

\$3,00 PER YEAR IN ADVANCE.]

Eruth wears no mash, bows at no human shrine, seehs neither place nor applause; she only ashy a hearing.

S. S. JONES, PUBLISHER AND PROPRIETOR

ISINGLE COPIES EIGHT CENTS.

CHICAGO JULY 31, 1869.

VOL. VI.-NQ.19.

Literary Department.

For the Beligio-Philo RURAL LIFE.

We're out in the courty, the beautiful contry Aud ohl how designtful to breathe the fresh Co hear all the souge of the birds in the foresh And list to the bused mus's heaven-jeard And list to the bused on un transpo And list to the husbaldman's heaven heard Ob it is better than hoarding up treasure By strifs and contention in city and town, For here Mother Nature gives heaping fall mer With smilles in addition, and never a frown. With million in solution, act never a rown. Description of the sequence of the second second

And charmingly frages the new moreology. The closer crystal brock that measures the made Where the violots and clover so charmingly bit to charming its clovers forwers and every. And shows in survises us as kindly to come; And then how refershing the green, irrupant cost Builde the old orchard that offers the knotl 1 and 1 ray, it is good to be out in the country— dood for the body, and good for the soul

Good for the body and good for the soil The swallows as a fitting around the rude shelter The route sita chirping upon the beeck tree And Nature secan vocal with matody harming. Preme nummic of mountain to showe of the sea; Dright erg aboot us, undommed by pointion, Salute as with glances most cheerici and bland dad precious indeed are the sweet consultations That show for the or sweet out or sweet and That show for the or sweet us on every hand.

at shauld forth 10 greet us on every hand. we are students in Nature's great college, ing taught by the bree, and the blowcoming the elequent breach of the se est gentle sep at whispirs unto us in twilight hours; re bairs we, as if to d and the angule sk note of our needs and had answered our surely it seems as if heaven's evangels ere waiting about us and watching us all.

Sere we can live to be true to each other— True to ourselves and true to the worki-fuce to this star-s n field balance above us, s That günrious baharer that never is furied; lere we can worship in Nature's cathedral, Where the set of anther uncossingly rolls. good to be natural Christians, for our bodies, and good for our sculat

THE TRANSIENT AND ETERNAL. ecture delivered at Concert Hall, Phila-lphia, December 13th, 1868, by Mrs N. ily reported by Heary T Child. M D.]

INVOCATION.

INVOCATION. The following Lecture, delivered by Mrs. igham, will dubless be interesting to the ders of the Journal. Mrs. B. is use of our at gitted inspirational speakers, and we un-stand, is about making a tour through what d to be the West (as she may not go to lifornia, if will not do to say she is going set), we know she will meet many warma-ried friends wherev.r she goes, who will ap-pelate her gentle spirit as well as her beautifal pirations.-EDITOR PUILADELPHIA DEPART-NT. Vest),

indions.—EDITOR PHILADELPHIA DEPART-T. Thou whose spirit speaks to us always, traw near to Thice, hoping that from try theil flow out the spirit of harmony, and our natures feeling its influence, may be and out the spirit of harmony, and our natures feeling its influence, may be and our impiration. We thank Thee, out that speaketh through sud in all earthip ga in all naman experiences. Thou art our of in the light, the influence and our the our of in the light, the influence and our the our the speaketh through sud in all earthip ga in all naman experiences. Thou art our of in the light, the influence and the our the speaketh through such all the earthip ga in all names and the speaket like islands, the speaketh our brings are like islands, the speaketh our brings are like islands, the they be that we can see that every on so the that we can see that every not and day accoment by Thee. For as in the lopment of life, we find there is a ceaseless atton, so we show the causeth all things in the inder that the art the re of that power, which causeth all things the reach alter that which is blighter and er, and as Thou do sty we then septrations to lall manifer to ur desizes. In the torelar the anglet of ignorance. And at this lifes, the night of ignorance. And at this lifes, the anglet of the power of the spiration, through ministering spirit do we lead housed of e, and of this frequility. inistering spirit do we feel the need or and of this inspiration, that we may have and power of true religion and not the alone, that we shall have strength to ur religion in deeds, as well as inthought with. O Father, inspire all south to day day our that in the p

ty to labyr. Wherever men are seeking for the right, server they are seeking to live noiby and up, O Father, give them inspiration that tho vid may rise from the conditions of darkness d error, to the spring time of goodness and the, with its holesome of beauty and of love. > know, O Father, that Thon will answer

the prayers of our soul's needs. We know that so Thou hast given us the power to ask Thee, in prayer, Thou will ansagefour prayer, and in this, not only are mortals blessed, but the an-gels form the skize shall all to the voices of earth, their glad amens. .

<text>

human be may Cann of find ; he or for given to it. There i in all the past, a doubt, that the in which it has open do be given t id in all is in Rat

rill say, this great trath is one that ways hungered and thirsted after. mau has always lungered and thirsted after. Why should we find any who do not fully be lieve that the dear mother, or the child that has keene to the spirit-land, can return ? Why is it, if you. s pirit-land, can return r way to to, Ta true, that these persons do not l their doubts, and take in this truth desitable for all, this which the indestent century revisies fully to m'a grad-truth comes to a person ature has not grown up to a full and understanding of it, that truth is which is so light of the n you ? When and their no

the door, and if this does not exist, no truth can enter the soul. So there are persons who have searched after the evidence, who say there is none, and they will not believe that their nutures has any recent place within itself for light to come : therefore, who e a truth knocks at their soul, the door is not open, there is no eaby and the for ho-dievers,—it is not passed around like as muly contribution boxes, beging for r-left to be dro-ped in them. It stands in galm dignity with open doors, and says to these who have set out in search for the light, come in. It does not go to these or here and searchy and says whenever you are black in darking and show the dout in search for the light, come in. It does not go to these or here and searchy and says whenever you are itself of the stores of keptiers, when ever you are werv of these cold storms of doubt and fear, come and I can give you sative and rest. We can give you the light and warmth of that great truth which says to the soul. "Thou art eiteral,—though the body my sink in the doat, the spirit ges to the which at it is not the struct site. Sous individuel, "he ware you know of them, the better you like them. Indeel, between there is a cold and irran may or warms, the more you know of them, the more you and inter them. the door, and if this does not exist, no truth can enter the soul.

or women, the more you know of them, the more you andmire them. So with nature,—she throws out her sunbeams and her biossome is the waves her givet-array of the tor at trees is the langues through the br obs-net fountains; she sings in the michty there. If foundaries, she sings in the michty there is a life in struce that is received bally. To you atody the curse of things : the history and un-foldment of life. Take the microse one, and how at, the small flywers that you would nove by unheeded when it grows by the side of the disyor the rose. You find in it a new life that you had not dreamed was in that small flower before, and so with any revelition of nature, the closery-marking it is the more is the widon and power of the great soul of the uni-verse revealed. You see that nature works from the inter life outwarkly, from are life heat the surface up to the surface. But you seeing only the surface of existence, believer you have seen all the the asefunces and to how it only a prophe or of whe much is you to review you have seen all the the asefunces, believer you have seen all the the asefunces. But you would not it is only a group is of the present day, is only a prophe or of whe much is you to review. The word is only beginning 'o understand that the wisdom and intelligence of the present day, is only a prophe or of whe much is you to review. In the life that spoke within it ; they knew that the rearing shocked, them with flow flaws has

In the years that have passed away found warmh in the surbauray: not the life that spoke within it; then the rearing shocked, them with fire lightning when they were sent out ing arrows through the darkness, this presents us something that mo Nuture did not go forth like a scient on the powers of electricity and on the Li sent ages af them g forth great tru year, an saw quess; it sept these forth ano n g on every side, though h y or how is this. He w s simple question. He gos nks this contains all tru the decore life of nature ; ely the bad, the blossom the he does

dist mot go to the decer life of nature; he dees not stop to study the bad, the blossom and the aff over. But to-lay, man can make use of the powers of electricity and magnetim, although nature has no more revealed herself. Only man by the elernal principle of intelligence in his nature, has worked up gradually in a batter and lerce him, ever asking him to search its deeper tile, to know still more of sits worknows meaning. So while get ell you that nature shows that her power of life, of beauty and usefalces, works, from the interior outwardly, you can understand us be-ter—we know there is a solvit in nature, work fog through causes, through immutable laws that we have her as a solvit in sure. work fog through causes, through immutable laws that ever speake to mun, that claims mails at the deternal, when we look at the forms of greas-matter by which we are surfurand, we find that there is exterely an elemant of, autor that deternal, when we look at the forms of greas-matter by which we are surfuranded, we find that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end that there is exterely and in a very end the there is exterely and in a very end that there is exterely and in a very end you will find in that elements of matter which once existed in the solid rock, and the builders which have been rolled together and actied upon undit they are ground to duest, and exist as sand to-day; and so it is that many of the great mountains are worn away and er und own, they exist as grains of eand, and riverd under the microwerne, they come such the t

come form Whe

changed as to be is and volcanoes, changed that hills

hills are upraised, what are called everlasting and crumble away." They are will not do to take them as a reach a sermon about sting. We find them ge, not of power that n, oceans change in ths; hills are r is a rmed. ills are r.ised, If we dod the , what then is

hereifer; it is enough for me to know the present; do not talk to me about the life of oprins that are moving around in invisible forms; it is enough for me to know that man lives to day and to morrow he dea. Look at the human holy, -think how it is male up. Yearsge over you, the bady is changed, all its taskes and app lifes may change, but that which makes no the grossness of its life d-parts, for these elements are constantly changing. The boly that is yours to day, will not be yours to morrow.

Concluded next week.

From the Waterbury American THE OTHER SIDE.

THE OTHER SIDE. The undersigned having attended the "sences" given by Christs II. Beed in this city, and heing corres unlestatingly compance the letter written by him and pathlebel in the RELIGIO FILE, some in agery pathletic in the RELIGIO FILE, some in agery pathletic in the RELIGIO FILE, some in agery pathletic in the case are as Read, come to this city and intertiling himself age "steps" in this pathle sences. After section general of his exhibitions, some skeptical gentle men experimented with ropes, and found that all of Read's tricks could be easily accomplished by prectice. On the scening of May 250, hoar gen-tions, transparent trickery. Fire, by secretly plac-ing the steps in this self office ted him in the most transparent trickery. Fire, by secretly plac-ing that a low the ropes with which his hands were bound, on the fight heing turned, on, the list was found spreade over his hadds from the strats to the tricks could be the Schon the routes. Identen were separent trickery. First, by receive a most transparent trickery. First, by receive a most of the runs were bound, on the fight heing turned, on, the fight were bound, on the fight heing turned, on, the first was found a preade over his hadds from the writes a first over the hadde from the write the transformer of the runs. Second, by turning on the gas before lead was ready for it, discovered him with one hand out of the ropes, while he was making frantic efforts to replace it, which he was prevented from doing, while the gas defined and a still found doing. While the gas defined and the runs of the ropes with the set of the runs with which he was bound were had witnessed the situation. The four gentime had witnessed the situation. The four gentime and here had witnessed the situation. The four gentime and their charters for furthfulness and how their charters for furthfulness. Their mames neur characters for truthfal above auspicion and uninpos-are E. G. Huivey, with Hoin den; L. L. Munsion, Apothes Wardman, with Benedict, the Kinney, Waterhury Daily Am. In has letter Read stately say timed by a saitch, has a former hitty economics of darkness, with thirty economics of darkness, with thirty would of from theory with Holms on, Apotheca 11. Co., F. B. Co.; J. C.

"The lights we d talaely says: longer than his shortest to darkness, whil ck requi the time very says: "Wh these things out and tell how ex josui fict that as to how the trees are performed. The polluting out of reach of his arms was ever i by divisery being as to how he managed to harde aport. The same tricks, performed have been rep stedy performed by a fit gentlerm in this city, tied by the same who thet Read, and as security as he, with assistance of darkiess. The only trecks pe me person without th t darkness. The hen not tied whic taking off his co. assistance of by Read w uity, were one of the i blowe, and placing olding him by the

The signed to the series of res RELIGIO FRILOSOPHICAL J ished in the restore regending manys of pro-t Roown by Rad to be genuing manys of whom met repeatedly during his stay in this place or respectibilly request the Banker or Lin the Religio Philosophical Journas of W we r and the lish thi

In this assessment, but the Concretence of white II. F. Bassisti, Gen. Agent for Weed's 8. M. Co. Benjmun Abbit, with the American Fin Co. G. H. Waters, Denties, No. 8. Båld eins Bjock, Kassell Agens, with C. W. Gillette, C. 19. Jadge, C. F. Header, of Agens, Driggt and Headee, E. B. Pisti, Astessor Internat. Kerchner, K. Abbout, Abbott Brotzin, Book store, F. A. Shuam ay, Waterbarg-Foot-office, U. H. Pisti, A. Pisti & Sohn. C. B. Wilson, of Wheeler endor Wilson.

- S.B.S.AMBN
- F. A Soumway, Wateroary C. M. Piati, A. Piati & Son C. B. Wilson, of Wheeler at R N. Hutchkiss, Merchant, Alired North, M. D.* Jano L. Biakeslee, Maria A. Abbatt, Euncline Moscs, and others. and Wilson.

Euclide Moscs, and otners. REXAMS :- It gives us pleasure to open our col-umis to the good people of Waterbury Conn. They are certainly giving the medium Read as ad-vertisement which will make hundreds of thou-ands auxious to witness the manifest tilous

withers ship. mpells us to repeat his ques-t be a trick, why do they not ow these things are done?" I ca-y matter when expressed cralities. Facts, however, ar o out and tell Denu

what is required. For instance, if Mr. Read's cost was taken off while the committee was holding, him by both hands, tell how it was done by him as a "dishon-est trickster," and the same with the iron ring. How was it put on the arm of the medlem or one to the arm of one of the committee While his hands were being held? Tell how it was done, instead of saying. "The secret to both of these tricks con-sists in turning out the light an instant before the hands of the person is sized on his shoulder. ds of th is placed on his shoul the unary of the proof is practed of in or before has joined hands with the per lightim. These tricks have been reper-served and in on case car has accord if i ditions are not complied with "His whole access are slight of hand tricks of a low quiring darkness for their success." ods with the pers guiring darks ant Every Inve ligator in th

mens, knows well that conditions conductive to scess have to be observed. Do our friends to the public to understand that they selected a mulities to hold Read's hands who were so obwish the wish the public to understand that they select committee to hold Read's hands who were as use that they could not tell whether his out on his back, or the iron dug was on his or arms when they first took hold of him for the pose of testing his medialistic powers? If they detected him with the risc on his arr with his coat off when taking him by his h why not eves? If he reduced to let them are or thei

If they detected him with the chag on his arm or with his coat off when taking him high his hand, why not gay so?. If he refuted to let them exam-ine to see whether the dag was on his arm or the coat on his hack, let the public of that hact. We frankly asy that the tone of the letter smacks of very shallow pethlogging. We say it out of no dis-respect to the good people of homorable calling, whose names are appended. They have simply full into hed commany. A metificacer have simply full

respect to the good people of homorable calling, whose names are appended. They have simply fell into bay company. A pettif ager has drawn an ia-distance of the second second second second second when every count is dele citive. We think you had better begin anew, friends, and never again folios theological precedents. Every upon fike inflation use that Carist was tried, condemned and exacting. For humanity's sake, we limplore you to 5 guided in some deletion or popular clautor. The holy horror of the editor of your local paper is simply a rifl etion of the pre-udices of a people not yet untrainmeded from secta-tion to may any simply a rifl etion of the pre-udices of a people not yet untrainmeded from secta-tion to how any sector of the to the seture. of your local paper is simply as if state of the prej-udless of a people not yet untraining of from sette-tian hondings. You yield to the single unproved assumptions of those whose spirit in all ages has persecuted and eracided every medium for new traths—new spirit manifestations. In conclusion we have to a y that we defend Read as we would defend any other may who we assume thin the reisence of guilt. We call for proof and demur to assumptions and unsupported presumptions of guilt. Of Read's mediumship we know nothing,—never as whin and have no more interest in him than we have in any other medium that lies. We only have the testimony of erables witnesses to facts. That there are mediums for the same phase of manifestations that are claimed for him, we know from frequent tests, to be tract. May intelligent

man-festations that are claimed for him, we know from frequent tests, to be true. M any intelligent imen and women testify to Read's grounceness from repeated observation." From such testimony we dis-fend him against such charge as are presented ung-accompanied by proof. Let it be distinctly under about that we call for proof that the committed detected how with his coast off and the ring on fils arm or arms at the time they connenced holding his hands for the experiment.

his hands for the experiment. That the power that could lengthen the body of Home, the medium, some 'en inches, aviit his hands to one-liked more than their usual length, could Loss, the power that could lengthen the body of Home, the mediam, some 'en inches, avit his hands to one-third more than the'r usual length, could take Read's hands from cords ever so closely tied, we don't not, to say nothing of like strange things that are daily being cone with other mediums, con-trary to any known laws, which lasts raise a rea-ronable presumption in favor of Read's inclum-ship when followed up by pasifice testimony. And yet it is done in secor lance with a law, to us, not understood.

Ziterary Botices.

The Dynamic Care, by L-roy Sunderland ; James" Walker, Calcago, Publister.

