a shipwreck he passed through on Lake Michigan. We then described his parents, all of which was identified.

You may ask how we get this information, we answer, your sister, who died very early in life. and if living to day, would be forty-two years old, informs us of your history. Putting the usual question, "What do you know of this?" he answered:

"Your account is true in every respect but one. I never lost a sister, I have but one, and she is living to-day."

We replied, "Can you reach your mother?" 44 Yes.77

"Well, when you see her, ask her if she did not have a daughter, a still born child, who would be forty-two years old if living to-day. This will be a better test to you than if you had known of the fact yourself."

Mr. De Pugh replied, "I know of no such thing. I will enquire, however, for my mother resides close by me."

On Sunday, Sept. 5th, Messrs. Linn and Custice of Lockport, called on us at Joliet, asking us if we remembered the case.

"We answered, "Yes, but it was a failure." Said Mr. Linn, "Shortly after you left Lockport, Mr. De Pugh called on me. Asking if I remembered the statement, I answered, "yes."

"Well," said he, "On reaching my house, I told my nife what had been told me about my sister. Mrs. D- said she did not believe it was so, but would soon know. She then went to mother, and toid her what had been told me at the Hall. With much surprise, mother answered:

"It is true, My first child was still born, and a girl, and if living, would be forty-two years old now," Said mother, "I never mentioned this thing to any one of my family, and it was only known to myself and one or two others who were present on the occasion of the birth of my child."

A square test, kind reader, about which there is no dodging. No reflex action of the mind; no mind reading, but a square affirmation from spirit life. The unknown sister, unnamed and unloved by brother and sister, who sliently passed from the womb to a nameless grave, who had never known post-natal life, steps forth from the Summer-Land in sisterly love, and reads her brother's life with the accuracy of personal acquaintance; also testifying that immortality begins in ante-natal life.yea, at the moment of conception. Oh, ye tashionable mothers who have sent tens of thousands of these unloved innocents into eternity, remember that their angels are in the Spirit land, testifying to the inhumanity of their earthly mothers. Woman, oh woman! when will you be true to yourselves and your brother man, holding complete control of your souls and bodies, never allowing the man of your choice to approach you tor sexual purposes either inside or outside of the marriage contract, save for the purposes of reproduction, and then only when in your inmost nature, you desire maternity.

And, my brother man, our skirts are not clear, for we, too, have consided at this unholy crime of fæticide. It is murder of the child, enicide of the mother and deferiorating to the race. Besides: "Their angels are immortal witnesses against us

in the Spirit Laud." He that bath eyes to read, let him read.

Communication Through Planchette-By

a New Medium. Bussaur. Can the entire mind of an individual act inde-

pendent of the physical organization? I suswer not in its temporal state. When the disarrangements of the body, with its human or gavism and the combative principles become dissolved and separated from the thickeontal or spiritual nature of man, then is he wholly capable of independ at hetien; then can be progress in spirit.

ual knowledge with no imperfections, no impediments. But while the natural body retains its forms and attributes, this entire harmony and independence is not attained. Death is the agent which draws the dividing line and sets the captive free-frees the spiritual, infinite, god-like principle from all encumbrances of a disparatory nature. enabling the higher order of man's being to more fully develop, being freed from the unhealthy contaminating influence of physical disease. Thus is he changed, washed, made clean, clothed in spiritual raiment of spotless white.

Man has not yet entered into the full possession of his natural faculties; he does not yet comprehend his own strength and superior power; does not vet realize the vast amount of mental territory unexplored.

