

\$3,00 PER YEAR IN ADVANCE.]

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

VOL. VI.-NO. 20-

8. S. JONES, PUBLISHER AND PROPRIATOR.

CHICAGO, AUGUST 7, 1869.

Literary Department.

obical Jos For The Reli

For The Religio-Philosophical Journal. R. NATIONAL ANNIVERSARY, 1869. 97 Jok RMSR. Our National Independence day, Gare more has come and passed away, But, ob, how it was algosted! 1: happened on the Sabbath day, And the agains to presch and prey, Our patriotion blighted.

Our partnetta binghted. The glowing thought of saliant deed-Of tyrant crushed and people freed, filled every patiet's breast; Dut " Sunday saints " have grown so was Slaves only to a differ ni form, These thoughts were all supprest.

No holder subject could we find— No holder subject could we find— No holter thems to fail the mind, Than that of Freedom's name And not a day in all the sovea Could be too good, even in Heaven, To colorize the same.

To colorizate the numb. And yet the patriotic anal, That Freedom's lowers always field, And gladly would display is theough to be a wicked erine, if shown upon a cirtain time, Namely, the bablaath day 1 06, is that opinit of 76. The antion's illerity, The antion's illerity, Becomes to sch a slaved, Isberd, Basatied doctrong and creed, That Sauday's not free? Then Sauday's fast free?

ant county is did first 1 These boucked fathers true and bold. Who foggit and bid is dive of did. Are shill the tation's pride; And they would not from duty fice No matter what the day might be, And God was on their side.

And God was on their side. be glorious Fourth day of July bould not be incellently passed by, Bocurse if Alis on Sunday; in mation's greathones and display, nght to be honored on that day, As well as up a Monday. be happy boon of Liberty— be glorious thought of being free ? Bould not because a reines ? o other thome can so heaptre is good and great with holy free, At any place of time. on Sports-man should be

At any place or time. If our Sounday-mon should be latrasted with our iblerty. We still should be easiaved ; The Jonest manly, right and might, On Satday, week day, day and might, That has ur country mered 1 Some did attempt, as I have beard, To celebrate upon the fulled. But that was not the day ; Others, again, trind as the d'th, But that was not able d'th, Auther class, who are not shared.

Another class, who are not slaves, To backcory di creds and plons kn Homored the glorious day. And tho' it on a Booday came, Thory celetrat di the same, And made a fine display.

And made a fine display. din.empts pride, that w middpostpon costs that are built or than third own, Frecause the day was Banday i hater or driven they my colain, ock Modesty must be their name, Or the old Mrs. Grundy, me, Illicois, J.19 tch 1860.

The Literature of Dreams.

The Literature of Dreams. The very interesting article we give below is means must always be a subject of interest, timulating as they do two of the most power-timulating as they do two of the most power-towledge and also of those relicious which prang from the classification of ratural pho-meas when these claded the sage dy of the ariter denizent of this world it suited he purposes of God to show Har power of hp-copristion sade saccification of all nature and f all human ac livity. Thus it pleased Ham and in the history of the account mundace energiation to illustrate and to dignify the dream of all human ac livity. Thus it pleased Ham and the subject to time part, and com-hists the evidences of such extensive reinharship as there can be bat ione opilon of the zal-sad whility of the anthor. The task was con-current the filter of Hamself or the angelic minister." The literature and Curloalities of dreams are allo on the subject to time part, and com-hists the evidences of such extensive reinharship as there can be bat one opilon of the zal-sad shility of the anthor. The task was con-toring in a reinhard of the filter of Hamself or Daning in a reinhard of the Ansateway of means they can be bat one the filter of the zal-mand of the subject the the the subject in the plan in the order of the Ansateway of means they in a reinhard the filter the the sub-tion both. All of the subject in the this mangement is the the mangement in the both. This can be down one starts we channel they have the subject prediction the the subject in the sub-subset weather the subject in the subject in the sub-start is the subject in the subject in

incorresent to the case of observer, secondation by to the values, works predessing to diet a ty to the future. It the classification of matorials we find chap-ments, Bublicat Dream, Dreadit of Dévine fain, Ancest and Modern Interpretations, philons, Argument for Interpretations, philons, Argument for Interpretations, Division, Argument for Interpretations, Divisions, Argument for Interpretations, Interpretations, Divisions, Argument for Interpretations, Interpretations, Argument for Interpretations, Interpretatio