The Dynamic Gare, by Lency Sunderland ; James' Walker, Colosgo, Publisler, The above entitled work of 216 pages, neatly hydrod in muttin, has passed to its thild edition. The following general sub-heads, -wile, The Dynamic Cure; Nature's Methods; Origin of Disease; Doc-toring; The Medical Professor; Drags and Drag-ging; Quacking; Medical Anthonity; Common Failades; The True, Theory; Nutrition; Vitality; Principles of Nutrition; Discusse; Doc-toring; The Start, Belging; Medical Anthonity; Common Failades; The True, Theory; Nutrition; Vitality; Principles of Nutrition; Discusse; Doc-toring; The Cure; The Invild; Sympathy. Dr. Sanderland is a man of extensive observation and experience is the field of mental philosophy. His book aboands with much that is interesting and valueble to the lawsing ators for cures into the Bithy drugging that has been exten-sively practiced in the plates. This little works of great value and should be preduced upon its im glation of the platient. This little works of great value and should be power of the mithy and over the budy.

MR. AND MRS. BAILEY. We are informed that Mrs. Sada Bailey addressed the Spiritualists of LaPort, Indiana, on Sunday, Jaty 4th, on the subject of "Religion and Political Freedom." Her effort is bighty spoken of. We are tind to know that this lady has again raised ber vices in the cases. Dr. J. K. Bailey to still a

her vices in the cause. Dr. J. K. Balley is still at work for the cause of reform. He lectured Sanday, July 4th, at Brushy Prairie; the 11th, at Lexington, LaGrange Co.; and the 18th, at South Bend. Indianians, keep him

137 It is said that ladies who carcleally sub-mitted to the golden hair dyeing process, now heartily regret that they ever attempted to be "beautiful blondes.". B udness begins to threat-en them. Also, in a few instances, paralysis of the facial nuscles has resulted. Never say dye, bedies.

BY JORDAN COX. A tract recordly fell into my bands entitled, "The Lie and Gogel,"-published by the "Secenth day Adventist Publishing Association, of Bittle Creek, Michigan. The first paragraph which met my eye was this: "It was not left for Moses to proclaim this haw (he term Commandments); it was not kft for an angel to assemble the tribe of Isreal and uter these ten holy precepts in their hearing; it was not left to the Son of God to do this. But the Father the errent Lernal, descends in a wful It was not left to the Son of God to do this. But the Father, the great Eternal, descends in awful grandeur and proclaims these precepts in the hearing of all the people."

Elibertal and plotants there precises in the bearing of all the people." Elder James White is the author of this tract, and is, I presume, an acknowledged exponent of Adventism. The paragraph, quoted above, expresses the fundamental authority on which is based the Jawish and Christian religions 1-that God, in person, gave this law to the world. Struck with the falsity of this proposition, I determined to give to the Bibb believer a fair examination of his own authority on this subject. Did God give the lawt Elder waite says he did; so do all the orthodox churches. They have one witness only, Old Bible, vinerable and infailible. Let us examine it. On direct examination, we read that." Moses went up to God, and the Lord called unto him out of a mountain" (Ex. 19: 3), "and the Lord spake to

examination, we read that "Moses went up to God, and the Lord called unto him out of a monatain" (Ex. 19: 3), "and the Lord spake to Moses face to face as a man speaketh to his. friend."—Ex. 33: 11. Again Moses sees part of God (his higher part)—Ex. 33: 23. In Ex. 20: 1, are these words: "God spake all these words saying." then follows the ten commundments. Elder White says, God spake-audibly to all lisreal—Deut. 4: 12. He spake to Adam in the garden.—Gen. 3: 9, 10. "Then went up Moses and Aaron, Nadab Abibu, and seventy of the elders of Isreal; and they saw. the God of Isreal—Ex. 24: 2, 10, 11. In the 32od chapter of Gen, we have the testimony of a man who wreatled with God all night, and knew (riom ight), hearing and touch, that it was God. We have here abuedant affirmative testimony from the evidence of three of the sense, sight, bearing and touch, that God was present with Moses and others, and gave the Law. He spake audibly " in the hearing of all Isreal." He was seen by Moses and Aaron, Nadab and Abibu' and sevently elder, making seventy four persons who saw him, all at the same time. Jacob wrestled with him, so he could not be mistaken as to his presence, and easys after his departure " I have seen God face to face and my life is preserved." CHOMSEXAMINED. How do van know it was "God the Great

CROSS-EXAMINED.

to face and my life is preserred." **CHOSE-EXAMINED.** How do you know it was "God the Great Eternal,' in the hanguage of Elder' White, who was seen, heard and felt by Moses and others? "The Lord appeard to Abraham on the plains of Mamre."--Gen. 18: 1. In the 2nd verse, they are called men, and before the story coda, they are called angels. Which were they, "the Lord," "Anglas" or "Immortalized Men."---Whichever they may have been, they ate *bread*, veal, butter and milk (?) Abraham did, not know what class of personages they were; whether human, angelic or divine, or he would have lotormed us, and their eating physical food, prove them not the last. Now let as examine the secount of Jacob and God wretiling.--Gen. 32: 24, 33 "And lacoby was left alone; and there wrestled a man with bin until the breaking of the day."--Verte 24. "I have seen God face to face and my life is preserved" (verse 30), may be taken per ontre. The first appearance of the spiritual guide

The first appearance of the spiritual guide and deliverer of Isreal to Moses, and his comand deliverer of Iareal to Muses, and his com-mission as agent or mediator, are recorded in Ex, 3rd chap, and r.ferred to Acts 7: 30, 35, In Ex, 3: 2, "The angel of the Lord appeared to him in a theme of fire in a bush. In verse 4th, he is called "The Lord," and in verse 6th, he says "I am the God of Jacob." Which was he_-"Angel," "The Lord" or God, or are they synonyms?

Then we are driven to the hext matrix m-quiry, who appeared to the Patriarchs, and to Moses gave the Lvw, changed so often, and did so many wicked things ? See Deut 7. 16; 1 Sam, 15:2, 3; Sam, 6: 19; Et 3: 21; 1 Kings Then we are driven to the next natural in

the law. Elder White says angels did not give it. Paul says, "It was ordained by angels in the band of a mediator " (or medium).—Gal. 3: 19. That is, the Law was originated, planed by an-gels and given through a medium, Moses.— Steren .tells the Jews that they had "received the Law by the disposition of angels," (Acts 7: 53), and speaks of the "angel which spike to hum (Moses)' on Mt. Sinia.—Acts 7: 38. Paul speaking of the Law says: "For if the word spoken by angels ware stadfast, etc."—Heb. 2: 2. Here seems abundant evidence that the Law of Moses has no higher authority than that of angels through a medium; nor does this con-clusion do violence to the succent pat/archal record, for those supermundance personages,— whose appearance is recorded,—are termed "Mee," "Angels," "The Lord" and "Gol;" also "Man God," and "Angel God." So we are left to our own discretion to determine who gave the Law, cene by their strongest affirmative testimony. If the Scriptures contain conclusive givience of any one where I this Laws evidention the super-tain the scriptures contain conclusive givience of any one where I this Laws evidention to the super-and the super-strong the super-strongent estimony.

we are left to our own discretion to determine who gave the Law, even by their strongest affirmative testimony. If the Scriptures contain conclusive evidence of any one thing, I thigk I have established this proposition that *Moser received the Law from* angels; and I challenge reflatation. Now, if the Law is of angelic authority, and the moral character of the angel not given, we are left to judge of his character by his acts and worda— i Cor. 0: 2; 3; 4. Paulensys: "Know ye not ye shall judge angels." This being so, the reader will not think me irreverent, if I suggest an investigation of the character of the angel which communicated with Mosea. He might be the "Angel of the bottomless pit"-Rev. 0; I, or some of the evil angels spoken of by David-Paulms 78: 40. And as he justified or ordered raischood, titeft, robbery, murder, rape, etc, at the same time professing to be "holy," we might question whether the peopleswere not subjected to "strong delusions".--I Thes. 2: 11. Elder White says: "It was not left for Moses to proclaim this Law." The New Testament says: "The Law was given by Moses, but grace and truth came by Jesus Christ."-John 1: 17. Moses gave us not the "Truth," in facts nor in morals, and in Ex. 19: 25, we have evidence that Moses was the moutpiece for the Law given. See Deut 4: 44 5: 1, and Paulbays: that Moses was the mouthpiece for the Law given. See Deut, 4:44; 5: 1, and Paul'says

morals, and in Ex. 19: 25, we have evidence that Moses was the moutpiece for the Law given. See Deut 4: 44; 5: 1, and Paul hays: "For when Moses had spoken *cerry precept* to all the people according to the Law," etc. If "every precept," then the ten commandments were a part of what he proclaimed to the people. In conclusion, I will be pardoned for intro-ducing Scripture evidence, in proof that angels are disenbodied men who can make themselves visible under proper conditions. Ist, All angels are in human shape, and talk as men, and throughout the B.ble, are called "Men" nearly as often as "Angels".— See, in addition to the references already given, Dan 8: 16; and 9: 21; 10: 13 and 16th chap-ters. Acts, 12: 15; Heb. 19: 22, 23; Rer. 2: 1, and 21: 17 and 19: 10; and 22: 00. 2nd. They can make themselves visible un-der favorable conditions. Like the angel which Blaam and his ass saw (Num. 22), which shows that the chairvoyance of Bahaam's as and that of Moses, belong to the same general class, the only difference being that the ass taw the angel's face, and Moses saw the angel's binder parts. There are two ways spirits can be seen. First, by spiritual vision or chairvoyance, and second, spirits can render themselves sufficiently corpo-real to reflect light or be seen by the physical eye. They can also be photograpued, which shows that forms too etherial to form an image on the physical eye, may be reflected by the sensitized plate, in the camera. These facts being proven by many living witnesses, ard established beyond doubt, we cannot doubt that Moses and Anton, Nadab and Abhin, and seventy Elders, making seventy four, saw an Angel or the particular guardian of the Isreal-ites; or, that Jesus Christ, after his crucifixion, "was seen by over five hundred at once." I have given evidence of the human origin of the fosaic Law; thatIt was given by human spirit shough a human endorm, which will help to explain the contradictory statements, fivid-ous find whimsical nontions and vindictive char-acter which the Bi

Now, were the positions here taken, demon strated to the satisfaction of the Clergy of Christ Arown for the satisfaction of the Clergy of Christ-endom, would they still preach to the people that God in person gave the Law, and reproduce in their ears the thanders of Sioni, to drive people into the church? Would they do so, knowigg at the same time that the authority of the ten Sagmandments is not now, nor never was higher, or more obligatory, than would be a law from Danlel Webster, given through Mansfield to-day. To conclude: 1st. The Scriptures teach that "God. The Lord, Angels or Spirit men, were seen, heard and felt, and gave the Law 2ad. That God cannot, nor has he ever been reen or heard.

seen or heard. 3rd.

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Will Progression Ever Cease?

dertake to say yes-elementarily ; and to the last may | may | may | by no means ; and give our theretor, in accordance reasons

general concession among all, that a universe of elementary substance exists ; and that whatever

universe; whether organized into systematic forms or yet in chaotic condition,-all, all be-long to this grand whole. Now we desire it not-ed here, that wholes-whether they imply uni-verses in substratums or grand sagregative sys-tems, imply dimensional limits.

ed here, that shkes—whether they imply uni-verses is substratums or grand aggregative sys-tems, imply dimensional limits. From the above concession, then, we feel au-thorized to disclose to the advanced minds of this planet, the following feasts of science und philosophy, which, if not generally already rec-ogolated may be by lowestigstion; that the grand universe is an embodiment of positive and negative principles, which are innately divine; and thus self existently and elerally periect. These principles mean organic order, and are (mark what we here say, for we know whereol we affirm), the primary linate properties and qualities of all the elements whatoever; and progressing with all, the other innate powers, the three prime elements of cause.—predomi-nance -to rise; volition—determination, and power to move along and earry out volition, will then eventually move all these elements forward into the perfect order in which these principles innately actual, and individually exist. And here to conclude our developments on the event move in conclusion of the second

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For the Religio-Philosophical Journal.

"What the South Sects." "What the South Sects." BY W. B. FAIINESTOCK I have just refurned from setx month's so-journ in the South, and as I have mingled with all classes, and partaken of the hospitality of many of the best and most inlelligent clitzque of that region. I have gathered some Information which may be generally intereating. Pormit me, therefore, to give my views of "What the South needs." A Many communications have lately been pub-lished in various papers, by Northern as well as Southern writers, which have generally ficen headed, "What the South needs," many of which, I am sorry to asy, fail abort of the object for which they were intended,—not only politic-ally, but socially, relignously and in an agricul uran point of view. The South is by no means barren in resources,—ber, people have, only in resources. -her neonle

JULY 31, 1869.

failed to see,-to study and develop them, and their prerent condition in many respects is the result of that neglect. My triend, T. G. Clenson, Esq., of Pendleton, S. C., in the Argiguitrati Convention, held at Columbia last month, enumerated many of her resources in a very eloquent speech, which, I am sources to any was not correctly reported. In speaking of the resources of South Carolita, he stated that "the cyster trade of the State, if properly conducted, would yield more than deuble as much to her citizens, pecuniarily, as all the cotton raised within her territory; that the fertilizers upon her coast were sufficient to enrich all her lands, and the breeding of fain in her rivers, creeks and branches, would fursils more food of that kind than could be consumed by the times the number of her inhabilants; that her streams or water course could furnish power enough to drive any amount of machine-ry, at the asme time that her lands, ext nding from the Atlantic to the mountains, afforded every variey of soil, climate and produce. Ho dwelt particularly upon the necessity of scientific elucation,-maid that there was no prosperity without at, no art without science, no science without a knowledge of those laws which the Almighty has made inherent to all matter, and which laws govern the univers. Science is the add the power, he would make science is due to due over, he would make science is due to on object, and "hoped the time was not far distant when her citizers would wake to the re-alidies which surround them, and grasp the toon within their reach." that no country in the world has a better climate,

a richer soil, or more natural advantages, and where health is an object, and a delightful cli-

where health is an object, and a delightful cli-mate a desideratum-the countries near the mountains cannot be exclicit for both. Had all the natural advantages of the South been improved, where now we see neglected, illy cultivated or weed producing fields, we should have had them green with grass, waving with grain or white with cutton. Order, deep plowing, and manuring broadcast plentifully, will afford all this

In many places, it is true, great strides in the manufacturing interests have been made. The same energy and persevarance, with a reasona-ble ambition to excel in all the branches of in-

ame energy and persevarance, with a reasona-ble ambition to excel in all the branches of in-dustry and knowledge, without any fanciful, speculative or aggrandizing tendencies, will soon reconstruct the South to some purpose. The South needs a direct communication with the great West by railroad. This can be most cheaply and easily affected by completing the Blue Ridge R. R. by the way of Knoxville to Cincinnau, which will join both sections to their mutual advantage. But above all, to effect all, the Southern people must study Nature's haws, morally as well as physically, without which there can be no prosperity, no happiness. Morally, the South needs men who will study God in nature, more than in human doctrines, and instead of trying to account for and to ex-plain the divinity of Ghrist (as many clergymen going to and from Gavention, taley attempted in my hearing), they would do much better to do as he did, not teach as he inageh, vir : That the Father w's greater than he, and thist all do she did, and to teach as he taught, viz: That the Father w's greater than he, and that all-musts oa eta sto work out-their own salvation. The South needs revelations it at accord with the great truths of the Bible, and that are not contrary to natural laws, or the laws which God-Himself has established from the beginning of the world, and which even He cannot alter without destroying His own omniscience, and consequently His own existence as a perfect be-ing. Let her penole look around and see whether

Let her people look around and see wh

Let her people look around and see whother there are no proofs now given to the world that the soul is immortal, and that it is right to "do unto others as ye would have them do to you.". The South needs trut," more than creeds or man-made doctrines, and until she finds it, she cin not hope to become wise, good, prasperous or hap y, even if she should become more afflaent than eret. Cincinnal, May 29 h.

En dorsement.

Endorement: Beloit, Wis, April 11th, 1860. The following preamble and resolutions were passed on the date above written: Wherea, Brother Asa Warren has just closed on syears' labor with our Society as lefeturer most acceptably and Instructively, and is con-stantly engaged in other and new localities as a zealous dispenser of the Härmonial Philosopy, and of an inspired humanity, therefore, Resolved, That we, members of the Beloit Spiritual Society, and Children's Progressive Lyceum, in joint Assembly, do tender our con-tieued sympathies and desire for his earth life's encouragement and success : and most cardially recommend him to all Spiritualists and Liberal Scieties as worthy' their confidence and sop-part as an carnest laborer, and faithel expound-er of truth and a true human ity. Resolved, That copy of these settliments as a featimotial of our high esteem, be given him, and a copy sent to the RELEDIO PHILLOSOFHICAL Jourst. of Chicago, for publication. Bigue, Lawis CLANK, President,

- Bigneo, Lawis CLARK, Preident, B. U. HAMILTON, Sceretury, of Society. Will WADSWORTH, Conductor, S. B. DRESSER, Guardian L. M. Ross, Scordary of Children's Progressive Lyceum.

was dedicated on the 1st inst., before a great au-dience, with appropriate ceremonics. Rev. Henwas dedicated on the is insurance of the second sec

1 Sam, 15: 2, 3; Sam, 0; 10, 10, 10, 22; 21, God is good, hence these wicked things were not done by the Almighty. Now

Original Essaus. BENJAMIN TODD BY JORDAN COX.

Free Agency.