Many are the living springs undiscovered; many the gems moldering for want of using: many the natural productions to apply to the healing of the maladies of the human family, that the mind of science has not yet discovered. Still the natural inclination is to dive too deep into imaginary mysteries of some far-off theory, while the healing balm lays within the reach of all, and by mere neglect it "Wastes its sweets upon the desert

I will not attempt to describe the dependence existing one upon the other, between the mind and body while in its natural state. The mind is the motive power, but like the magnificent steamer that is propelled by steam, it is not complete to perform its mission with only the aid of the engine. There are various agents required, and together, if conducted by the hand of an experienced operator, they are erabled to act in harmony, but the moment the slightest disarrangement takes place in any of the machinery, at that moment there is an entire revolution, and immediate destruction would follow, was there not the mind of science. aided by cool calculating reason, to equalize and restore entire harmony, ere progress can be made. What is the exact amount of power attached to each of these agents in their different capacities is beyond my calculation, so entirely are they dependent one upon the other while fulfilling the object for which they were invented. When the most delicate parts of this structure are worn out from exposure to storm and time, much of the machinery may be reset and used to render another structure complete. Thus when the storms and revolutions between the mind and body or the physical and intellectual organization of man render this floating palace unfit to contain the iron clad mind, the master hand raises the hammer of death, and strikes the blow which shatters the perishable body, and transfers the immortal principle, the mind, to another receptacle already prepared, and awaiting but the life or infinite principle to trender it complete and capable of active

In the second condition, we have no perishable material. Time with all its lattending elements leaves not the slightest impress, so perfect and complete and in such entire harmony are all the component parts, that there is no longer need or dependence upon material agency, to keep the progressive principle in active operation.

In the first or natural condition, the physical nature has its wants, its demands, and must be supplied. The mivd sympathizes with this condition; so also the mind calls for its nourishment and the physical sympathizes with the mental and when attending circumstances prohibit due att ention to either of the demands, there becomes a morbid condition of the whole system, which weekens and diminishes the growth of mental progress, rendering it slow and unfruitful.

While this union exists between the mental and physical, I claim that there is no independent or perfectly healthy action. Though this structure of man may to the natural eye, appear perfect without the perceptible mark of disease, yet do we often find the fairest forms receptacles of incur-

able disease. We are hopefully awaiting that second birth when we shall be free from these imperfections,that state where disease and death are never known, where the demands of the mind shall be granted, where the thirst for truth that has never yet been satisfied, shall be fully quenched. As these demands are not gratified in our earthly pilgrimage, let us make diligent inquiry of ourselves and see that we gain all the light that earnest desire and mental labor can attain; let us not sleep away this present condition lest we may not be enabled to bear the flood of light that will open up to our view when the Angel of Death shall usher us into the presence of our Creator and His angels. Let us strive to fit ourselves by His divine light illuminating our minds to enter into a perfect state of progression, freed from all physical incumbrances, may we join our labors with the angel hosts in heaven, that are awaiting us, and while we stand beneath the banner that bears the words of life and progression evermore, we will hand the message down to bear you upward and onward to the mark of the high calling.

CARRIE.

LA PORTE, INDIANA.

Interesting Circles, Tests, Dr. Collins.

DEAR JOURNAL: Yours of last month is satisfactory and I will comply with your request and send you some word of our movements here. Outside of our regular Sunday meetings, we are holding circles every week for the purpose of investigation and development, Wednesday evening, Sept. 7th, at a meeting held at Bro. Eastman's, quite a number of the friends being present, also some who are seeking light on the subject of spirit-communion. Dr. Collins, entranced, gave some excellent advice to all, warning them against anger, commanding them to seek for peace rather than discord, to be doers rather than undoers, and not to be as changeble as the winds of Cape Hatteras, first blowing a pleasant, calm breeze, then changing and blowing a blast that would chill all the germs of nature had they the 'capacity for blowing the blasts of discord into the ranks of Spiritualists; which we know has too often been the case in every city, town and hamlet, wherever the subject has received any attention. There have been those who were, or are disposed to magnify mole-hills into mountains, and to see evil in all others but themselves.

After this, came many spirits, personating and manifesting in a most affecting manner, and so that each one was recognized by friends present. One ledy's son who had passed away while in the army came, and the seer e was of such a character that not a dry eye was in the room, to see the love manifested by the two for each other, telling plantly as it did that we change not nor lose our love for our loved ones here, when we have crossed the river of death,

or passed from death unto life.

truth of spirit communion, and that it is not all of life to live here; that this is but the rudimental school where we learn how to walk; that the future is an eternity of progress.