It will thus be seen that the range of the work is very extensive, and embraces, within a comparatively small space a researce of so many curious and abstrase through curies, lucidity illustrated, that it is difficult, where the author as carefully reserves his own of two politics, however, of pri-mary importance which cannot fail to strike the reader, i. For immance, it is clear that memory must be regarded as the test of dreams, that general interprictions will not sail individual cases, and in this respect, present the same ab-gateles as the inspluebility of fitted or standard readings or laws of julicial astrology. One key does not govern the interpretation allike for all, but, on the contrary we constantly find, that while, with one, dreams of horses presses a cer-tais to cave it, they may be followed in the case of another by invariably a totally dissimilar fulfilment. "The stars incline bat" not enforce." may be

Infilment. "The stars include but it not encode," may be the proceeding of symbolic biocharacter, and substantial messengers are akin to and not be proceeding of symbolic biocharacter, and substantial messengers are akin to and not be proceeding of symbolic biocharacter, and substantial messengers are akin to and not be proceeding of symbolic biocharacter, and substantial messengers are akin to and not be proceeding of the processing of the symbolic the proceeding of the processing of the symbolic the proceeding of the processing of the symbolic the mission and object are in asset cases be to accurate are in a using of the processing of the symbolic accurate the processing of the symbolic to accurate are in a using of the processing of the symbolic to accurate are in a using of the processing of the symbolic to accurate are in a using of the symbolic accurate and the symbolic accurate and the symbolic accurate and the symbolic and this inpursance, attached to dreams in the symbolic accurate and the symbolic accurate and the symbolic and this inpursance, attached to dreams in the symbolic region of the symbolic accurate and the symbolic and this inpursance, attached to dreams in the symbolic region of the symbolic accurate and the symbolic and this inpursance, attached to dreams in the symbolic region of the symbolic accurate and symbolic and the symbolic action of the symbolic accurate symbolic accurate absolutely to nonenity the rules of the symbolic accurate accurate accurate and accurate symbolic accurate and biologic of variate and accurate symbolic accurate accurate accurate accurate symbolic accurate accurate accurate accurate and the symbolic accurate accurate accurate and the symbolic accurate Arems. Here too, we wanter to regions un-known to bind waking perceptions of rpair ca-paraneous and second and second and second and of our walfing hours, we are either along another percent walfing hours, we are either along another percent with the most second and second and percent with the second and second and the percent walfing and second and second and and s isions, and the result, c impression which c ut leaves the mystic str op

ve visited quite as distinct as the recollection-

During montal suffrite, there is generally a key note controlling or, directing 'the sufferer's graf. In her pathetic lament, Andromache alludes to that kind of thought, which for a the inflite of so many downs. And Wordsworth thus expresses the divine beneficence in alleviating human sorrow:

"Y-ttears to human suffering are due, And mortal huges, defeated and o'erthriwn, Aremourn'd by man, and not by him atoxs."