EDITOR JOERNAL :- Permit us to commend the course you are pursuing in your editorials of late-viz: That of treating upon philosophical

Entropy documents. The second second

in a circular orbit, we, comet like, fly off at a tangent. In your editorial which appeared in the number of the Journat of Joly third, you lay down several propositions: the sixth one you defy the world to show to the kontary. I suppose you feel equally sure of all the rest. To only one we take objections, namely, "That man is a free agent when acting in obselience to the forces of which he is composed." — We utterly deny that man is, or ever can be a free agent i and it adds no strength to the assertion whether it be made by a theologian or modern philosopher, or both of them together, for that mater.

jon whether it be made by a theologian or modern philosopher, or both of them together, for the matter. In the proposition quoted above, you say that man is a free agent, and yet "he is acting in obedience to the forces of which he is compose of." Now, if he is acting in obedience to those forces, he is bound by them, and call on those forces, he is bound by them, and call on those forces, he is bound by them, and call on the otherwise. Where then, is the freedom?' Freedom implies choice, being at liberty, act, ing without restraint. That most certainly he does not do, if he always responds to the action of the strongest forces within him, as you stated in your article of the previous weck. Free ager-tuplies acting for another. If acting for anoth-er, we give bound by their instancions. Again, if so instructions be given, still we are responsi-ble to them for our actom. We can see every day of our lives, that we are not free, but are bound by our passions and appetites, and they originate in causes over which we have not, and never did have eatrol. Tou ask if we believe man to be a machine? We answer no. The grand difficulty with many they do not comprehend the position that man couples in this stage of development. The re-ligious world have always taught that four

occupies in this stage of development. The re-ligious world have always taught that God made may, and made him complete a long time ago, and a majority of people believe and reas m from that stand-point, with some variations, when the real fact of the matter is, that man as yet only two thirds male, even if you take those that occupy the highest stand-point in develop-ment.

ment. We can go back in the history of the human mee to the time when thistory of the human rice to the time when thist, comparatively speaking, had no cerebrum or intellectual facul-ties, but had a large cerebrium with slight perceptive faculties, just mough to bring them a sipply for their animal wants. For twenty, forty and fully thousand years, for fagit we know, man's intellectual faculties have been growing aod up Hung, until man may be said to occapy the intellectual plane today. But do man's intellectual faculties have been growing aod up Hung, until man may be said to occapy the intellectual plane today. But do man's intellectual faculties have power to con-trol his passions and appetites? Far from it, for we see that those that possess the giant in tellects of the world are generally the slaves to their passions and appetites. We find man at the present day of his development, standing like two pillars or abutments, the cerebellum one, and the Cerebrum the oiter; and what is now wanting? The keystone of the srch1 And what, pray, may be the keystone of the srch2 you sak. We answer the higher, or wisdom facul-ties of his nature, such as reveryince, conseien tiousness, benevolence, hope, idéality. M in be-ling the highest order or some of creat in, or of formation, if it suits better, must be crowned with the highest kind of mechanism. In all or-ders below him, the spine is horizontal and the termination in the brain is flat; whereas man's spine is perpendicular, and destined, when côm We can go back in the history of the human

ders below him, the spine is horiz natal and the termination in the brain is flat; whereas man', spine is perpendicular, and destined, when com-pleted, to terminate with the arch. It is wisdom alone that has power to control the 'urbulent character of the cerebellum of man's passional nature, and when those wisdom man's passional nature, and when those wisd faculties shall be well developed, and hold relas of government, then there will be hare ny in the household of man's complicated tore. Ho will then be free, and no agency ab it,—like God, and like Him, forever c. ase to old the

Constant success shows us but one side he world; for, as it surrounds us with ids, who will tell us only our merits, so it ges those enemies from whom alone we can our defects.

By a new law in Italy the clergy become

The Law was given by Angels through the mediumship of Mose s. 4th. Angels are disembodied human brings hence the Law is of human origin and authority. Windsor, Cal., June, 1869. For The Religio-Philosophical Jos

Will Progression Ever Cease? BY J. RUSSELL BOBINSON. In the first of May number of the JOURNAL re 'he following questions, put ostensibly to thomsover will make an attempt to salve them bees questions. were, " Will progression erei ease, and will man ever lose his identity?" Now to the first of the ab we queries, we un-tritake to asy ves-elementarily : and to the who The

hilosophy." On the first, then, we remark that there is either tangible or intangible substance is any-

Philadelphia Department

BT......RENKY T CHILD, M. D. Babscriptions will be received, and papers may be obta ed at wholes showr rotell, at 614 Race street. Philadelphia

Abscriptions will be received, ad papers may be obtained at unbidition or ratil, at 511 Rues street, Philadelphi. Contervences and Circumstances of the universe of the great centerstances of the universe of the solution o

nication From Alleyne G. Chi

NUMMER WWO. In the former article, I gave an account of my irst experiences here. I wished it published in he JouruxA, as I dealter to give the reathers of hat paper, from time to thue, these experiences, and to give my fielends through yos, an account of ny labore here.

and to give my friends tarougu you, my labors here. The publication of that communication not onl³ added to my happiness, but gave me power to in fluence several perions who read it. I would be glad to have it circulated as far as possible among my friends in your city, and have requested mother to ald yon in this. My labors here are divided and arranged in a very classed and beautiful meaner. A considerable

plad to have it circulated as far as possible among my friends in your city, and have requested mother to all yon in this. Wy labors here are divided and arranged in a very pleasant and beautiful momer. A considerable portion of my time is devoted to physical culture and development. The consciousness of the need of this being one of the earliest impressions received by most spirit, we not only feel as on earth, that it would be de-dirable to have better physical continons, but with the staf feeling is a asomatical with a strong im-pulse to labor in the direction which we perceive will produce these results. If found your friend, Elmindt W. Bouthwick, a very able and ellicient teacher in this department, to being the one for which he is peculiarly fitted. He is doing a great work here among spirits, and with you and his friends on earth. He desires me to give you as fill an account as I can, of the les-sons he has given use, as this will tend to impres-table still in ore firmly upon my mind. Seeing how I feld in regard to this about the time I gave you we pereiseres, he took me to a place where there were a number of persons engaged in the study of up sometime, I found my cilf fieling rather discour-ged because I could not compreheat what they were a cumber of persons engaged in the study of me of a strong and my cilf fieling rather discour-ged because I could not compreheat what they were a pland when we in a free and familitar manner, the structure and functions of the various part examination which it was cubied to compre-

manner, the structure and functions of the various parts of the body. He made a profound elvirroy-ant examination which it was enabled to compre-heed pretty well, as this power of soul-vicion was becoming unfolded rapidly in me. We discovered that there were no very serious defects in any one part of my physical system, but there was a lack of unitary action and coordination between the-varione organs and functions, and it was from this cause that I succumbed under the disease which set my split free. He explained to me that this was a very common cause for suff-ring and prema-ture death; that various causes tended to produce it.

First. Ante-natis conductors, and incompatibility of parents. Second. Improper instructions and training in sarry lite. Some of the diverse of early lite increase this co-ordination of the faculties acd functions, by compelling them to work together to throw off the disease. Hence you had some per sona ror really stronger after an attack of liness ; others weaken this unitary action and reader the duration of physical Jife uncertain. You speak of constitutional powers ; these re-solts from a healthy action of the various organs, bat mainly from this co-ordination which along and ables the system to present a united from Against all attacks of disease. This co-ordinationed har-monious action of the faculties is a field for much

I was just prepared to drink in these grand trains which he gave me, and I saw clearly wherein I most lakor, to bring about that true harmony which is even more essential to our progress here than with you. For as in your life, the most re-fined individuals suffer most intensely from the la-harmonies of their systems, so here each oward step of our lives, reader it more important that we experience redemption upon every plane of our being, from all the errors and their results which we or others have committed, and which are act ing upon us in their effects and will be until we are able through the practical application of knowledge, which is the sayior, to overcome these endering the balts endering harmonies of their systems, so here rach onward step for our live, render it more important that we experience redemition upon every plane of our being from all the errors and their results which we or other have committed, and will be init we are suble through the practical application of any from init beiter effects and will be init we are suble through the practical application of any forw into beiter conditions. This is the only any in which true progression on any plane, can be realized. First, to know, and then to do. These feesons of physical culture and training forms a part of my time. I may now that time here are with you, is measured by the succession of events. I found myself frequently brought in rapport where steme expectally interested in surfaceds. I was, very happy in visiting my earth-friends. I was very happy in visiting my earth-friends. I was very happy in visiting own earth-friends. I was here there appeared by four above more backed of the State Society. The field which h jone here for you is very structure to where high one here for you is very structure to where high one here for you is very structure to where high one here for you is very structure to where high one here for you is very structure to there here day your labove in the vari-ment very much field by your labove in the vari-ous excluse of our State whenever opportunities offer. Tour band are working in earnest, in co-operation with you.

offg. Tour band are working in earweit in co-operation with you. My active temperament enables me to move freely among my irlends, and I see many who do not know me or realize anything of my presence. Spirits see mankind in travious ways, --sometimes amply as a multitude in the distance, among whom we are unable to recognize any one; at other times we recognize a light around certain individ uses we make the to sard them, and then we ereceive with more or less clearness, their condi-tions which mark on a section individ uses when there is no sard them, and then we in the more or less clearness, their cond-tions that they know us. This enders our intercourse much more pleasant and profitable. These experiences have been as subtracted to the study of human nature when in the time, and wides under more favorable circumatances, and without disturbing those to whom I are sutracted. The children of earth are not aware that in ere

ces, and without disturbing those to within I am attracted. The children of earth are not aware that in eve-ry condition, they are points of attraction for spir-lis. If they are on a plane so low and underclop-ed as to be vicious, there are wast numbers of spir-lis on the same plane, who fail by n stural gravita-tion into their spheres, and the tendency as you will perceive, is to increase the influence, as each polividual adds his or her portion to it. So also when you feel pure and holy a spirations, you draw around you those who not only feel similar a spira-tions, but who are enabled through the beautiful law of supply and deepand, to give you that which is of the highest importance to you.

Woman's Labor.

Woman's Labor. We know that in speaking of any subject relat-ing to yoraen, men should feel as Couper expression d himself in regard to the pulpit: "And I namet filled with solemn awe," That bids me well beware with what intent I touch the sacred thing." Mr. Parchana in he' great work, " Woman and Ifer Ers," attempts to speak of n.an, and if she fails anywhere, If is bere. Billi, we shall rentre's a few suggestions upon this subject. Our monther was a woman and from here given in the skies, abe waves the golden banner of maternal love attentions on the subject. Labor to be a success must always ne loved and appendent it matters and do what department it may be.

appeciated, it matters not au sums array as a good may be. We knew a watchmiker many years ago, a good honest womanly man, and we do not mean by this latter any thing but whit is creditable in a min. He was in the hibit of haying old watches at suc-tion and would sometimes spend days in repairing these, and if he could sell them for a tride more than he gave, would consider it all clear gain, set-ting no value upon the hours of toil that he had bestowed upon them.

bestowed upon them. We have seen women who would spend days in ripping, cleaning, turning and making up their dresses and when they presented them "just as good as new," would agy excitingly." If had not cost them anything " All that nice womanly con-trivance and art, thost thois in 16 up m tho is ands of sittches, were cosint dats subthing that they might win a new dress.

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The point we would present is this, that there is a vast amount of labor performed in the world

RELIGIO-PHILOSOPHICAL JOURNAL.

The point we would present is this, that phere is a wast amount of labor performed in the world and especially by women in a quicipation of the real work, that is an ist enfordy useless, and al-ways warsping to body and mind. The foolish practics of limitar young girls to a small number of labors, is one preuse why their settice minds are compelled to go through this re-peating process antii the habit is formed. We know that ho work can be well done except with proper mental effort fast; but the continued repetition of these efforts is what we object to. No skilled worker expects to make several easys to to do any work, it must be done and done well stift one effort. Woman needs educating to a proper estimate and value of her own la'so. Sus should endeavor to make all first work skilled 1 mor, from the sewing on of a batton to the highest and mest. Important work which her artistic powers can ac compliab.

complish. We suggest these thon this, knowing that the re-form belongs properly to these who feel the from in their souls and are sufferize. We say to women go on, -decand your right's and prove your ability to maintain them and bless humanity.

n Basay Read Bofore the Graduating Class of the Retectic Medical College of Penn,-Woman as a Physician.

Penny-Woman as a Physician. From the time when first the morning stars using together, no problem has occupied the attention of the human mind more profoundly than that which concerns the origin of like-nic develop-ment and continuegion of a beautiful harmonious and enduring physical asstem in man, and no lan-guage can ext gerafte the limp vitance of an accu-rate knowledge of the mechanism and laws govern-ing the same. ing the same

program for the second second

rights, the intelligence which shall invest her with power. That which can no longer be suppressed in wo-upan, which is free above all things, that which is preeminently important to musical and must have free play in every mind, is the maturel thirst for scientific knowledge, that fountain of all pose-fall progression in human history. This longing, this effort of reason seeking knowledge of itself, from all higher things, will find a response. The little fame will not become extinguished. And under the genial rays of fiberal sentimet which is become ing universal, it will blaze forth like a rig stuff fume, infasing new life, wisdom and trath into our bomes, our common schools, autil every individual hall grow up in the knowledge of that which per-tains to his physical well bing.

fine, infashig new Hife, wistem and truth into our homes, our common schools, and Havrey individual shall grow up in the knowledge of that which per-tains to his physical well bring. The state of all details of the efforts that are now being made in the various parts of Europe for the ender the truth and to the efforts that are now being made in the various parts of Europe for the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the ender the state of the state of the state of the state of Elizabeth Black well, Madam Logice, Drs. Statial, Presion and Tore Blien B. Harmoon. These ender the state ender the state of the state of the state of Elizabeth Black well, Madam Logice, Drs. Statial, Presion and Tore Blien B. Harmoon. These enderlies of the state result to your memory the state of the state of the state infaste the state state of releves the state infaste the state ste dedde of releves the she bill the state of the s regard to her present and fature physic ment.

ment. Woman as teacher, as nume, wife or mother, aboutd be largety educated in all that pertains to the rell being, to the vigorons growth and devel-opment of those who are entrawed to their charge. Let the masses be educated in this direction, so that manhood and womanhood shall be rich in the blessings of all health, and whee, their brows shall become whilened by the frosts of many years, their vigor may challenge admiration, suggestive

rtality and "Our Father who art in

Correspondence in Brief. E. S. Wheeler is still circulating around the number, sowing broadcast the seeds of Spiritual-m, accomplishing much good wherever he goes, is speaked tollows of Biother E. V. Wilcon's (f ism, accon He speaks forts :

forts: "Brother E. V. Wilson gave the Society a lift "In Lis nearl forcible manner," when he was in Giver-land, by means not only of his general work, but e pe lark by a henefit seame which put over a hun-dred dollars in the treasury lifs overpowering mod-ety and hashfainess have kept hin from any refer-rence to it, I think, so place put it on record, es-p e sity as some friends taxe written me: "How did Mison do in C eveland?" ... He size writtes to us from Lotus, Indians, giving an account of a pienie held at that place. He wave

an account of a picnic hoid at that place. He says: "We have just closed the Seventh Annual Basker Mediation of the Friends of Progress of this vicinity, picnic sectors and the provide sector of the sec-tor the content would be picked to be defined and the the been for a tolic priser. We have had a couple of days of good weather, thoogin on Stut-day there were showers, but as the meeting was in the Hall we solffered but little inconvergion. Stut-day the wind has kept 'no itay' of red, and as the sitheoling was in the group, speaking mas difficult. Newers, I arrived berg quite justed on Priday even-ing the "state of the "State of Sprit unlin- main the Re-tray, on the "Xature of Sprit unlin- main the Re-tray, on the "State of Sprit unlin- main the pick of the Sprit sectors of the sector of the the Sprit sectors of the sector and the spectra of the sprit sector of the difference of the sprit sector of the sector and the spectra of the sprit sectors of the difference of the sprit sectors of the sector and the spectra of the sprit sectors of the difference of the sprit sectors of the sector and the Respective of the sprit sector of the sector and the Respective of the sprit sector because the sprin store of constraints the sprit sector because the sprin to be constraints the base of the times when is the because the base the base the W, II. Pintt says;

are to hearty womandit was made upon the com-locately contents of the basics. W. H. Pintt asys: "When in Chicago a short time ago, while perus-ony on the Chicago a short time ago, while perus-tion of the Chicago a short time ago, while perus-tion of the continuation of the content of the communication, and centre to the short of the short prompt the monitomistip of Mr. Day. Takes tell reading interested as soon as I beg at to read the communication, and centre to By appointment we to see The could give the By appointment we to see the could give the By appointment we of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the --newly having seen or hind of monitoming of the seen the short of the seen of the short of the ble thorma having seen or hind of monitoming of the seen of the short of the second the short of the very thing pertaining to myseuf. At our second interview, he thind a comparison disposision my of the short of the short of the short of the short of the hald his magnetic hands on me, I full assist a load has been histing. I de also gave me as fery base greatly benched, and have had down the short of the hald his magnetic hands on me if the speries the short has been histing. I de also gave me as fery base from the short of the short are been as the second method of the short are and in abuse histing and have have been histing. I de also gave me as fery been histing and have been histing and have

SPEAKERS' REGISTER.