MRS. FRANCES A. TUTTLE. La Porte, Ind., Sept. 11th, 1869.

A gentleman traveling in a railway carriage was amused by a constant fire of words between two ladies. One of them at last kindly inquired if their conversation did not make his head ache; when he answered with a good deal of ingenjousness, "No ma'am; I've been married 20 years.

NOTICE OF MEETINGS.

The Andover, Ohio.-Children's Progressive Lyceum meet at Morley's Hall every Sunday at 111/2 A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.
ATHENS, MICH.—Lyceum meets each Sabbath at I o'clock
P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs.

L. B. Allen. ADRIAN, MICH.—Regular Sunday meetings at 10% a.m. and 7% p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adriau Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, 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 kind-

BOSTON.-MERCARTILE HALL.-The First Spiritualist Asso-BOSTON.—MERCANTILE HALL—THE STREET SPIRITURIES ASSO-ciation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Treasurer. The Children? Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Samborn, Guard-ian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51. Pleasant street.

TEMPERANCE HALL.—The aret Society of Spiritualists hol their meetings in Temperance Hall, No. 5 Mayerick square East Boston, every Sunday, at 3 and 7 p. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Pechles during May. M. Peebles during May. WEESTER HALL.—The First Progressive Lyceum Society

hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7% o'clock, 2. M President,—; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins

Music Hall.—Lecture every Sunday afternoon at 23 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stowart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

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

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

BANGOR, Mr.—Spiritualists hold meetings in Pioneer 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. Curtiss, Guardian.

Beloir, Wis.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 1014 a. m., and 734 P. M. Wm. S Yost, President; U. S. Hamilton, Secretary. Lyceum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups.

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

Belvidere, Ili.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month foreneon and evening 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

Eagle treet, every Sunday at 1072 s. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BEIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. BROOKLYN, N. Y The Spiritualists hold mest berland street Lecture Room, near DeKalb avenue every Sunday at 3 and 7½p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford Guardin of Grands

meets at 10½ a.m. J. A. Bar Bradford, Guardian of Groups.

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

Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. m. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. m. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Car. Sac. addressed to J. H. Crandon, Cor. Sec. CLEVELAND, OHIO, The First Society of Spiritualists and

Liberalists hold regular meetings at Lyceum Hall 290 Super-ior St. at 2 and 7 p.m. Lyceum at 10 a.m. Lewis King. Conductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Cor. ecretary. Chicago, Illinois.—The Chicago Spiritualists meet every lunday in Crosby's Music Hall at 10: 45 A.M. and 7:45 P.M.

Sunkey in Crosby's Music Hail at 10: 40 A.M. and 1:45 F.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 15th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning 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 Wills Hall. Childrens Progressive Lycsum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CABTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. O. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r. M. Speakes

Dover and Foxceoff, Mr.—The Children's Progressiv-Lyceum holds its Eunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Du Quoin, Ill.—The First Society of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening, J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Levee for the benefit of the Lyceum, every Wednasday arening. Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association mes Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Tempiar's Hall (west side) at 10½ o'clock A. H., and 7 P. M. Children's Progressive Lycoum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Fixtheories, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C.F. Taber during January.

Foxeono', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings aver. Wednesday evening 73 o'clock at the residence of R. B. Besch, Sunday 3 o'clock 2. M., at the residence of Dr. Newell. Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

Harrond, Conn.—Spiritual meetings are held every fan-day evening, for conference or lecture, at 7% o'clock. Chil-dren's Progressive Lyceum meets at 3 r.m. J. S. Dow, Con-HOULTON, Ms. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evenings.

Hammonron, N. J.—Meetings held every Sunday at 1014, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lycoum meets at 1 p.m. J.O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lycoum numbers 100 members.