¹⁴ Yetsows is busins indicing an dev. And wardid boyek detailed out of the version of a scalar Are manufal by man, and not by not a scalar Are manufal by man, and not by not a scalar Are manufal by man, and not by not a scalar drama of them as in indigen and practical of and the mass in indigen and practical of drama of drawns, with at either are in a pon-ther insplexitous or where the contra pon-themselves about them. Some show, walle they recognize, their pretentions character, and seem to say, "What have we no do with there?" And man holding the highest players in the roll of fame, have drown dedeems, and experience proves that, as a rule, non-dreamers are non-thickers. We known a case, where a mu who, owing to almost imarmountable worldy obsidele, wat denared to a great extrast, the ancienty of one whom he lowed with the utmost pussion and tenderness, found a solade in a corein special-tion farm, have down and they met in reality,—he often full embrassion, his life woold have been usendarable. When they met in reality,—he often full embrassed at the re-trangement, for all, in truth, fit no reciprocity, and there been the full embrassed at here ex-trangement, for all, solade in a generative. The responsibility of the drawn work of that should in the stange boom, his life woold have been the user and who fit that should in the stange boom, his life woold have been the there, and seems to have been dedied in the affirm vice in the solates. This mass cases, the judge, we believe, would sention a recommendation to merey. This mass cases, the judge, we believe, for example, a difficial possible to main a special-tories the provide in a generative, for example, a difficial point wull arise, for example, a full of here have believe who should prove the anatural to his polatical or special-tive. We can not strike the just blance before expecial blance between the should and Gramm and couvening affection who and affection exp-day life, and the should be as the sy fact the man downering affection who and

This has been that the branch are by have an analysis of the sector with the set of the sector of the

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thoughts which in some shape or other have previously occupied the mind." But, as an other author Justly remarks, "E correlace and revelation attest, nowever, that at times the strangles of the chinder spirit to screige and this to enjy iself amid the glories of its proper cline are not in vaio." The transportive or imaginative featity that causes others to appear to us in our dreams, are discussed at cavaid-rable length and with glat met but these questions, after all, appear to have halfed the account of the obscaring which involves the screet of lite and, the citis end of the solid transporter of the obscaring which involves the screet of lite and, the citis end of the solid transporter of the solid the cities for, unit we hit upon an Infailble mode of the solid dreams must be taken as they are for the solid transmoti of houghts made the solid transmoti of houghts made the solid transmoti of hought and the solid dreams most of the present volume, however, have halfed was atomated the obscirity when have the present volume, however, have builts of the present volume, however, have and interesting subject and may have solid to have neared it to the postion which it held be drained in a the postion which it hough the charlancy of m dream profession of astrol-tic child and y and main for the solid the obscirit on how restored it to the postion which it hold be drained y drams the postion of astrol-tic child and y drams the postion of astrol-tic child and y drams the solid the obscirit on how restored it to the postion which it hold be child and y drams the postion of astrol-tic child and y drams the postion of astrol-tic child and y drams the postion of astrol-tic child and y drams the solid the postion of astrol-tic child and y drams the postion of astrol-tic child and y drams the postion of astrol-

From the American Westeran.

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hings which, es not know, the Not until men metural and me into the double know. A start and and a the brind deep sen of natural and a good and outwerhead the ras' fange and effect in the two atmost initials de of natural and minist initials de io attribute. This windles of medicin ments in sopernatural causes. This who deril circs to long as thefe blances getent this is on which to prect hi for the demolitient of the infortant? are a suf-bitteries Bible truth and work which in an alatming ex is old list is ex days. His triof schering and plety as feerful work whereas many places is being done to an alar "log ar-terit and a the marked that the off wife's ar-trebally "infoliant about these days." entiring that leadship to applie about the schering places that leadship to applie and a schering places and places and a schering and a schering places and places and a schering and a schering places and places and a schering and a schering places and places and a schering and a schering places and places and a schering and a schering places and places and places and a schering places and places and places and a schering and a schering place places and places and a schering places and a schering based and a schering places and a schering and a schering place and a schering place and a schering and a schering place and a schering and a schering and an and a schering places and a schering and a schering and a schering places and a schering and a schering and an and a schering places and a schering and a schering and a schering place and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering and a schering and a schering places and a schering place

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REMAURS:-Oar Wesleyan Metholist Breth-ren are in a forer of anxiety about spirit mani-festations. They frankly admit the truthfulness of the manifestations; but unlike John Wesley; the founder of their order, they pronounce it all with

all cril. John Wesley communed with his loved spirit friends. Spiritaalists of to day commune with the lovel, ones of the higher life. Poor Old Theology is making a despirate effort to doge, the avenues of spirit communion, but the greater the critics she makes, the more her imbeellity in that direction is manifested.