Tob

PERIMITS BARTUTTOULT START WART. b be useful, this list should be rollable. It therefore be-se Lecturers to prompidy nully us of changewhenever occur. This column is intended for *Exturers* and it, and it rapidly increasing in numbers that we are compelled to it it to the simple address, having particulars to be it it to the simple address, having particulars to be nd by special correspondence with the individuals.]

restrict it to the simple address, having particulars, asured by special correspondence with the hidd darks, J. Madison Alves, will licitare in Terre Haute, Ind minute, from May Int. Andress by 200. Harrison Augler, Calanus, C. Ginton, C., Iowa. O. Fannie Allys, Stoucham, Mass. Mrs. M. St. Andress transce speaker, Dolton, Wis. Mar. M. St. Andress transce speaker, Taunton, Mas. Mar. M. St. Andress transce speaker, Taunton, Mas.

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ass: Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during uns. Address, Caro of S. S. Jones, 192 S. Clark "Street, June. Address, Care of S.S. Jones, 192 S. Clark Street Chicago, 111. Henry C. Wright. Address care of Hamer of Light, Boston, Mass.

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The Fen is mightler than the Sword."

SPIRITUAL DEVELOPMENT.

ST. LUKE'S OPINION ON THE DEVEL OPMENT OF JENUS.-COLUMBLN-WASHINGTON-FULTON.-THE NEW MOTIVE POWER.

DATENT OF JERUS-COLUTBES-BARMINGTON-FULTON-THE NEW MOTIVE POWER. Got works by means. Law, immutable hav, governs all blings. Under its influence we live; more and have a being. It is useless to assert that man is governed by his own capriclous whima. "He is only part of one studendous whima, "He is only part of one studendous whima. "It is is received by his own capriclous whima." The is only part of one studendous whima. "It is only part of one studendous whima. "It is is free, independent to act in any onocivable direction; and he may go forth as a warrior, statesman, or philosopher, fully inbued he is under the influence of circumstances, mudane or supermundane, over which he has no control, and to the action of which, he is constantly responding. We would not infer, hwever, that man is a machine,—as automa-principles analog us to that which drives the soontance, ownlived with surrounding cir-metadare: with the unerring laws of his own organization, comhided with surrounding cir-metadare. He is not free to act contrary to sure one of them, he would be compelled to rise then a creature of circumstances. Ma has creature only of system, order, beauy, have and mersule in his own organization, suptomed missing in his own organization, suptomed missing in his own organizations of odo. There is as much system, regularity and suptomed missing is his own organizations of odo. There is as much system, regularity and suptomed in disease as in health, and the action of white in one case is health, and the action of white in one case is just as systematic as in the other.

God. There is a in health, and the action of order in discuss as in health, and the action of haw in one case is just as systematic as in the

and not case a part as spintumer as in the other. Man is forced into this world. "To be or not to be, is no the question. There is no choice of life." Grand truth ! No exotic from a tropteal clime to dazzle our senses and lead us satray ! Perced is a meaning word. It speaks of omipotence, of mouning thunders, flashing lightning, and internal convulsions. "Peake, be still," came in trombling accents from the lips of the Savior. Beautiful and rhythmic were his emotions then ! Grand were his thoughts; sublime his position, for above in the Celestial Courts, was a Congress of Spirits with whom he was as resport, and be know the result. The dashing wateri, the spray capped waves dancing in high, cardval, the spray capped waves dancing in high, cardval, the spray capped waves dancing in high, cardval, the spray capped waves dancing the head water is the case to be chose cased their motion, and, indeed, there is a decing spirital with whom he was converted and direct the lorces of nature in a manner previously spic field, just as easily as the chemist on electrician can initiate the cartiquake or beiching volcano. Thus we been poweries. We are constantly being acted upon by the mean intelligences of the Spirit World. Even the child is made even intelligences of the Spirit World. Even the child in embryo is often for a special purpose, acted up in by them, and certain characteristic areade a part of its nature. St. Luko that speaks of Jeaus: Man is forced into this world. "To be or ne

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and be shall be filled with the Holy Ghost, even from his mother's womb."

draft, and be shall be filled with the Holy Ghosi, even from his mother's womb." In this statement there is a truth but little appreciated at the time, but it shows conclusive-by that SL Luck bal a lear conception of the development of his mediumistic qualities, for he sold by was "filled with the Holy Ghost (mag-netic and electric influence of a spirit circle), even from his mother's womb." I two through this beautiful process that the gente Nazarene was developed. He was devel-oped in the germ. When in the mother's womb here were unseen intelligences surrounding her, throwing down like a spray, their magnet-ba delectric forces on the germ child, derelop-ing it call its parts, and so stunding its organi-sation that it was in perfect harmony with their www. Jesus of Nazareth came into the world a, fully developed melium, and his beautiful life, those rhythmic em tions that habbled up with-in his interior mature, were not, of course, the surf, the mitter subside in the desideoren, its true, the mitter assisted in the desideoren, its to true, the mitter subside in the desideoren, its to that the beautiful result she desideoren ally developed melium, and his beautiful life, the surf, the mitter subside in the desideoren, its to true, the mitter assisted in the desideoren the subleved.

achieved. When the Angel world desired to open this Western Continent to the ingress of the white man, a carcle of wise sages was designated by the Congress of Spirits in the Celestial Courtes, to select a germ child, and develop in it/just such characteristics as would lead to the frault desired. An hunble woman was found in Gen-ce, Italy, and her child in embryo was develop-ed by thes congress of Spirits, and Columbus was born! Another pearl from the Celestial Courts!

Yes born I automatic for an actual fact, and This is no idle sketch, but an actual fact, and shows the means that God employs to carry out his ends. Columbus wis true to his own chat

acteristic. We now see his little vess spray-capped wave, trembling 1 ke an leat, but proudly moving onward in its de-course. The compass varies, the crew mut and discontent prevails around. Colugion an aspe daunted meets every objection; explains every difficulty; and actuated by a high and holy in fluence within, he induced his crew to continue fluence

fluence within, be induced his crew to continue on their course three days linger, promising if land was not discovered at the end of that time that. An, three days I. A thought alloing down a silvery chord. from these wise sages who had him in charge when in embryo! An electric dash to designate to him when he would discov-er land. Columbus was not alone on that vay sage. A Congress of Spirits had their eyes apa-hum, and it yes? a gala day is the Celestial Courts when the cry can from the mast head, land ! Land!! Courts when the cry can from the mast head, land ! Land!! han i!! Development is a grand theme. In one article how little justice can be done to it. A volume of three houdred pages would not explain all of its beautiful laws. We here say that the development of the Naz-srene was of a very high order, for a being of spotless innocence was then needed, and his what's could seemed to be an emagation of the angle circle who had him in charge. There is a grand law that governs the growth and development of the embryo culid. The mother should ponder this subject well, for we do know't is just as easy for her to shape the anture of her child as the device, well, for we do know't is just as easy for her to shape the artist to represent the "human face divine," with any expression <u>an wither</u>. After the discovery of Amernes by Columbus, the next important mission; for at this time they saw to find a child in embryo to develop for another important mission; for at this time they saw that the coloride would well her face in sorrow. Ab, the mother of Washington was found. He was elected for the grand mis-sion, and developed for the jurpose derigned. The circle of spirits who had him in expres, knew what characteristics he required and de-veloped him secordingly. Nobly did he fulfil his mission. Martial muce could not give due prise to his brilliant record. The Father of his Country! today we hanor, respect and lover thee, for thy impolese were peaks froopped from the Celestial Courts Reader, ponder this sub-

real nature, or the origin of their wonderful powers. When Washington had immorialized his name, another demand came up from the inward emo-tion of a nation, for a more safe and expeditions mode of conveyance on water. The Congress of Spirits in the Celestial Courts had anticipat-ed that demand, and a circle of spirits posse-sing wonderfal mechanical ability took another germ child in charge, and Robert Fulton du not disappoint them, for they had operated upon him in such a manner that he could' intuitively comprehend what they wished to impart. We here say that an engine perfect in all its parts was first invented in the Spirit World, and was first tried there and known to be a success. To Fultor was given the principle. It was all that was demaded at that time. But the engine on his dittle steamer did no more resemble the per-fect one, than day light resembles darkness. Ah, we catch another key-nois! Another world. The man is now living who will bring it forth, and little does feel or appearancy out it will come soon, and it will astohish the world. The man is now living who will bring it forth, and little does feel or appreciate the squadeur of his destioy. It will be a new mo like power, so perfect, so complete in all ha parts, working in accordance with nature's forces, that the world will be astomated. It will be a wheel, and its motion will more the com-merce of the world. This man is harmoniously made. In his mother's womb, when in embryo, the forces were so to work to ascomplish this grant result. There, the germ was attended by an angel band, and so developed that it could unmask one of the grandest laws of nature. To-day he has the principle within his interior nature, and it will soon assume a tanalble hape, and great will be the interest when it first makes in spearance. This same power has been predicted by A.J. Davis. The hooking around as and considering all things well, it will no as a standed of the growert. Nature, in the thatd flower, in the istande plast, is all her works, pursues a c

A NEW PROPOSICION.

To any one who has been a trial subscribt this paper, we will send it for three months lo on the receipt of fifty sents.

RELIGIO-PHILOSOPHCAL JOURNAL ILLINOIS ASSOCIATION OF SPIRITUAL ISTS.

ILLINGS ASSOCIATION OF SPIRITUAL-ISTS.
We purpose to make short work in commening upon the recent Coveration at Havan.
Our readers are aware of the "trick" resorted to, to get the meeting held is an ento-fibe-way place shows the theory of the second to the second or traders are aware of the "trick" resorted to, to get the meeting held is an ento-fibe-way place shows the second of the year they could not spare time.
No time was allowed fyr. Socielles to meet and appoint delegates if they had desired to do so. An invitation was given to such persons as wanted the Convertion, hat to other was allowed them to expond. The place was fixed upon as can be prov-red, before the invitation was given. Mr. Peters, the President, would not consent to the fraud, so Janeison procured the signature of a lady who was one of the exceeditive officers and called the meeting of Havans, for the very purpose of having as few present as possible, the better to enable hilm and Mr. J. S. Loreland to control the Convention. All observe energing came off, and it is claimed that bodiets however, even spoolated delegates, and Mr. J. S. Loreland to control the Convention. All observe even supported of the accessition of the present and proceed of their at. Do make delegates ark wown to the constitution of the delegates ark shows to the consulting on the delegates are shown to the constitution for the delegates are shown to the constitution of the delegates are shown to the constitution of the delegates are shown to the constitution of the delegates are shown to the constitution in fact, there was no legal meeting of the Illinoid association. So it appears that there were built indefact the constitution effort and and the should association of Spiritualists holden by persons an-ciation of Spiritualists holden by the read-trading qualifications to render members of the constal q

his to be innoised the Americal Association of Spiritualists." (a) Not one of the pretended delegates had ever "contributed" one cent to such funds, conse-quently over the four who were sent there by the two Societies, viz: Momouth and Havana, could not have had power to pass resolutions or ainend the constitution, as they assumed to do. Their doings were a nullity, do initio. To remove this difficulty, Loveland resorted to another chest,—he is fruitful in that depart-ment as will more fully appear. He offered the following resolution to which his delegates said age, viz: The extension of the dimension of Spir-tee, the resolutions passed at Spiringfeld on the 24th day of. Oct-ber, 1808, at the adjourned meeting of the lilinois State Association of Spir-ulaiste, are no amendments to the constitution of said Association.

of said Association. *Let usexamine the position. Supposing there had been present a full and fair representation of delegates, eligible to act, would a resolution denjing a plainly expressed provision in the constitution, annul it? A constitution by which an Association is governed, is as binding on the parties and as enforceable in a court of justice, as a contract between two individuals capable of contracting.

as a contract reference of the status of the second optimizing. A case just transpired in point : Bishop White house,—of the Illinois Diocete,—Episcopal, was desirous of getting rid of certain refractory members of the prosthood. To the end of mak-ing an example, he had charges preferred against Rev. Charges E. Cheney,—instituted his own court, and was proceeding, against protests, in his own way, to not only depive Mr. Cheney of his private rights as a clergyman but to bring him into disrepute among his fellow men, regard-less of the articles of Association of the Episco-pal Church. pal Church.

less of the articles of Association of the Episco-pal Church. Mr Cheney applied to the civil arm of the law for an injunction, restratantly the Bishon and Ais court from proceeding in that unlawful manner, which was granted, and the unlawful assemblage was dispersed. This transpired in the city of Chicago, on Wednesday last. If the Bishop had only taken Loveland info his courts, by a simple resolution that the con-stitution of the Episcopal church did not mean-what its plain language purported to express. Mr. Loveland claimed that the above quoted paragraph, had not been legally adopted as a part of the curstitution. Let us see. The ad-journeyed meeting at Springfield last year adopted certain resolutions which they called a *plan of organization*. The clause referred to appr pertained to the State organization. Now, what followed 1 The same Springfield meeting re-solved as follows:

pertained to the State organization. Now, what followed T The same Springfeld meeting re-olved as follows: Teached: That the constitution of this As obtained the sea mended as to conform to the secretary say, "The report of the commit-tense of the secretary say, "The report of the commit-tense of the same secret secret secret the secretary say, "The report of the commit-tense of the secretary say, "The report of the commit-tense of the same secret secret

convention, he would resolve that the constitu-tion can be any fair you can't get for president even by that fraud, and you can't get for president even by that fraud, and you can't get for president even by that fraud, and you can't get fundy can't by any fair you of the by initualists of infinite-your record is decidedly by by-you and Wadsworth youtantify pet yourselves upon the record at the Cleveland National Conven-tion when you in your report denounced all medium (many by many jor physical manifest-sing ourself into the would be presidential chair of the filmois Association, that you and they in-tend to many by many for physical manifest-ing ourself into the would be presidential chair of the filmois Association, that you and they in-tend to make it appear that the Spiritualists of lificols endorse your Cleveland report gainst medium. The faces of your intrigue has ex-peed your company. F. L. Wadsworth and W. F. Jamieson have been as voloent in their deunciations against medium as yourself.-both intrigued with you to break down the Retucto Parincosyntract, Joursat,- both were with you in conducting the *Spiritualists* of the their all Publish-holders of that Institution, which you so effect-ually plaudered and bankrupted ; since which inter defines. Physical medium have thrib-holders of yourself and your associates have proved failures. Physical mediums have thrib-hold for yourself and your associates have proved failures. Physical mediums and Spir-iualized es the advocate of mediumsing infort of yourself and your associates have proved failures. Physical mediums and spir-hulting the resolution of Spiritualists who would not appare for plate to the American Asso-ciation, sprung and caught you and your assoc-tation, sprung and caught you and your assoc-tation forced tribute to the American Asso-ciation, sprung and caught you and your assoc-tation of the goat over again--mother fainet face in the tote in the theorem the face in thereto. You fail to effect any injery to the faile thereto.

proof of the approval of the puone, we will state facts. Our subscriptions have within the last eight months increased over twelve thousand, and in these hard times for money,our list is still rapidly increasing. Our only real rival, the glorious old Bunner of Light, has ever extended the hand of fraternal regard, and given our paper that meed of praise, which the great mass of Spiritualists know it merits. We shall rejvice when the period arrives that selfshoess shall notlead one class of men, is old theological style, to domineer over others, and live from the sweat and toil of the more humble class in life; but until that time does come, we pray good spirits to inspire us and others, to fight the grout fight to principles, and may the pen, truly prove to be mightler than the sword. Not a word of complaint has ever come up

others, to fight the good fight for principles, and may the pea, truly prove to be mightler than the sword. Not a word of complaint has ever come up from our subscribers and readers that the Jour-stat does not deal fairly with mer. We only courge when principles are at stake, and men wantouly invade our rights or the rights of oth-ers. Our work is plainly before us and we shall do our dity as we understand it, fearfeasip. As we have said before, we owe no allegiance to any power on earth, but the principle of eternal truth and justice. And we say in conclusion that the only reas-ons for publishing this article, we personal to ourself and others, are these: The men espe-cially referred to, have made attempts to percert a well organized State Association into an in strument of persecution. Having failed in all individual eff.ris, they have attempted to make the Association speak; in a more potent vice, for further their selfishness and vindictive ends. They have attempted in the name of the Asso-ciation that we were especially instrumental in organzing, and over which we presided for two years, to do the evil work of desizoying a paper in which we have already invested more than investy thousacd dollars; and further to make that same Association entracize overy Spiritua-ist in linuois who would vot humbly support a national organization in which they had no con-fidence. national organization in which they had no con fidence.

. Our article and our apology for publishing it, is before our readers,—of their approval we are certain.

COMMERCIAL COLLEGES

COMMENCIAL COLLEGES. Our frieds who have sons and durghters to be detacted for baineas, will do well to read Bryant & Stratton's Commercial College advertisment in snother column of this paper. Both acres are propared at this College for the active duties of basiness life.