Grand Rapids, Michigan, Children's Progressive Luceum mests every Sunday in Empire Hall; at 12. o'clock. A. M. Swan, Conductor, Mrs. E. W. Berns, Guardian We would say of the doctor, through whose meliumbing the tests were given, that he is one of the oldest mediums in Northern Indiana, and that he is said has been used by the departed, illustrations with philosophical american. Lycago in the departed, illustrations with philosophical american. Lycago in the steppon. Lecture in the grening at 140 clock by tolomical process. Havans, Ill.—Lycoum mosts every Sanday evening at two e'clock, at Halygrof's Hall. H. H. Philbrock, Conductor; Miss E. Rogers, Guardian.

Lorus, Ind.—The "Friends of Progress" organised permanently, Sept. 9, 1868. They us ethe Hall of the "Balem Library Association" but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Tressurer; Johnsthen Swain, Collector.

LOWISVILLE, Ky. Spiritualists hold meetings every Sunday at II a. m. and 7% p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lycoum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lycoum session at 10½ a. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LTMM, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall. Laponra Ind, Association of Spiritualists hold meetings every Sunday, at 101/4 a. M., and 3 P. M., at "Concert Hall." Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

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

MILWAUER, Wis .- The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10% a. m. Addres and Conference at 7% r. m. Geo. Godfrey, President. The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettle Parker, Guardian; Dr. T. J. Freeman, Musical Director.

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

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

MILAN, O.—Children's Progressive Lyccum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle. Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hull. Speaker engaged, Prof. 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. Seats free. R. A. Seaver, President; S. Pushee, NEW YORK CITY.-The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

worth, Guardian.

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

NEW YORK.—The Friends of Humanity meet every Sunday 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 trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 8th avenne and West 28th street. Lectures
at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyccum. G. T. Lesch Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Oswico, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Peol, Conductor; Mrs. S. Doolittle, Guardien

Omono, Wis.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a.m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey

bosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at Ho'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 Hell every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 91/5 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, ott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. dren's Progressive Lyceum meets in the same hall at 2 p. m.

Rockford, LL.—The First Society of Spiritualists meet and
have speaking every Sunday evening at I o'clock, at Brown's
Hall Lyceum meets at 10 o'clock, a. m., in the same hall.
Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian.

Rochester, N. Y.—Religious Society of Progressive Spirituslists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs.
Barah A. Byrns, during Nov.; C. Fannie Allyn, during Feb.
Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

Richtant Gregory Miss.

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

Springfield, LL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progresive Lyceum every Sunday at 20'clock P. M. B. A. Richards, Conductor, Miss Liszie Porter, Guardian.

STOAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 Octock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at S o'clock p. m., one hour session. Resays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

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

BACKAMENTO, CAL. Meetings are held in Turn Verein Hall, on K. street, every Sunday of H a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

TERRS HAUTE IND.—The First Spiritual Society hol meetings in Pence's Hall, corner 2nd and Chio streets. Lectures at 11 A.M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st. Childrens Progressive Lyceum meets at the same place at 21 P. M. E. G. Granville, Conductor. Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardiau.

Troy, N. Y.—Progressive Spiritualists hold meetings in Harmony Rall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Louductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, z. Stockwell, M. Hall Jr., Trustees; and A. Tillotson Sec-

T. Stockwell, M. Hall Jr.
retary and Treesurer.
Territa, Karsas—The Spiritualists of Topeks, Karsas,
meet for Social Services and inspirational speaking every
Sunday evening at the Odd Fellow's Hall, No. 188 Karsas
Avenus Mrs. H. T. Thomas, Inspirational Speaker.
F. L. Crans, Pres't.

VINNIAND, R. J.—Friends of Progress meetings are held in Pinnish A. J. Terienca of Progress meetings are held in Plum street Hall, every Bunday, at 10½ a, m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Becording Secretary, H. H. Ledd. Children's Progressive Lycsum at 12½ p. m. Hosea Allea, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

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Guardian:

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