Department Of Bris Bud Sciences.

Photographs of Distance of the Skin Photographs of Diseases of the Sking. Photographs of the diseases of the skin, taken from life under the superintendence of Howard R. Danton, R. D. Evers and Schould Schem on endy. New Swings, Eruly as, Hupa, -Haple (ambile). Second Schem Abopen Unstance/pa, -Mops-cle (Areats, or saip; Lenize, or face), Herpas Hen,-electanus et tria, Ishibyshi, congenital, congenital,

Iris, -circlatus et ris, toung sea (arms). The work to be complete in Four Series, consist-ing of Sir Photographes each. Price per Number, each, of Two Photo-Price per Number, each, Sir Photographes, 53,00. Northers grow Tiles Molical Record, Jaquary Northers grow Tiles Molical Record, Jaquary

om the New York Medical Record, January 1869; From the New York abolical meteric, Sadurfy "The first two plates of this series which we have received are fine poclamos of 'Art." From the Medical and Nargical Reporter, Phile, dephia, Fobrary 5a., 1534; "They are very artistically executed, and dis-play, with annul indebia clearanos, the various der-play, with annul indebia clearanos, the various der-

The issues " From the St. Louis Mydical Journas, say 1988; "We do not hesityte to strip all who turn their stentions to Skis Diseases, to proceed this cheep stud efficient heip." For sais by all Mydical Booksellors, or sust by molt, postage free, on receipt of price. James Campbell, Publisher, 15 Trembot Street, Boston, Mass.

A onrious physiological experiment was recently male by piscing a few grains of barley before a tanger picesa. Wate pecking the barley the brain of the piccon was frazen by energy of each of the piccon was frazen by energy of each of the piccon was frazen by many of and it desides approximation of the temperature of the piccon was then re-mared, and the other aprox having costed, the brain was allowed to this. The bird soon re-turned to life, and its first set we to renew the pocking for a size, shill and no lood was before

The master of poverty of sickues, of capital would without this comfort, be insuport

They are in Bring, of Kookuk, thas ineyast im Jown. At aro sifferen within Arroand a half miles of Kook oranty, each dates at his phase, the oranty case dates at his phase, the oran date and wire to tash them are

The Bostrum.

THE TRANSIENT AND ETERNAL. Lecture delivered at Concert. Halt, Phila-delphia, December 13th, 1868, by fire N.

ographically reported by Henry T Child. M D.] Concluded from last week.

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We find that the religious world have no ad clear ideas of the after life, but we do no ways find the jewel of consistency. Some hav id, we believe in the immortality of the sou r life is to be. Have you that land to which the sp it is natural for man to quick ned within his sp 6 siter no. a short of the spirs is going - crainly it is natural for man to have a desire crainly it is natural for man to have a desire is this quick, ned within his spirit. If he is a journey to a distant lend, he wheles to now something about the subore to which a soing, something about the subore to which is more a substant of the substant es forta from the patheast where is as it instrument, as a consterpart of that much like it, that when seen by the vision, its identity is fully reconguised ural or physical body, like all things d of the gross elements of physical me mension as a body, though its substage al via sient as a body, though in its Identit d us is eterna ferstands this, if m do to its joys or to its sufferings, for the sublimely, and by its influence tri war death, and finds its joy flowing from powers. So than comes to understand is is identified here, that identity of the