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

THE BOSTORN

THE BOSTELM. Mrs.Addie L Bilou again occupied the ros-trum at Misic Hall, last Sunday morning and vening, and enteriated the people with a dis-cusion of the following subjects: "Social Evila," "Woman, her relation to humanity and to God." Her address on each occasion was listeded to meeting the approval of all present. In regard to "Woman, her relation to human-ty and to God," ale took a comprehensive view, and seemed to grass intuitively its morits, dis-cusing them in an able and logical means. Mer address on each occasion was listeded to the allusions to the fallen women of our city were expressed with a dögree of sympathy wheth would indicate that within her soul were pearls dropped by some angel mather, whose daughter had been led astray by the wiles and allurements of soms scheming man and ruined. But she asked, "Can woman fall, loss her vir-tue and innocence, and her inward soul become a feating canker, without some man deeling equally the blighting effects thereof?" This was a periment question, indeed, as it is well known that for every outcast in our city, here is some man, who, by alluring promises, find destroyed her peace and happiness, and consigned her to the position she now occupies; yet the man can move in first circles, con-uniating society with his pesilential breathy, while the one her ruined is forever excluded therefrom.

aminating society with his pestilential breath, while the one he ruined is forever excluded therefrom. She was intensely radical in all her remarks, faising the position that woman should be al-lowed to vote, that her intuitional matter ad-back of the societ of the societ of the societ of the introduction of the societ of the societ of the principles and political aspirants for office, and that she would purify by her indicence and presence the political aspirants for office, and that she would purify by her indicence and presence the political aspirants for office, and the sew ould purify the her indicence and presence the political aspirants for office, and the sew ould purify the her indicence and the societ of the societ of the societ was woman, "she had a text," she said, " that she would airroduce at its conclusion, and make not forget her promise. The text was womand, a poor, suffering, unfortunate womans, who was in the Hall, and who had a daughter sick at bome, bying on a, pallet of straw, and she only asked for five dollars, to assist her jout a little until a be could ascure employment. Mrs. Ballou with a voice tremuloue with emotion, eyes kin-ded with sympathetic love for the unfortunate culture, alluded to her case, and the response was not §5, but §30. To convince herself of the socompanied her to her humble home, and found that her statements were too true. A little girl, unforing from the effects of a paralytic stroke, was lying on some straw on a box, and the scen-companied her to her humble home, and found that her statements were too true. A little girl, unforting is pleasant speaker, her vivacity, formet the attention of the audience. Be will answer calls to lecture wherever her there is a tention of the sudience. State Pleas stolectors of woman's failing the strate of nucleon place is a strate of the strate of nucleon place is a strate of the strate of nucleon place is a strate of the strate of nucleon place is a strate of the strate of nucleon place is a strate of the strate of nucleon

THE PHYSIOLOGY OF WOMAN

THE PHYSIOLOGX OF WOMAN And bg diseases from infancy to old age, includ-ing all those of her critical periods, pregnancy and child-birth, their causes, symptoms and ap-propriate treatment, with bygonic rules for their percention, and for the preservation of female health; also, the managemient of pregnant and parturient women by which their pains and perils may be greatly alleviated,--to which is added a treatise on womanbod and manhood, love, mar-riage and hereditary descent, belog the most ap-proved, view of modern times, ad-pied to the in-struction of females and professional reading. C. Merrill, M. D., asthor; Jones Campbell, Bos-too, publiebr.

C. Merrill, M. D., asthor ; Jones Campbell, Bos-too, publisher. This work contains 433 pages, small typs, closely printed matter, appropriately illustrated for such as commanded the attention and approval of fo-males to the extent that this work has. It is writ-ten in the most chasts and appropriate language, and fully illustrates the proper functions of all the organs peculiar to formiles. It is a work that should be pai into the hands of every femals from early puberty to off size, and should be their most inlimate companion for fequent coasultation through life. We can hardly any enough it commendation of this work. It is a neat volume bound in musing and can be had at this office. Prior 81, 52; postage 20 cents.

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Illinois. J. W. ALLEN. We received a set of resolutions from the Society at Terre Haute, Ind., highly commendatory of Br. J. M. Allen, and recommending him to the frienda, but which we steddentally lost. We have made diligent search for them, but without success. This notice embraces the essential fact. Br. Allen is a faithful faborer, and we hope he will receive represent and armathy whereaver he musices the fact of the face uragement and sympathy wherever he may go.

DUPLICATES--AN UNGENT REQUEST. All who received duplicates of No. 17 (weak's be-fore last paper), are most caracetly requested to enclose them in wrappers and address them to the Bantoro Paric scownicz. JOURNAI, 198 South Clark street, Oblesco, Illinols,-marked'returned." We need every such copy to supply deficiencies. Please be particular and attend to it prompty, and very much oblige. much oblige.

MUSICAL INSTRUMENTS. We call the sitestion of therefore of the Jours was to the sitestion of therefore of the Jours was to the sitestion of the same set of the same of this paper. There is no doubt that this an honorable minua-facturer, and dealers as well as purchasers general-ty, will find it for their interest to correspond with him before purchasing elsewhere.

JOSEPH H. PRIEST. The above named brother may be addresse Berlio, Wiscossia. We shope the friends deals lectures will give Brother Pricat s call.

d on a

E. V. WILSON'S

E. v. WILSON'S Engagements for August are as follows: Monroe, Green Co., Wisconsin,-Suturday, Ju-ly 31st; Sunday and Monday evenings, August Ist and 2nd; four lectures. McHenry, Illinois, Tuesday, Wednesday and Tharsday evenings, August 3rd, 4th and 5th three lectures.

turee lectures. Lockport, Illinois, Saturday evening and Sun-day, August 7th and 8th; three lectures. Bloomington, Illinois, Tuesday, Wednesday, Thuraday and Friday evenings.-August 10th, 11th, 12th and 13th; four lectures.

A result ; DUP rectures. 40THREE VOICES," We call the attention of our readers to the ad, vertisment of the above entitled work to be found, in another column of the 50 cursat. It is a beauti-fully bound volume, an ornament to any library, and the contents of the work is charmingly to the point,—hitting Old Theology square on the head, every time.

DEVELOPING MEDIUMS. "Underhill on Mesmerium," abounds in necessary instructions for the development of mediums. It also contains all the instruction Lecessary for prac-ticing the art of Mesmerium scientifically. It Sent by mail to any place in the United States on receipt of \$1,50. See directions in Book list in another column of this paper.

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Newspaper publishers that succeed in building up a permanent and enduring weekly Journal-ask no credit, but pay as they go along. To en-able them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-ficient.

Amusements.

CRO-BY'S OPERA HOUSE CROBE SOFRA MODEL The season at the Opera House is temporarily over and remains closed during the present week, until Saturday evening, July 24th, when O. H. Hessthe business manager, and "Billy " Warren, the treasurer, will take a joint benefit, for which an immense bill is offered, of a dram-atic, musical and military nature.

MOVICKER'S THEATRE.

MEVICKER'S THEATHE. The Maffitt and Bartholouew troupe give one more week of pastomime at MCVicker's Thea-tre. The bill for the week embraces the panto-mime of "Love Among the Millimers," and the new trick pastomime of "Daws Trot and her lew trick pastomime of "Daws Trot and her the Rizarelli Brothers will appear in their spiendid frages; acts. On Friday evening Maffit will take a complimentary benefit. "On Monday, July 20th, the Duprez and Ben-edict Mustrels commence an engagement at this Theatre.

this Theatre. AIKEN'S DEARBORN THEATRE.

AIKEN'S DEARDORN THEATRE. Emerson and Mianing's Ministrels, who have been drawing crowlad houres during the past two wecks, commence their third week with an entirely new programme. Among the novelites of the week will be the following: "Scenes on the Mississippi;" Emerson's new song and dance's "The Sweetest Ever Been," Manning's "Oration;" and "Scenes in Real Life; or, The Sports of Chicago." wooD's MCSEUM.

WOOD'S MCSEUM.

Bouccicaul's favorite drama, "The Willow Copse," is the attraction at Wool's Museum this week, with Warelock as *Lake Fielding*, Miss Josie Booth as *Ross*, and Fisk, Little and Jen-nin s in the cast.

MUSIC HALL.

Professar D'Omore, the wizard, assisted by a little, pisno prodigy, Marie De Stoppoliere, is giving a series of interesting entertainments at this Hall.

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PUBLIC MEETINGS.

Second National Convention ads of the Children's Progre

Personal to adjournment of the Sirei National tion of the frequint of the Ghildren's Programmer the Record Arabie Landschulle adjournment for the adjournment of the Filh) Middual Cour-portinuints on Thornday, the second day of Sp 150 ad ten witch in the intraining and to contine hall be accommission accomplicate. sector, livits each Progressive Lycoum on the con-send we do'l gates, and an additional one for every net usual floy over the first filly sembers, and each gate scale how to be seen many delegates as they may are scale how to be seen and the delegates a or a there are no Lycoums to see defined delegates a the seen.

Many F. Davis, President, Orange, N. J. P. CRILD, M. D., Sec's , 634 Eace street, Philadelphi

Notice.

Notice Sith Assent Meeting of the Spiritualists of Boo P. III. to Baldian in Savidere, commencing F Source of the Savidere, commencing F lovers of free untrammedel thought and free are visions will be made, as far as possible for the task east of those who come from dividice. There F. V. Wilson is asgued to speak. D. Astrati, Beers hary.

Sixth National Convention, or the American Association of FUE Wost.D: To rus Sensur TALINE of FUE WOSLD: The Board of Trastees of the American Asso ion of Sgiriu allists have made arrangements solding the Steff Annual Meeting at Kremila II a the city of Boffalo, State of New York, c neneng on Tuesday, the thirty-first day of Ang the of clock in the morning, and continuing enion until Thursday, the second day of Sepu

nts for n Hall

seesion until Thursday, the second day of Septem-ber. We therefore, invite each State Organization to send the earne number of delegates that hey have Representatives in Congress, and each Territory and Province having as organized Societies is in vited to send delegate as according to the number of Representatives, and the District of Columbia to Representatives, and the District of Columbia to sudness which may come before raid towers in the business which may come before raid towers. HENNET, CHILD, M. D., Sceretary. 934 Race street, Philadelphia.

The safet areas, a magazine. Call for a State Couvention in Maryind. The underland believing that a more infinate associa-tion and cooperation of the Spiritualist of the State will be beneficial to ourserver and to the counsuity, would in accorators with the recommendation of the American Association of Spiritualist; ak you to come together as bothers and sisters, and bring on the highest trans, that we have been able to gather and spread these out as a bac-quest, at which we may all particle and be striveg thend. We projose holding a flate Couvention, in the Hail of the Law Bolding, at the corne of lexington and 8.1 wall fits; a the 12th day of August, 180, at 10 s. M; 3 and 9, M. Mearry, Jacob Wearr, J. H. Waver, J.

te, to meet with us and	ACT ID TOO GOOD HOPK.	
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Obituary.

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[Communicated.] Maileds Booth, the composition of Jasob Booth, of Ma-quon, Illicole, passed from the material to the spititual place of life, at the age of forty-right years, as also 94 hot Jace Jast, is the rull be left of the spititual politoweghy, and the communication of spitie with morta a. To the last moment, also was const. As used a syname of the spititual directions in reference to her it duration. Since we have directions in reference to her it durat. And it the last moment means of material life, gave undoubted wridence that her great were operated to a vise of the lived ones who had as sembled around ner from the ixras Lars, to welcome her to the snightphre. Such is the last great though of the true Spititualit.

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ER WEST, the Medium has again returned to this of has taken rooms at BO_2 8. Clara St., R. come 13 5. where he will be glan to see all of his friends and he sequaintance of new ones. and 15. form the Vol. 6

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PLANCHETTE SONG. Words by J. O. BARRET, made by S. W. POSTER. A new worg -the first and only one of the kind ever pub-hed. The attents have popularised the Planchette, by a were!. Longirational wong, that voices the love thoughts of a anistering spill. Price, Wowens - two centraditional for postage -The following is the beautiful charma: Write, write, camp Flanchette! A saver, angela coming, coupleg, angels coming. Formale at this office.

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

POSITIVE AND NEGATIVE POWDERS. Asthma; Catarrh, Neuralgia,

Blonted Boncele.

South Williamstown, Mass., Oct. 25tb, 1961. PROF. SFERCE-Dest Sir: Wherever I heat of a hard care-cipacer, I ao and 1 are the PONTEVE A AD N https: TAVE POWDERN, and urar them to up them. (this with Richard Stress, our brejehour, a mun 75 years

Erysipdas.

Ergsiptian. Market and State and St

Fits, Çatarrh, Dispepsia.

Gatarra, Duppria, Neuralgia, Liver Complaint, Chronic Diarrhaa. Austra Paor, of Buckgori, M., ander date of Noviffih, 168, witte a sufficient al first that the freque her-best and the sufficient of the start of the freque her-best in the sufficient of the start of the start hald of them. A help here who was coupled with Planet hald of them. A help here who was coupled with Planet hald of them.

and the point, and they to the internation of the set o

St. Vitus Dance,

General Prostration, Diptheria, Scarlet Fever,

d Ague, Spiasma of St.

Cholera Morbus.

· Delirium Tremens Wisons, Min, Sept. 25th, 18'9. This is to certify that I have curve the following carse, and many others too numeron. to mention, with FIMS, PENNER'S POSITIVE AND NEGATIVE POWDERS.

PROVIDER'S POSITIVE AND NEGATIVE POWDER'S POSITIVE AND NEGATIVE COURSE AND A St. VIEW Dance of near six years identical positive scalars. Card by Six the six Positive States and the person system be and ired verystim. The base of the person system be and ired verystim. The base of the person system of the six of the person system. The six of the person system of the person system is a six of the person system. The six of the person system of the person system of the base of the person system. A sum of the person system of the person system of the base of the person system. A sum of the person system of the person of the person system of the person system. A sum of the person system of the person system of the person system of the person system of the person person system of the person of the person system. A sum of the person of the person system of the person system of the person system of the person of the person system. A sum of the person of the person of the person system of the person system of the person of the person of the person system of the person system of the person system of the person of t

an of Delirium Tremens. He is now a Good Tem

roman curved of Spasms of the Stomach from which she effected i.e five or mx years. The Spanns were so too whon she took one, her friends would despair of seeing

Deafness.

I have the following extincts from a letter from F. W. Groes, of Outsmins, S. C., dated Jan 224, 1819; - 1 gait hand a cost of low of JBrs. Spacetics Fourier and the Aregulative E and these solves are constrained and been and the solution of the solution of the derm shirtly an observation of the solution of the derm shirtly an use of the solution of the solutions and an around 1 are to the solution of the solutions and an around 1 are to the solutions of the solutions and an around 1 are to the solutions of the solutions and an around 1 are to the solutions of the solutions and an around 1 are to the solutions of the solution of the solutions of the solution of the solution of the solution of the solutions of the solution of

ourd." Oilier Peppard, of Kannas City,Mo, under date of Feb.23, 1809, writemas follows: " fow months ago i gotsik horzow jour Fosility on and Negality Bowders for Dart fors of three or Jour mouths standing, and I ami hapy to inter and I am much rhisted; its lack, mariy an went as

Milk leg. Rheumatism, Fits,

Rhoumatism, Fits, Dyspepsis, Doufness. Yorkills, Ill., Dec, 21st, 1653. FRISCE-Deer Bri: 3 receives a letter throu you al-by the Foosilitive and Rogartive Foowders by the Foosilitive and Rogartive Foowders in the second the second second second relation of Rhomestism, one of rading the second relation of Rhomestism, one of rading the relation of the rel

Fever and Ague, Dysentery, Coughs and Colds.

Computer and the Storm, Vi., Dec. 24, 1967. See Systex-Ecolored phese field 2003, for which and our family until we know they are still they are recom-ded to be, having proved specific seccess to Perer and or being seed Godd, by sector, and Jone A. Starton, Den A. Starton, St

P Mist, of Bidgwood, Low Jeland, moder date of Jan 1960, reports suc-stanting as holiwer: Speak several res in the surry. Retorned With as holiwers destination, the several several several several several several in the shape classification relaterables. More than positive Powders, tock them, according to direc s, and was cored. Also a ledy friend Mr. Miste bas to boy, one three months out which for several days at

ited. The Positive Powde

prevedent. They do no violence to the system, purging, no nativality, na vomiting, no nativality, no nativality

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mientions from the Janet Lite.

under this head are give MRS. A. H. ROBINSON,

ed trance medium, and may be im Hed upon as

ers. 119 D erted by Ris and Novine, short hand Report

Ap Questions, to be answered at our Inner Life seances, sold be laceric, well written, and directed to the editor, he incomparing for the questioner to be present at the

INVOCATION.

INVOCATION. - Unto Thee, Parent of all past, present and ature time-the all-perveling-ever-mindio and never cessing power,-actuating every hought and mixtion-developing and unfolding neisdom and truth every immortal soul. We callize in part Thy power, and feel that every-bing is in accordance with Tiv will. We be-leve that we as children of Infinite parents sources that which is in accordance with the leairn of Infinite wisdom. With all seeming imperfections and discord-nt natures-with all the cars and trials which the contentions, and discordant feelings mani-leve of the second discordant feelings mani-leves that we as children of an of the second times seem to us almost unberable, and with he contentions, and discordant feelings mani-leva works, oo Infinite Parent of Eght. Yet above all these we find and realize the he hopy smilles of true freedsing-these are treater and far more powerful; and when we, re guided by the widow of our disrupit ploying arents, have power to expel all darkness and loom from the soul. May we all realize that we are the children of the children of lowing parent, and my we hove:

re goiset by the measure in our to refer by forms lown from the soul. May we all realize that we are the children of the, oh, our loving parent, and may we love be another, and ever have isseliked upon our amers, and live up to the motio, "Do unio thers as jee would that they should do unio

OUESTIONS AND ANSWERS.

DUESTIONS BY S. B. WILLIAMS, WIRT COURT HOUSE, WEST VINGINIA.

AUGUSE, WEST VINGUSLA. Q. How is it, if so, that Jesus Christ is the Savier of man, and by and through bim alone, that any man can be save it. A. B. Save it is an outbound to be an outbound by the save it. The save it is principle and be saved. Mund se, that it is principle and be saved. Mund se, that it is principle and be saved. Mund se, that it is principle and be saved. Mund se, that it is principle and that save all, and bring them to that hap-plness that every soul craves and years for. Every truth, no matter how it counts, through what form it manifest hield is nevertheless, a truth all the same.

what form it manifests itself is, nevertheless, a ruth all the same. All, humanity shall be made happy by the curls. That is how we are saved by Christ. It is the Christ principle—truth. Thus far, and no farther, we look upon bien is the Savior of men, as being a saving power o every immortal soul, hence it extends to his abjesty, our brother, the Devil. We mean that to was made by the greet infinite being—our "ather God—being created by him as an immor at soul, as he, too, shall be asved, for ecery mmortal soul shall be. And we thank our rethreu for the truth thus expressed—that 'brist possessed the power to save every im-ortal soul as he necessary to have Christ preached . If it is necessary to have Christ preached

a south the carbon of a constraint of the constr

aved and not hear Christ preached, why not all? A. We do not hold that it is necessary to hear Christ preached. There was a system of truth in the universe before his birth upon the earth. He, perhaps, advanced the truth in a little different form-that is all. We believe that every one will be saved, for insamuch as God is love-God is everywhere, and everything is a part and portion of Him, so we shall all be saved. It is well for all to thick for themselves, and draw their own conclusion. Q. Is it not strange that in the light men and women could think for a moment that the off spring of God could be lost-any portion of them?

ring of tool could be inst-any portion of A. Well, in one sense it is strange. In an-ther sense it is not arrange, because individuals re no constituted, that they have their likes and bike. We cannot expect these who distike there to think that they are richt. It is not range that some with their dislikes should like that a part of the buman family are going be denued. If they believed that God was ap Father of al, the great permeating spirit, to nak would seem airang--strange that He could consign a portion of Hunself to everlast-g misery.

would consign a periods of the loss of separating the good from the evil grows out of the reeling of dishike one of another. There are many minds, intelligent, thicking minds—who thick their way and their way only, is the right way. They should not be blancd. When they have dwell-loog enough, and have sufficient experience, they will consider other points; they will be come convicced of truth and philosophy; and accord equal rights to every individual.

Accord equal Figure to every instruction. Q. It has always looked strange to me, and I would like an answer to this question: Why about the Orthodox churches, believing, as they do, la apire, bo the first to scout Spiritualisam-modern Baliitualizen? A. It is rather strange when we look upon it in its, proper light. Yet it is not the persons been accusomed to receive what the ministers say, instead of thinking for themselves, 's it noi strange that they take the thrught given out by their ministers for truth. Then, these min-isters and leaders see al once that ars soon as in leaders see at once that a uurobe, as a body, accept the lism, their labors—their prole away with. The working on a only is very agreeable. The lose their venition our base as soon as ril That is the way look

the proven take. That is the way they look op all. As soon as the Churches, as bodies, reason for semicives, think for themselves, just so fast the they scoopl the fact that spirits communi-ties. Now, if i understand your question, I are some read in the source of the second second of I will be to ask the spirit if the import the second long, or some time when we will all demonstrate long that will be under the we will all demonstrate of Spiritualism is going to investiga-the system of Spiritualism is going to investiga-on that, we will get provide demonstrations pro-or instance, if this lady—subding to a medium restent, who had just before demonstrate to do nor to do in the second second be appressible to be spirit spirit of the source-ment of the source-source of the sou resent, who had just before described the spirit leads of the genteman-could have told me oth the given and the surname of my triend? A. Yet, my brother, we believe that the time coming when spirits no longer dwelling with-the material covering will commous with on just as freely as you who are on the material are now do with each other. There is one great truth-you will find it to a on as you investigate this subject, viz. As u become negative to spiritual influence, by

becoming receptive to the truth of its existence, so much more radia, will your spirit friends approach you to commune with you, to be recognized by 900, A sit is now, there is that positive element around about you that is repei-lant to them. As it is they can present them selves so as to be seen by the clarroyant medium, but connot impress their name upon the medium's mind.

he medium's mind. It matters not whether it is a friend which is ecognized by you. If, for instance, the table overs, there is something which causes it. It ppeals to your senses to determine what that use is. ause is.

recognized by you. It do invalide, use it intermores, there is something which cause it. It is papeals to your senses to determine what that cause it. The papeals to your senses to determine what that cause it. The particulation of the last; yet there are minds who have received that evidence which is convincing to them. They no longer believe, bottnow, It is knowledge to them. With your sense the weight of the sense of the particulation of th

and be as feceptive or negative as possible.
Roit go with their mins upon one particular spirit, but with a disposition to receive whatever may come.
It will not be a great while before all who will investigate with a spirit of cudor will get positive demonstrations. [A gentleman present said : 1 do not even the idea, but you think it is not possible. eff low upon their a fiftherman present said in the one of the spirit of cudor will get on the set of the spirit of the set o

Questioner. I think if they were here to night you would get them out.

HENRY.

HENRY. It is the reliaious parti as of the community that citic out unfield Why, do they do it? Because you are infidel to their Devit! Well, if I should say anythma, it would be that theirs are all devices, disxified ideas! You are not infidel to the G d given powers around you. You encrive Gal to be too good, too just, to believe in the radiculous, absuid church creeds of this and past ages. You are not infidel in any other way, only to their ideas. You are not infidel to the Great Spirit-the Great Yosi when Mindel to the Great Spirit-the Great Yosi when the trained of a dyb-dy because he does not believe in our ideas of a G.d. It is not unfidelity to the trath. But the church members are growing out of that-coming out as last as they can. The churchen in the shell has to crack the shell first, and then counting out as haved when they all get hatched out! Yes, it will take more than one hen to ever them - mirch than the shell first, and ban church which should be protected. It is late, and you should all be at rest. I will ther?Wre take myeelf away. Intra conscious statements beyond that i have a conscious statement that reposes in yonder cold grave. Q. Have you seen our brother, D. W. Stambuch slace your desth, or have you seen any other spirit that you know prior to leaving the body? M. Stambuch slace your desth, or have you seen any other spirit that you know prior to leaving the body? I may be enabled to account but, from the last of may be enabled to account but, from the last of may be enabled to account but. From the last of the body, the state of the sta remember this medium has rights which should be protected. It is late, and you should all be at rest. I will ther fore take myself away.— Good pight.

S. M. KING.

B. B. EXAG.
With your permission on your side, for 1 have permission on your side, for 1 have permission on your side, for 1 have permission on my side 1 will say a few words to my frends.
You all know, who know anything about due, that S M. King was forced to leave his bady very suddenly, and now that which 1 would have y. U know is this, that as quick as my exit was from earth to this plane of life, jast so quick was my concious existence upon this plane.
You would know whether 1 hold to the same belief that 1 had periods to due to an in some it is plane.
You would know whether 1 hold to the same belief that 1 had periods to due to an information of G d ? I have not changed; but, on the other hand, the due to change do it, with other have so then adjusted to you.
God is everywhere. God deeth all things well. Then who shall as y that this or the other is as in 7. Then you would asy if every manifestion in the different kingdoms, is of God, then is not the hught that usch things are ever, also of God? I grant-ail that, and say now, as I have said or many years, when I behold this beauty and grandeur, and perfect order, -its seemeth to me perfect have.

from tarini loc, has pased that obarge without suffering. Dae of the things you would like to know is, whether I now believe in what is called Spirit-uasiem, and f will asy that if being able to con-wanner so that you can undershaud them, constitutes Spiritualism, then I do itsliver in it. The absund lides of the many so called 'velievers' I do not endores, for I find that there are ap-hareguly intelligent indices around me, and yet that there is awril upon this plane. I do not believe that, for surely God, being love, can not allow evit to exist bere. All I ask of you is a careful perusal of what's have gives. I do not believe that, for surely God, being love, can not allow evit to exist bere. All I ask of you is be careful perusal of what's have gives. I do not believe that haining its friends upon my right and moy heaking the friends upon my right and me y left, bout upon the material and her real plane of like, and trusting that, this will

reach my friends on earth, I will bld you go

From the New Philadelphis (0.) Demos Spiritual Communication.

JOHN HOWARD, LATE SHERIFF OF TUSCARAWAS COUNTY, RETURNS TO BARGH AND TALKS TO HIS FRIENDS-THE LETTER AND ANSWER PUBLISH ED BY REQUEST.

FIGURDATING LETTER AND ANSWER FURLISHED AT REQUEST. FINENDATING AND ANSWER FURLISHED AT REQUEST. FOR A REAL AND A REAL

And fifty others.

And fifty others. We take pleasure in laying the following cor-respondence before our readers, at the request of so many of our friends. It is given through the mediumeship of James V. Mandeld, Esq. of New York City, who is a good medium and a reliable gootlemmo. The latter containing the questions was without superscription, and it was returned from the amedium with the scal-unbroken, and wis opened for the first time in the presence of a winnest, and Mrs. H. who made an objection with epublication. We sub-shift the facts, without comment, merely remark-ing that an docrine put forth by spirits, "whether in the body or out of the body" ought made highest attribute, reaso.

MY DEAR JOHN HOWARD: I hope you will parton me for addressing you so soon after leaving the body. Will you do me the favor to answer the en closed questions? Hoping soon to hear from you, I remain, yours for the Truth. New Philudelphia, Ohio, May 9th, 1869.

bic. Q. Please give me such inform vion in re-gent to your estribly affairs as may be of beacht to me, and also of benefit to your family ?... A. You sak about my caribly aff ins. As to them I am not yee able to explain how they stand. After awhile I hope to be better prepar-et to do as

be shown of your skepical includy, in relation to the great failure upon which you have now enterd? A. It is no use, now. They are too much wedded to their talois, or preconceived ideas, to histen to any new revelation, especially when they run contrary to teachings known as a fere-otyped theology. Then keep your colors unfurled to the breize, that those passing by your office may read, "C. M. dates to prictism his housest seul consic-tions; and while be classing bits in the shore estly differ with his." Bro, Mathews, you must not expect everybody will see through your spectacies; for it is as natural for moritais to differ in uplations of a the ological nature, as it is to differ on political economy. The time is rapidly approaching when pres ent theological teachings will be displaced by eachings more liberal, teachings that have yt-eality and grave. O. Have you any measage for your wife, or

vencings more liberal, teachings will be displaced by 'eachings more liberal, teachings that have vi-tality and assurances of immortality beyond the cold, cold grave. Q. Have you any message for your wife, or for your children?

A bay to my dear, now sellicted wife, twill bay to my dear, now sellicted wife, twill peak to her as son as I recover sufficient trength to do so. Bay to Bro. Trueman [the ormer] not to fear. I will be with him. Q. Who do you desire to have administer on our estate?

Q. Whods you desire to have solutions. Q. Whods you desire to have solutions. Your estate? A. I should be pleased to have you, Brother Matthews, settle my affairs. I will assist you to the extent of my control. To Revs. Mclivar and Fleischer, my kindly membrances.

To E devs. Mcliyar Ban Francescore remembrances. By the by, here comes John Robb. He would be remembered to the people of New Philadel-phia. Yours, Youry, traity, John Howano, C. H. Marransws, New Pailadelphia, O. 12th May, 1809.

Q.

Q. Will your be shown to your to the great future entered?

do so, Will you give me same suitable test (to lown to your skeptical friends), in relation e great fature upon which you have now

MY DEAR MATTHEWS: Yours of Sanday is before me. Surprising as this mode of communication is, yet I embrace this, the first opportunity, to assure you that I have a conscious existence beyond the margled clay tenement that reposes in youder cold

With your permission on your side, for I have emission on my side I will say a few words to

is not the thought that such things are cvil, also of God T ig rant all that, and asy now, as I have said for many years, when I behold this beauty and grandeur, and perfect order, -ti seemeth to me perfect heaven. I say if I had, never before thought that everything was of God-a part of Hum-bainuid now believe it. You cannot feel as I do, because you think the misiorizane that caused my death could not be from a just God. If you could ace me as I now exist, real and like unto myself, you would not regret the change. Now, I want to present to you this idea, that death by accident which brings a thrill of horror to almost every individ-nal is not so mich to be dreid, das a long linger-log ulwarss-sulfailog of soul and body. Tuen do not look upon it with such terror, but rather rejoice that every one who does pass anddenly from earth to heaven, or from the misterial to the real life, has pased that change without utilizing.

Frank s Journal.-No. 30. SHIP OF FRANK

OR THE MI

I feel that I am now ever attended by splits. They do not interropt me while engaged in daily avocations or at an unseasonable time, but the mo-ment my seak taken, a shake of the hand is the usual signal that I am wanted and the dial is pro-curred. Then the split gives his name and pro-reeds.

ured. I lived in New York and waited at Delmonico's I lad my room remote from the proprietor which gave me an opportunity for a great deal of wicked

Dees. I should like to give a history of my life. I was born in Ircland, of respectable parents who gave meagood education. I gave no thought to any kind of occupation because f lived in comfort at wy father's home. But a desire sprang up to go to America, that I had heard so much of from a relative who had just reunned. He gave such a glowing account of what he had seen, that I soon when the such a such as the second set of the second set. growing account of will be had seen, that I soon determined to go. My father was much opposed to it, but having promised to retu n it I did not like it, he engaged a passage in the cablo, and gave me-all i could want. I was then about eighteen years old.

all i could want. I was usen source spaced with a old. On arriving at New York, I engaged with a northern firm who dealt in brooms and other yan-kee articles, and lived with them two years, when they broke up and I had to find som thing else to do. I looked about for something, until at has I stumbled upon a man who wanted a billiard alloon keeper. I did not like that, but my money being nearly gone and I was obliged to do something I knew nothing about the business but was deter-mined to learn, and it was not long before my em-miner use well pleased.

mined to learn, and it was not long before my em-ployer was well pleased. Here I continued for more than five years, dur-ing which I gained much knowledge of the world. Early education had instilled good principles which formed the basis of my character, and won for me esteem. I never attempted anything like fraud. My employer reposed entire confidence in my in-tegrity, and all who visited the bodise treated me with reinest

tegrity, and all who trained with a wo-with respect. Infortunately, I became acquisited with a wo-man who kept a milliner's shop, and she became entre mistress of my affactions. If was about that time turning my attention to farming, for a friend of mine had moved to Blinols, and begged me to of mine had moved to lillinols, and begged me to join him, but this woman changed all my plans. I could think of nothing but her. At last she came to hive with me although we were not married. A year holed on and a child was born which brought with it more responsibilities, and required more mean so for our support. My salary sumsibled me well and her store aided in giving all we require de well and her store aided in giving all we require a mother without the le of m writige, her casto-mers reiused to enter, and the store had to be giv-en up.

mers reiused to enter, and the store had to be given up. Then began my troubles. Soon money was want-ed and no means of procuring it. I could not see her and my child suffer, and 'my employer's till had to supply what was required. This went on for some time without being detected, but at length his suspicions were aroused and a trap was laid to catch me. My guilt was discovered and I was dis charged. The mission of the state of the state of the was discovered and I was discovered and I was dis-covered. My guilt was discovered and I was dis-charged. The mission of the state of the state of the What to do I knew not. I felt most deeply the loss of my character. Loft without employment, erpenses running on, I was atmost crazy. Sue did all that she could to cheer me, but all in van. Rither than mike an effyrt for relief determined to commit suickie, and give her and the child put all that she could to cheer me, but all in valo. Rather than mike an eff't for relief determined to commit suidid, and give her and the child pol-son at the same time, but she discovered my in-tentions from some words that dropped from me-in my sheep. She painted to me the awfal conse-quences that awaked me in another world, and howed with all causing to channe my purpose. At length I became reconciled and promised to think of it to more: Many plans were suggested for our future course but none seemed likely to be put into effect, and at length despar took possession of ns both. One day i fell in with a me going to Missouri, and I deterained to go with blan-bat how could 1 renonneeder who had been so loving and so faith-fiel a goompanion. Locald not bring up resolution enough togan atlond it, and so left without a word of explantion. I in future about the bouse for somitime, saw her sitting in the room with baby in her lap, we ping. The recollection of this fol-lowed us for months afterwards, do what I would.

lowed ms for monus accesses, would. We arrived at St. Louis and began an once to look out for something to do. I got employment in a burroom, and went from that to a hote; served for some time as a bootbick; after a while became a waiter and then head of them all. My wages now were preity good, and I sent some money to my companion. Purerty had done its work and consigned both to the grave. The news of this was a positive relief; not hat I dil with what it dil west that all hopse of a resome money to my companion. Powerty had done lis work and consigned both to the grave. The pows of this was a positive relief; not that I dil not love them, but I knew that all hopes of a re-unlon was it vain, and nothing but misery could be theirs. The mother and child were now ever before me just as I had seen her last with baby in her lap. I could make mexcus for having desert-ed them but condemned filted as a villain. Glad-ly would i concourier age sufferior, could I but re-call them. Months passed and still found me plangel in acrows; gradually it gives and and me plangel in sorrow; gradually it gives and are sufferior. I lived to St. Louis for evens. One day a conti-man came looking for servants to establish a restau-rant. In New York. If was an agent for, Deimonico that enguged me. I took the fact op-portunity to sail on my former employer and made a ful confersion. He received me kind if, and you can well imagine their parts of my life as it should be received me kind is ra a so and offered such terms that I at once agreed to join blin. I returned to New York. It was an agent for, Deimonico that enguged me. I took the fact op-portunity to sail on my former employer and made a full confersion. He received me kind if, and you can well imagine the relief this afforded. I deter-mined to maintein their parity surrounded as they are by men thrown loosity together. I had firted many years without forming any sitachment ex. cept the one airasity menioned i ton work was at tended by many women all austions to effect any

one already mentio capture for they considered me man; but I cared for none of the all.