existence, and only live for a few short hours weeks or monthy, will never be known in the bereafter. We find ha like grave switch, little mounds that are deep enough to essit a shadow in which the parent scale rot through all the years of the present suits graves. The second results of the present is a shadow in which the parent scale rot through all the years of the present like forms. "When you ese these little graves, sak your-west find the present scale scale the second room give a present is for the second the second room give a present is the graves of the second the second room give a present is the second the second the room give a present scale scale scale scale room give a present scale scale scale scale on a present scale scale scale scale scale scale on the other. His, man carries his identity. He labors in his own present and field of action, that which he is best fitted for here, and in the spirit lift, he shall do the scane, and here is no mistake as to the calling after a man goes to the spirit word. Much of the trouble here comes because you mistake your position. There is a law of spiritual gravitation that conset the soul to settle in its own proper sphere of actioners. If you believe in immortality, you reason yourself into the light of these ideas, and the spirit lift is the elter al. Here we see the shadow its spirit lift is the glorified reality. On earthy we see reguliar, there we may as cause. Bone may any I will believe in spirit when 1

On earth, we see requis; there we may any any concluses. Bone may say I will believe in spirits when I become. Many of these persons belore in 60.5, but have they eart acen him? They can see find it have they eart as spirits do. They can see him through the forms of life in which the soul speek, and so man cut does expirits through the laws in which they act, and through the manifestations that they give. Others will ask, do you expect us to believe shift spirits have power to knock, to may a substance, and through the manifestations that they give. Others will ask, do you expect us to believe shift spirits have power to knock, to may a substance, and to unspire mediums with thought? If those who be ieve in their bible ask such from the mosth of the spirits have power to knock, them if they forver togotten that an angel had power to rule wave, stone from the mosth of the spirits have power and they force that any angel had power to rule wave they forgotten that anots actually did wrestle exits as an equily beamed. To does not seen to you possible that which is imponderable can do all these things. You will find that all life shows itself in change, in progression, an levery where it shows you that these wave out outdo not see, and yet you dare not deny their exitons. That some shows had that you do not see, and yet you dare not deny their exitons, that has grown upon the tog, of some hill or mountain, that has grown stroms it though a century, it has stood silent in summer and writer, save as its branches sing you could not see the strom stone hill our of sitts. That form shows promised that a show hole exits is somight, and yet, invisible. You could not see, no of these forces in nature that is somight, and yet, invisible. You could not see, no e of these forces in nature that is somight, and yet, invisible. You do not dee it, bey not all the whole earth is savke. The wind has you would a short the spare do thous the ince this stood so long in its great pride and beauty, is ben, is broken by the wind that you bemein is cat and, and the spin in a cipition to the land of the strain, it is ng sahamed the picture it presents. We would like to owy on how spirits are clobed in the higher orld. There are those who have labored nobil there might for the good of humanity, men d women who have given their lives that here might be aved. When these have left near high to have the spirit-world, they yor stood forth clothed with luminous gar-ents; garments far and beautiful as the waves of spiring time and the aunbeans, here are other sould who are so fully occupied it the selfs hurauits of life, that they never a set in prepare garments, when these me into spirit-life, how sere so one of the en who have come out of the hattles with eir folding rest and hanging in abreds upon perance of these. We say to you, then, if a believe in mean they are sour serences and for the other life, prepare your garments and they can be and be they constrained and be they can be as your serences. and une have have come their e other life, prepare your garn our present lives as good as the

by making your present lives as good as they can be. The present cuits out the garment and every thought and act is wore lato these. You are not only making these up but you are fitting them to your spirit, and if you would be clothed upon with the garments of loveliness, remember that you wust make these yourseless by your. lives, remember that the real slways underlies the translet. Beck ever to throw of the robes of the translet. Beck ever to throw of the robes of the translet. Beck ever to throw of the robes of the translet. Beck ever to throw of the robes of the translet and the false and put on the beau tifel garments even which show its worth any-thing becknes it speaks in all the practical relations of the The same of the realing of the false your outs how you the serial and rambling your outs translets and the false.

EST They have dentise in Japan, who evi-dentity do not enjoy the benefit of Dentit Assocrations and journals. Their manner of extracting a tooth must be tempting to their patients, and realade one of the method of removing a rasty acrew. The tooth is tapped with a mallet until it van be extracted within the fingers, presently suggestive of an amount of saileiting, which we should think would not commond Japanese dentisty.