At length I became acquainted with one who nuch resembled the dear one I had loved so tender As tength I became acquainted with one who much resembled the dear one I had loved so tender-ly, and could not resist the facinalization this occa-sioned. What was my astonishment to learn that the was her sister. I could look on her only as my wile and we were married, This relianity would not have occurred bud I known more of her, for there was no obigeniality between us; and N was not loog before all love had flown, and knowing how kind and loving was her sister, the contrast was the more distressing. Gentle was my first

JULY 31, 1869.

companion ; a fury was my wife. I could bear with her tumper no longer and determined to get rid of her. I wanted her to leave, allowing her to choose a home, but go she would not, and in attempting ; to put her out, she fell, can-ba, hemmorase that laid her in bed for several months. Her heath was never restored, and in less than a year she died Here was another relief, but far different in its ef-crets from the first. There was no grief now but absolute pleasure. Folly now beset my path. I gave the reins to pleasure and put no restraint upon my passiona. I had suffered as keenly that revenge would be sweet. Caring for no oue's happleses, I hought ofly of my own enjoyment; had a compision al-ways with me, and when tired of one product and of the establishment, I is at no difficulty in hring as I pleased, and became at length so profigate that none would associate with me. Thus I lived for severi years, when divis me dave itself upon me in the form of typhus fiver, and caribed me off. This was in 558.

The first object that met my signifin the Sprit This was in 1858. The first object that met my signifin the Sprit and was my first companion. I could hardly look upon her she was so bricht. Her child, grown to be a woman, slood beside her : I knew her instan-tion of the dear one looked upon me with a sad coun-ternate. I qualled taken her : I knew her instan-tion of the dear one looked upon me with a sad coun-ternate. I qualled taken her at it could not Hi my spres. O, could be as when first I knew her, but difficult is a same of the same counter of the authentic the same of the same could not the subscript I. No language of mole can couver to you he slightest conception of it. All that the vitest restures could indict has been my lol, and not one-goment is peace have I known. Add fot his, you fit was a looked to one to whom I could be the lightest conception one to whom I could with not. The very concision has done me good, and I im told that you can give words of comfort. And find words to thank you for what you have a words to thank you for what you have a words to thank you for what you have a strong presenties to the deepies, real unde. I sam fand no words to thank you for what you have a words to thank you for what you have a strong presenties a state of you with the deepies.

Who are the In

Who are the lananc? In Patham's Magazine is an interesting article by George M. Beard, M. D., on the Schleer, Who are the lineance' in which the Contends that ungovernable allocks of possion, violent temper, and unnaturel articlet, are the results of insanity far more fr quenchy, then will proba-bly be admitted by thoses who have not given this subject close and sp chalattenite. Their disease has the case who have not given this subject close and sp chalattenite. Their disease has the case who have not given this subject close and sp chalattenite. "Howard, the philatting pass, who crossed shared has dy trait in the own family. Dr. Work and the philatting pass, who crossed way be estudy contrease and their shole dis-position sweet and tender. He adds: "Howard, the philatting pass, who crossed way the distribution of the pass of the availation and system in the own family. Dr. Work and system in the own family be available the passion of the pass of the second way be estable the passion the second with terrific the sighter. The son became humation is provident in the gather. The son became humation is for inser-pation the be opinion that even the extra ordi-tenit for the opinion that even the extra ordi-second of the disease of his brint for inser-second and the disease of his brint for inser-sing the between even of Howard was one of the signation the gather of the opinion is the gather of the signation the print of the second second second means of the signation the gather. The son the second file print for inser-sed balls to proceed from an only and the second second second second second means and so the second second is the second means and the second second second second is the second means and the second second second second is the second second means and second second means and block to proceed for more than state as the trons, and such exceptional self sacrifice as his -so bind, so persistent, so life enduring—is just as hable to proceed froms'a morthid state, as the orrectly opposite qualities of ung-vernable race, intense hate, or entedy. There, is a point be yord which not only forbarrance, but also the monifestations of benervience, charity, self suc-rific, devoluon, spiritus inj-ori all the higher and hobber qualities of humanity—may cease to be virtues. ception, se) virtue

Also above quanties of humanity --ind cease to be virtues. "Yery much of the crocky that we meet with in cretryday life, is the work of the par-tially insane. I know some really good men who sometimes, under predare cromstances, act more like lunatics than reasonable beings. Use a structure, a conscienti as and, worthy man, who was at times attacked with persystems of rege as violent and irresistible, that he would beat his exen unmerelfally, and without prov-cation. Au acquasitance of mine told, me that his faber, who way one of the kindest of men u his lamber, who way one of the kindest of men u his lamby, very often whipped his children stim sto death, and that, tow, despite the tear-ful appeals of his wife, to waoan he was most devotedly attached."

Kansas City, Missouri.

Kannas City, Missowrj. E. Fair writing from Kunus City, Mo., asy's : "The goal that can but come through the cir-culation of your JOBENES, in mg jodgement, is loc actuable "Atoling been, as sisted in a former communication, a member of the Methodist charch from boyhood up to the Jreent time, i can but feel so much the greater need of the diffusion of Merail deas throughout our b howd land. Such efforts only are best calculated to knock the eaches from error's eyes and illuguing the most of us. who illeratideas throughout our behaved land.²⁵ efforts only are base sciencing to be knock the se from error's eyes and illuminate, those of stat-ic lin the darker piace of viod's hearing to running a mong tile musty records, of the point thereby to find sourchood for the pre-and a guide for our poort, wary fest, so often d to tread the rough, floor p tabs of life.⁹

We know Brother Fair well, and fully appreciate his kind words. He has a brittiant mind which ome day will shine on the rostrum.

Alexandria, Judiana.

Warren Smith writes an interesting letter fre Atexandris, Indiana, where he has delivered to lectures; the Brst on the " Science of Religion the accond, " Why we Discherer the Divine & thority of the Bible." In concluding his letter,

thority of ine says: "The old granite stratas of Theological though-mast be broken up by condict of ideas; hence, down with the gode, and up with Humanity? Down with supersition, and up with Sci-ence? Down, down with fischbook, and excit Trutin to the skint I are prond to state that ha the wake on the shift is with the side on a de walls the wake of iny Edits, be with the side of the state the cause and that the Old Ship-Zhon Hes stranded on the shore, skih the bleeding robe of Jesus group-thalf mast."

25 When you meet with neglect, lot it rouse you to exertl in instead of mortilying your pride. Set about lessening those defects will hexpine you to neglect; and improve those excellences which command attention and respect.

Several little girls at Lowell, Mass, saved their Fourth of July spending money and got up a fair for a sick soldler, which was held on Wetnesday afternoon and evening, producing \$89 for the sick and destitut e man.

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BY EPES SARGENT.

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MODERN PHENOMENA

out at Hydesville and Rochester in 1947, and claimed so much of public astention here and le writer, after giving a modifict.resting account temporauevus incidents as are commonded by betimout to make a of such contemporations increases a state of a 1 h investible to estimony to use the consideration of a 1 h and thoughtet persons shows their periods analog the well attend inarces if the past, the phenome without the same should on, clair variance, 4.2. The a

Theories of Investigators

bi asinit the phenomena but rej-ct the spiritual hypothe-s; and the reader will be surpress to find what a charge taking place to the options of the scientific world in re-cet to the genuinences of these massivisticons. Sciences is act charachous it as "puch-pool method of de-former a charachous it as "puch-pool method of deal" with which to trest the subject. The sulf cts of the chapters are :

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etroit Spiritualists, an Excellent Society. We notice in the RELEASO PHILOSOPHICAL JOURNAL, of Jane 19th, a reply to our com-ments on Brother J. M. Peeble's "Excellent Society." We have been to the trouble of re-viewing said comments, and find no cause of regret that we wrote them. In answer, however, to Brother McCrackin's queries, we will say:

Spiritualism." There you have it, Brother McCrackin, the results of a "Excellent Society," culminating in a string of adjectives burled at the heads of all who do not belong to an "Excellent Society." Of course, Bro. Peebles did not mean to hit any one in particular, only that he had his pockets full of adjectives, and he must get rid of them. Fourth. "The big egg" has batched, brought forth "watered atock," ladged so weak, "The Society had become unable to engage speakers for want of funds. It had become backrupt, and the most again for the "watered atock," ladged so weak, "The Society had become unable to engage speakers for want of funds. It had become backrupt, and the most asaguide of us expected a speedy dissolution." And then came the Beautiful Dore, Claire de Evere, hovering the brood of "Excellent Society" is "chickies, out of purcharity, into hie once more; came with her "blatant, angular, tangential, egolistic, itreligious, unscientifie, esclimportant, bigoted, golless, heartless, nothigarianiam, sometimes seeking to pass itself for Epiritualism, and to the brood of the coular demonstration, Bro. McCrackin, shows conclusively that male birds of settled procivities, are not good for brooding the weak chickes in "Excellent Bociety." There you have it, Brother McCrackin, the esuits of an "Excellent Society," culminating

ens of an "Excellent Society." Fifth: We have not been invited to speak in Detroit belore an "Excellent Society" by its present managers, nor were we consulted in regard to its ten commandments; but we did caution Bro. Peebles about trasting himself one year on that "Excellent nest," and we believe that he has found that warning correct and truthful.

truthful. We are not desirous of speaking in Detroit, having more than we can do, and yet, through our great love for all "irreligious, unscientific and Godless societies," we are willing when wanted, as heretofore, to come to 'their erscue, and not only asee them from delay, and debre incurred through settled speakers, but like Claire de Evere, brood them with our magnetic warmth, resuscitate them into actual iffe, and pay off or reduce the standing debt of such pay off or reduce the standing debt of such societies as have been blessed with settled

Sixth: We have no mean motives in our Sixin: we have no mean motives in our comments, but desire the welfare of every society of Spirithalists in the wide world, but we have a sincere hostility to every form and ceremony that may be introduced into Spiritu alism. Hence our comments.

La Grange Indiana,

Brother Flabback made a few very pertinent remarks, which called forth marked approval. Sister Gilpin, of English Prairie, gave us a stirring little speech, and worthy of all accept-ance. E. V. Wilson was on hand, spoke four times, throwing "dornicks" right and left, in his usual forcible manner, filling many an empty versel with strong food; some to the extent of slopping over. He gave some fine tests, which will he published in due time. Albacether, the Lx Grange meeting has been

will be published in due time. Altozether, the L4 Grange meeting has been a grand success, and Spiritualism made accepta-ble. The attendance was large, the ministers of the place attending most of the time; the col-lections good, and all went home feeling that it was good to be at the La Grange meeting. The are indebted to Sister Kromar for the public are indebted to Sister Kromar, for the spiritual treat they have had, she alone origin-ating the call fog a meeting. We know whereof we-write. Three Resolutions were infered by Sister Slade, on the Scielland Reform questions of the day, which were adopted. The Resolution on Woman's Right of Sulfrage, checited sogue sharp sparring, causing a good deal of merriment.

deal of merriment. We regret not having a copy of these Resolu-tions for publication; they were furnished us but we have lost them. The meeting cloted on Sunday evening, July 18th inst, and has been a erned success. a grand success. Thanks to our Sister Kromar.

Came at Last.

In 1860 and '61, we were itinerating through Northern Wisconsin, and when lecturing in Watertown, there came to us a spirit, saying, 'I was a peddler and was murdered in this place T was a people and was introduced in this place so many years ago by a woman and her compar-ion, the woman being the principal actor." A the time there was no confirmation of the con-A munication, save a vague rumor of a peddler who had disappeared auddenly, and that was but a rumor, and we put the communication on the list of failures.

but a runna, and we pat the construction of the list of failures. On Sanday, June, 20th inst., while at the Wis-casin Convention of Spiritualists just closed at Matheon, there came to us a man asking us it we remembered lecturing in that town. We replied we did. "D₃ you remember the communication re-garding the murjered peddler ?" We replied that we did, but that it was a fail, ure.

ure. "By no means," he said." "Sometime ago a waman died in Michigan, and on her desth bed confessed to the marder of a pedaler in Water-town, Wieconsin, and that she buried him in a cellar under the house she lived in. On receipt of the news from Michigan the people remembered our communication

ered our communication." Here is another proof of the truthfulness of splittual communication, and an independent one. How strange that the shurches will reject the fundamental truth of eternity; the fact of a the fundamental truth of eternity; the fact of a hereafter; the life to come. Everywhere the priesthood are making vigorous efforts to church out Spiritualism, and install Theology, yet but for Spiritualism and the spiritual facts of the B-ble, there is no evidence of man's immortality.

Letterlfrom Mrs. Dr. Severance

Letterffrom Mrs. Dr. Severance. Letterffrom Mrs. Dr. Severance. The paper to make an explanation it a view of the Wisconsin State Convention, reflecting on my course in discharging my duty as Secretary of that Association. There had been repeated inquiries as, to where the State Convention to the State. I wrote to the Vice President, but she did not receive my letter for week. The Executive Board gave no orders, and I found no place where the people gave encouragement for holding said meeting, although trying several, und at a late day. After E. V. Wilson was engiged to speak by the people of Madison (not the State. State in the subject, received a favor able reply, came to me and we talked over the matter, and with one other member of the State out of the was not ind the board, decided it was the beat we could do, and as the time was as obtri, did ngy but for the state subject, there will be no chance for *Light*, RELIGO Privalist, so I thick at the takemic of *Light*, there will be no chance for blanning me, for ""having changed but to could the mission of the town to but the state meet of *Light*, there will be no chance for blanning me, for ""having changed but to the date the tow chant I could no place the to blanning me, for ""having changed but the town of blanning me, for "having changed the town of blanning me, for "having changed but to comalt on minor public duties t" My busines was such at the tame. that I could no the state down of the town in the town of the down the place for blanning me the state of the state of the state the town of blanning me the town of the could no the state the other members of the town town the state down of the town of the town of the town the the statement of *Light*, there will be no chance for blanning me, the the town the town town town the state the other members of the town town the statement of the the could not the s be able to attend to minor public duties ?" My business was such at the time that I could no

business was such as two states of the Jou RNAL, with I am still, dear readers of the Jou RNAL, with you in all reforms. Fraternally, MRS. J. H. STILLMAN SEVERANCE, M. D. 349 Florida Si., Milwaukee, Wis.

She is Not Dead but Liveth.

she is Not Dead but Liveth. Passed on to her home in the Summer Land from Mazomanie, Wis, on the 37th of January, 1809, at 10 oclock A .M., Sister Elizabeth Whit ney, wife, companion and helpmoet of W. W. Whitney, Esq., a true woman, a kind good wife and mother. We know her well, and in loving wemory ask her to come and bless us with holy induceces from her spirit home. In her last hours she was patient and gevial, and while abe sorrowed as leaving her husband and chil-dren, abe feared not the future. The angles were with her in her last hours, and she would frequently asy. "Our fathers are here; here is a beautiful litle boy," and about the last words her uttred were, "So, sir, open the gate and in Joy abe passed on; and now from her home in Spirit Life, watches over the dear ones she has het behind. Farewell, not forever, yst for a time, fare they well. Dear friend, good mother, and true wife, good by. and true wife, good by.

The religious papers of the country are deploring the fact that the demand for ministers of the Gospel far exceeds the supply, and the far's expressed in some quarters that it is churches will utterfy die out from the want of

A Touching Incident. A Touching Incident. On Thursday P. M., June 17th linst, we were reading character and giving tests at Racine, Wisconsin. Among others present futer was an unwashed; ragged dirty boy. We noticed that he was very attentive to all we were saying or doing. Soon we saw an influence on him, touching his hand we said, " My boy, the dark-est and saddest hour of your young life occurred eight years ago." Instantly his eyes filled with tears and his whole form trembled exceedingly as he said, "Mother died them and left me alone."

The Boston tourth of July orator dared to hit up his voice and say: "Women should not voice because God has not given them the power to enforce their will, and law without means to execute is not law."

to Kansas is in turn suffering from destruc-ve floods. Paoli is the principal sufferen mong the inundated towns.

NOTICE OF MEETINGS.

Otrassa.--The Associaté Spiritualists hold meetings at Freuout Itali every Sundry aftersbön and evening, commeto-tiog at 3 and 15 g. z. Almanon-Ladin, 5 centar pentife-mon, 10 cents. Children's Programsve Lyroeun assembles at 10 g. s. z. Besador Durit, Conductor J. S. Grandon, As-stantist. Contextury Mrs. 2. S. Doigo, Guardian. All letters advinued 10 J. I. Crandon, Co. Soc.

Mass.-Meetings are held in Horticultur atternoon and evening, at 2 and 7 or ogressive Lycoum meets at 12 o'clock same place. E. R. Fuller, Correspondit onductor of the Lycoum; Mrs. M. A. S Woncasta very Sund ever

chigh. Expressiver Hatt.-The nest Society of Spiriti r mortings in Temperance Hail, No. 5 Maveri Boston, wery Sunday, at 5 and 7 p. at 1 ras, 91, Lesington street, Corresponding M. Macomber Wood, during February; Mar-me during March; Ha Sulister Yeaw Garian Me during March; Ha Sulister Yeaw Garian g January; Sarah A. g April; J.

ng May. LL.—The First Progressive Lyceum Society every Sunday at Webster Hall, Webster Frieans East Boston, at 3 and 75 o'clock, r. s -; Vice President, N. A. Simimons; Treasurer ruer Orleans East Boston, at 3 and 714 o'clock, P. M. ; Vice President, N. A. Simmous; Treasurer, ; Ocresponding Socretary, L. P. Free man; Re-ceretary, H. M. Wiley. Lycoum mests at 10/4 T. Freeman, Conductor; Mrs. Martin S. Jenning

Louisvills, Ky .- Spiritualists hold meetings every Sunday at 11 a. m. and 7% p. m., in Temperance Hall, Market street, and bits, usa.-The Children's Progressive Lyceum held ry Sunday siternoon and evening, at 3% and 7 retim session at 10% A.-M. E. B. Carter, Conduc-V. Wright Guardian; J. S. Whiting, Correspond-V. Wright Guardian; J. S. Whiting, Correspond-Lyce

tary. Inn.—The "Friends of Progress" organized per J. Sopt. 9, 1966. They us the Hall of the "Balem Association," but do not hold regular meetings. J. register, Mrs. Cartos S. Huddinston, Yice Pres-A.Coleman, Secretary; D. A. Gardwer, Treasurer; F. A. Column

rat, Freident, Hin. Carrie S. Huddheston, ene area A. Coleman, Servistry: D. A. Gardser, Treasurer, an Swans, Gullecter. 1978, Mo.-The "The Spritualist Congregation of 1978 Mol Inseling on Standay and Wedisenday reco-West, No. Hyper speaks till further notice, "the Miss. P. O. Hyper speaks till Further notice," Sprit-rogressive Lycoun areas every Sunday at 10 A. M. further unday in f" Progressi r Sunday m at 2%

Music Hall.-Lecture every Sunday afternoon 'clock, and will continue until beat May under the generat of L. B. Willoc. Engagements have been with able, normal transce and insurational near the B HatL-The South End Lyce ments every Thursday even Hall No. 50, Springfield street, eum meets every Sauday at 1 tor; J. W. McGuire, Assistant G Guardiah. Address all comm Washington street. arest. Unidens's Pro-arest. Unidens's Pro-ar at 10% A. M. A.J. sistant Conductor; Mrs. Il communications to A. ewart, Gr

Hatt.-The South Boston Spiritual Association etings every Sanday at 10,3 and 754 o'clock. Mr. resident; K. H. Gould, S-cretary: Mary L. French.

The ANDOVER, Obio.-Childreu's Progressive Lycoum meet at Moviey's Hall every Sunday at 11% A. M. J. S. Moviey, Conductor; Mrs. T. A. Yaspy, Guardan; Mrs. E. P. Coleman, Ast. Guardan.

ATHENS, MICH.-Lycour moets each Sabbath at 1 o'clock P. M. Conductor, H. N. Webster; Guardiau of Groups, Mrs. L. B. Allvu.

A Datas, Micu.-Regular Sunday meetings at 10% s.m. and 7% p.m., in City, Hail, Main street. Uniden's Progressies Operation meeting and the sampless at 12 m., under the sampless of the Aurian Society of Spiritualists. Mrs. Martha Hunt, Freedontic Kura T. Sherway, Secretary.

Astoria, Ciateop county, Or .- The Society of Frie regress have just completed a new hall, and invite ap raveling their way to give them a call. They will be

ERCANTILE HALL.-The First Spiritualist As in this hall, 32, Summer street. M. T. Do muet N. Jones, Vice President; Wm. Duncki Prescienti, Banuel N. Jona, Yoo Prescenti, van Socia at Treastier, The Children Programme Local and a m. D. N. Ford, Conductor; Man Mary A. Sanborn, du an. All letters should be addressed to Charies W. Mu and Status, Statu

Amistabl Secretary, 54, Pissant street. Exross, Ma. - Spiritainis baile dis messings in Picoser Ch every Studiey alternova and evening. Chaidres' progra-Dycoum meets in the same pices at 3 p. m. Adolph Chapman, Conductor; Mis M. S. Cartina, Guardian. BLUCH, Winz-The Spiritualist of Beloit hold reg Studiey, Miss. The Spirituation of Beloit hold reg Studiey, Miss and How Conductor; Mrs. Dro Guardian of Groups.

f Groups: eek, Mich.-The Spiritualists of the First Free. di meetings every Sonday at 11 A. M. at Wake-Lyceum session at 14 M., George Chase, Conduc-menter, Unardian of Groups.

h, hold meetings evi all. Lyceum sessio rs. L. K. Balley, Gu idere, Ill.—The Spi old 1

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dru Prvrato, N. Y .-- Meetings are need in Kromlin Hall, Weet Eggie treet, every Sunday at 10½ a. m. and 7½ p. m. Childreu's Lycoum meets at 3½ p. m. Harvey Fitzgerald, Conductor Mire. Mary Lace, Guardian. Bainozroar, Conn.-Children's Progressive Lycoum meets every Sunday at 105 a. x. at Lafayette Hall. H. H. Cran-dall Conductor: Mrs Anna M. Middherook funardia.

MELTS, N. Y The Spirituali ad street Lecture Room, pe ay at 3 and 71, p.m. Childr at 10% a.m. J. A. Bartle of Gordina di J. A. Bartle

ets at 1005 minutes and the second se avenue, Brooklyn, at 7% o'clock, in Coat the Ninth streets, Willia wday at 7% o'clock, in Me treet.opposite Post Office. burg. rtle's T

day in Williams Hall, at 3 and 7 r. s. Speaker

nday in Williams non-transformer and the Pirst Bociety of Spiritual ular mostings in Schraders hall, at 10 o'cl euclar in each mouth. Childrean Progra the same piece at 3 viciost each 8 mandy angold, Conductor; Mrs. Samh Pier du angold, Conductor; Mrs. Samh Pier du and Taree for the benafit of the Lyce

-The First Spiritualist Association meet of, conferences and mude each Sunday, Hall (west side) at 10% o'clock A. M., ou's Progressive Lybeum meets at 1% Des Molnes, Iowa.-The First Spirit regulariy for lectures, conferences a in Good Templar's Hall (west side) and T P.-M. Childrea's Progressive P. M. B. N. Kinyon, Corresponding I Spiritualists hold meetings every ning in Beiding and Dickinson's Mrs. C. F. Taber during January.

Meetings in Town Ha Sunday at 11 A. M. -The First Prog k, The First Society of Spiritualists of meetings every Wedgesday evening 12/ where of R. B. Beach, Sunday 3 o'clock P. of Dr. Newell.

orado. The Spiritualists meet there three k at the residence of H. Toft. Mrs. Toft,

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evenings. Harmorrow, N. J.-Meetings held every Sunday at 10% at Spiritualise Hall, 3d street. J. B. Holt, President: Miz. C. A. E. Poore, Severacy. Lyroum mosts at 1 p. m. J. U. Banson, Conductor; Miss Linais Randall, Guardian of

HAVANA, Ill.-Lycenin me clock, at Halygroff's Hall. H. H. Philbreck, Comparis : Miss R. 1 JERSET CITT, N. J.-Spiritual meetings are holden at it Church of the Holy Spirit, 244 York street. Lecture in th morning at 1014 a.m., upon Natural Science and Philosoph as basis to a greauine Theology, with scientific expriments are enuine Theology, with scientific expris-rith philosophical apparatus. Lyceus ecture in the evening at 71/0'clock, by n the Science of Spiritual Philosophy. nents an n in th pressers, upon the Science of Spirithal Philosophy. CLATELAND, OMIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyrceum Lial 20 Super-or St. at 2 and 7 p. m. Lyrceum at 10 a. m. Lewir King, Jondector, Mise. D. A. Eddy, Guardian, D. A. Eddy, Cor.

Conductor, are, are Secretary. Chicago, Illinois.—The Chicago Spiritualists moot Sauday in Crosby's Music Hall at IO: 40 A.M and To Speaker engagid,—Mrs. A. H. Colby, Jaue 6th and Speaker engagid,—Mrs. A. H. Colby, Jaue 6th and Miss Susie M. Johnson, Jane 20th and .Th. The Ch Miss Susie M. Johnson, Jane 20th and .Th. moot every of 7:45 P.M. th and 13th; resive Lyceum meets immer

The Bible Christian Spiritualists hold meetings every Sun (in Winnisimmet Division Hall, Cheises, at 3 and 7 r. M s. M. A. Ricker regular speaker. The public are invited its free. D. J. Ricker, Sup't. CUTPE. O. Progressive Association hold meetings every unday in Willis Hall. Childrens Progressive Lyceum meets 1 H a. m. 8. M. Terry, Conductor; J. Dewy, Guardian; Irs. P. A. Perin, Cor. Sect.

Int. F. A. Perin, Cor. Soci. CARRUAS, M.O.-The Spiritualitis of Carthage, Jasper Co. Ioo, hold mestings every Sunday evaning. C. G. Colig, Cor-sponding Beerstray; A. W. Thereing, Clerk. Dorma Ars Tozenory, M.E. The Children's Programs Dorma Ars Tozenory, M.E. The Children's Programs 1995 and R. B. Averill, conductory Int. A. R. P. Gray, Juardian, A conference is held at 156 p. -The Spiri Cadet Hall Sunday afternoon and evening, at Colot Hall. Laports IND, Association of Sphilasists bold meetings overy Sunday, at 10% a Mand 3 r.M., at "Concert Hall."--Dr.S. B. Cohina, Pres't; F. A. Tuttle, Secty. Mato Maria, Wis.—Progressive Lyceum meets every day at 1 p. m., at Wilard's Hall. Alfred Senier, Coudm Mrs. Jane Sonier, Guardian. The First Society of Spiritus meet at the same piace every Sunday, at 3 p. m., for Os even. O. B. Hareline, President; Mrs. Jane Senier, S

Milwourzz, Win-The First Society of Spiritualists meets Boommar's Hall. Social Conference at 10/5 a. m. Addres d Conference at 1/5 n. Geo. Godfry, Freident. The Fregresite Lycouth meets in the same bet at 2 n. N. Watson, Conductor; Bettle Farker, Guardaux; Dr. T.J. wana, Maskal Director. rs, ILL-Lyceum meets every Sunday forencon-hundred pupils. J. S. Loveland, Conductor; D. R. suistant Conductor: Helen Nys. Guardian of

Issania, N. Y .- First Society of Progressive Spiritual-sembly Rooma, corner Washington avenue and Fifth Services at 3 p. m.

itan, O.-Children's Progressive Lyceum meets ever-day, at 101/ o'clock a. M. Conductor, Hudson Tuttle

Marinan, somma Tuille. Mariboro, Mess-The Mariboro Spiritualist Association old meetings in Forest Hill: Speaker engaged, Prot. Wm. benton, 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 F. M. the Police Court Room. Seats free. R. A. Rayver. President: S. Puahee

Section 27. Bins Yoas Cirr.-The Society of Progressive Spiritualists boil meetings every Sunday, in Evrett Hall, court of thirty-fourth street and sixth avenues, at 10% m. m. and 1% p. m. Conference at 12 m. Children's Progressive Lycoum at 3% p. m. P. E. Farasworth, Conductor Mrs. H. W. Faras-worth, Gugardia. ardian. at Society of Spiritualists hold meetings every Sun-ing and evening in Dodsworth Hall, 806 Broad-ference every Sunday at same place at 2 p. m. way. Cor

NEW YORK .-- The Prieuds of Human at 3 and 71/2 P. M., in the convenient 70 Grand street, northeast for moral and spiritual culture, inspirational a caking, special test manifestations, and the relati-cal experiences. facts and phenomena. Seats fro The Spiritualists hold meetings every Sunday at Lama all, corner of Sth avenne and West 29th street. Lec 10% o'clock a.m.ani 7 p.m. Conference at 3 p.m. svyg vettors a.m. sni f p.m. Conference at 3 p.m. Newar, N. J.-Spiritualista and Pricedo of Progress restings in Music Hail, No. 4 Hank street, at 255 and m. The stremon in devoted wholly to the Children's reserve Lyceism. 0. T. Leach Conductor; Mrs. Harriet ins. Guardian of Grou-

m. Q.T.L one, duardian of Groups. Oswaco, N. Y. -- The Spiritualists hold meetings et lay at 2½ and 1½ p.m., in Lyceum Hall, West east Bridge street. The Children's Progressive meets at 125 p.m. J. L. Pool, Coudactory Mrs. 8.

aardian. Omono, Wis.—Children's Progressive Lyceum abtath at 10 o'clock a.m. John Wilcox, cond hompeon, Assistant Conductor, Miss Cynthia M

dian of Groups. PROVIDENCE, R. L.-Meetings are i bosset street, Sundays, afternoons o'clock. Progressive Lyceum meet Conductor, J. W. Lewis; Guardian ings are held in Pratt's Hall, W rocous at 3 and evenings at im meets at 125 o'clock. Lyce Guardian, Mrs. Abbie H. Pot at Ty

Protocra Mass.-Lycour Asociato of Ofpiritualise hold meetings in Lycour Hall two Suddays in each month. Chi-drey's Progressive Lycour meets at 10 Color a. M. Speakers angaged .- Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 2; I. P. Greeniach Kinch 1 and 5.

at Central Hall every gressive Lyceum at 10% on at 1% o'clock. Pro Bunday after Pa.-Children's Progressive Lyo Hall, Chestaut, shore 12th stre M. B. Dyott, Conductor; Mrs. Lyceum No. 2, at Thompson str Langham Conductor; Mrs. ceum No. 1, net, at 91/ A Mary J. Dy

Des Connert Hall, Consumer and States, and States, and States, Lycours No. 2, at Thompson street char. A. M., M. Langham, Conductor; Mr. Mary Streidan, The First Association of Spiritualities has its act Concert Hallast 11. A. M. And T. Jack and States, and the Lycourse and the Spiritual to tures at Co UINCT. MASS .-Meetings at 2% and 7 o'clock P. M. Promeets at 1% P. M.

RIGHNOND, IND.—The Friends of Progress hold meetings very Sunday morning in Henry Hall, at 1956 a.m. Chil-ren's Progressive Lycoum meets in the same hall at 2 p.m. - The First Society of Spiritualists meet and ery Sunday evening at 1 o'clock, at Brown's seets at 10 o'clock, a. m., in the same ball, odductor: Mrs. M. Bockwood, guardian. E. C. Du Dr. E. C. Dunn. conductor; Mrs. M. Bockwood, guardian. Bocnaraga, N. --Keligious Society of Progeners Spirit nalisis must in Scittar?: Ilall, Sunday and Thurnday era-anga, W. W. Paraelis Preident. Spinkare engaged, Mirz, Sarah A. Byras, during Nov.; C. Pannie Allyn, during Feb. Lyceum every Sunday at J. Y. M. Mrs. S. P. Collins, Con-factor; Miss E. U. Beebe, Amistan Conductor.

Casys, Wis-Lyceum meets every Sunday as at Chandler's Hall. H. A. Eastland, Conductor use, Guardian

Mrs. Dolla Pessó, Guardiasi Bransprinto, Li. --Spiritualist Association hold regular meetings every Sunday morphing at 11 d'ocice, at Capital Hall South West corner Sth and Adams street. A. H. Wor-than Presideal, H. M. Laupherd Ferrelary, Children's Frog-rative Lycoum every Bunkay at 2 d'olock'P. M. B. A. Rich-ard, Conductor, Mais Biano Potre, Guardian, Lycoum of Wilking New Hah. Harry A. Jone, Guaductor; Mira He-Tao Yan Guardian.

aito James, Quardian. The Free Conference meets at the same place on Sunday at o'clock p. m. one hour session. Lesays and speeches lim-ied to ten minuteseach. Chauncey Eliwood, Euq. President f Society ; Mer. Sarah D. F. Jones, Corresponding a.d Baclety ; Mrs.

ullsssech. Unanoer Rilwood, Ex., President re. Stanh. D. Y. Jose, Ourresponding a. M. Sar, Mass.—The Properties Bociety of Spiritualized very flunder glit Naiova Hall. Programs at J. P. Conductors at J. P. N. Cal.—Massimum and M. S. Markara, J. S. Massimum and M. S. Markara, J. S. Markara, J. S. Massimum and M. S. Markara, J. Markara, Lyceum meet dian, Mrs. Ma Children's Progress ay at 10 4. M. A.A. dock, Guardiau.

Y.-Progressive Spiritualists hold meetings in Ial, corner of Thir's aud Biver street at 1995 s.m. m. Oklidren's Lyound at 25 p. m. Monroe J. Suctor; Mrs. Louiss Keith Guarding. ad 74p. m. tonrecs, O.-Th. Spiritualists of this place hold regular ings at Thompson Center. The officers are E Huibert, tockwell, M. Linit fr. Trustees; and A. Tillotson Sec-

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F. L. CRANE Propries and of Progress meetings are beid bunday, at 10% a. m., and even il; Vice-Presidents, Mrs. Barah Co wurs: Corresponding Secretary 5. G. Sylvester; R-corresponding Secretary Progressive Lyceum at 12% p. m. Hoese Mrs. Ports Gags, Guardian ; Mrs. Julis R-aner, Assistant Granding ; Mrs. Julis Revery. 3, at Contribution 10 cents.
 Assimutos. D. C.-The Nailosal Spiritual Asso courser 456 street and Pa. Ave. Regular lecte at 1055 A. m and 755 PM. Maj. Geo. Chorpenni A. Landvoigt, Secretary, J. S. Jones, Treasurer

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RELIGIO-PHILOSOPHICAL JOURNAL

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