Original Essays. For the Religio-Philo What is Life 1

For the Religio-Philosophical Journal. What is Life? What is life? Is it a vapor, that heat may dry up, and exist no more? Is it a shadow, that, when 'risble substances are removed, no longer can be' is it a burning taper that con-sumes isself, and goes out forever? Is its fra-grance that is are edly breathed for a time, thus carried eff on desert air, and wated in foreign wide? No. Vasity something more than all this, and mucch more than we thuk it is in our every day use of the term. We talk of life as a something that we may easily dispense with. We talk of taking the fit of the beast. We talk of men losing their lives ; of the whole animal kingdown dying, and being no more; of the vogeluble world decaying and going to nonesity. Oh, stupendons error, from whence coment thou ? Let the dark ages of the past answer. Twant to now hy down a self evident prop-soliton, and will discuss the subject on the mer-to this proposition ; it is this : Life is an eternal principle, therefore cannot die. I cure not in what grade or spectus you find it, it is eteroal, and cannot die. When we shake off this cumbersome clay, we do not die, huut it only a transition from the body to another state. But that we may accommodate ourselves to

eieroal, and cannot die. When we shake off this cumbersome clay, we do not die, but it is oaly a transition from the body to another state. But that we may accommodate ourselves to surrounding circumstances, let us consider for a time, life in the every day acceptation of the term. We may properly consider it in a graded sense, for it is graded, from the very lowest brute to the GREAT I AM, the very eternal embodiment of all life. The sponge that clings to rocks, deeply imbedded 'neath Olé Ocean's waves, possesses life, and we cannot tell but it has its emotions of sorrow and joy. Just here, let me beg of you to not rashly mi-judge me, and say that I are fanatical in asserting that such things as these can experience pain, or eaj w delight. Do you doubt it? Theo you musi deay that they have life, and that they can die. But you are not ready for this. You read-ily admit that if life is gone, there can be no more building up or prosperity of the body; and you have to admit that the sponge, or any-thing else that grows, has life. Then all life, is eternal, and cannot die. Now,'if you stil doubt this position, hollow me through and tell me when, where, and in what grade of life, these sorrowing and rejoleng : and if it has life, it is eternal, and cannot die. Now,'if you stil doubt this position, hollow me through and tell me when, where, and in what grade of life one step higher, ard give a passing notice to the vegetable world. Here we bahod the green, living grass, the shording corn, the badding ma-ple, thee-dowering buda, life developed all around us. But now the heated sun pours down his free, the ground is pached, all vegeta ton his scorehed, and seems to be sorrowing up death. Behold the lify, the tuling and droop ing to earth ; how the twisting and droop ing to earth ; how the twisting and droop ing to earth ; how the twisting and droop ing to earth ; how the twisting and fool ingers for a moment, the cooling rain begins to tricke here and there, and now it pours out its flood, while the thirsty earth dr

Look again. Do you see those beautiful flowers ? how changed they are ! flow they lift up their heads, and smile to the sun ! How that unfolding corn waves its joyful signal! Oh! do they sorrow, and do they rejoice? Dare you deny what your senses behold? But we follow up a little farther.

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We have come up the scale of life, until we are approximating our level—it is nearer in sympathy and harmouy with our organisms, is the reason why we know it. And yet it is oaly life,—inothing more, nothing less, and the same principle goes clear down the grade, but we are not down there to harmonize with it, hence our unbelief

not down there to harmonize with it, hence our unbelief. But we come now to speak of man. Do you remember when you were a small babe, tradled in your mother's las ? No, you have no recol-lection of that,—it is all a blank, and you can only see yourself as you look upon your proto-type, in other arms. Yet you had life and you also had your little sorrows and delights, and, too, such infants often die. But childhood days have gone; you remem-ber them; they are written on your mind with a pen of free, and will go with you to the last moment of time. The sun has never shone so brightly, nor the birds sang so sweetly, as then. You sported on the hill side; you romped in the valley ; you hedged up the laughing brook, and caused its little power to more the mill of your own construction ; you chased the chipmneck and ground hog to hus seeret home, or worried the poor old robin as the care for her nest-lings ; you builded up your mimic cities or train. the poor old robin as she cared for her nest-lings; you builded up your mimic cities, or train-ed with stately bearing for the mock battle field; you unstrung the paper kite, or let loose the toy balloon; all flashed with glowing heat, you drank from the cool, dripping well; you skipped away to the old orchard, and eat of the ripe fall-ung fruit. Such scenes you never can forget. Amid all this, do you not also remember many little companions who sick ned and pined, and wasted and moaned, and finally died t 'You must remember.

little companions who sick: ned and pined, and wasted and moaned, and finally died t You must remember. But we arrive at manhood, and the busy scenes of the world open up before us. One continued busile and shove carries us along: We leave our native fields, and push forward to Western wilds,—we. build up our giant_clice, piercing with their spires the upper deep,—atting out the iron rail, and hasten on the long freighted engine,—unbosom the earth, and rob her of her treasured wealth,—command the electric chain and it tells our wiskes to friends across the ocean,—mount up on the wings of the balloon, and the wids obeying, take us to other lands. But as we hurry back and forth, we pause here and there, while we hide away some fallen brother. Adverse waves have long run high,— he has battled with them manially, but the, see has then too rough and with a feeble struggle, he passes over,—he is deal. Old age, like a wounded smake, draws its length along, and winds the chilling touch about the bending frame. The eys is diamed, the pulse is languid, the steps infirm, and with one hand upon his staff, be staggerd down the high-way of life. Storm clouds have gathered often, and have empited their ladened stores upon his devoted head. The where of winters has come, at last, and has seared the leaf, and bitten the stock. One more feeble beczee, and he topplea over and is dead. Might we not well ask, what

stock. stock. One more feeble breeze, and he topples over and is dead. Might we not well ask, what is life ?

Then tune our lute strings while we answer :

A dew-drop on a withering flower, That passes off within an hour, And leaves docay where once was blo To molder in a ready tomb.

A sunpose streaming in the sir, To cheer awhile some fan 19 there , 'fill clouds wise and gloom v'ersp The son-beau then, alss ! has fied,

The rippling of some puny wave, That fit is around a w.t-ry grave, 'Till stilled the breeze that bears it Its motion then, slas! is gone.

A shadow can the mountain side, Where stores and temports avr ride, Dependent on the neon day's sun. When it has passed, thus night has won.

A gild d bubble on the see, That's toused awhile in fractif glee, When rocks are lashed and lightnin It passes of within the spray.

A sound of thunder pealing near, That strikes upon the startled ear, And wakes a strife a moment 'roun Then passes of within the sound. The shooting of some star across Where vanited minious seem to to Their airy basds from out the sky, Smills gawaetly, yet, smilling, die.

Is this life?

Is this life? Ab res: sed had't time 1'd sen, Ab moders forms more transless term; but while (write rate upsets the halfs, To exist terms there of cfile. Such is life, viewed as we now do, with these short capabilities of our; and I have thought, sit is tood in the midst? weeping friends, and witnessed their sorrowings and moanings, that in this grief, we expressed a heart overflowing with unbelief it as illo bayond. Yet nature, reason, God himsell, all unlisand give testiano-ny that we are not dead. But in the thoughts we have offers, we have fresty used the term death. We have done it, because we could fad no better wind to express ourselves. It is not, de th. He wha contends for death, absolute is, a dist, just in proportion to the amount of life that he would destroy. Life is eternal, and can not dis.

that he would destroy. Life is eternal, and can not die. We began our remarks with such things as we could assist with our natural eye, with such things as we could handle, and could know by the power of muscle that they had life. The such and will deny that the water we drink, the ford we cat, and the air we breaths is literally made up of live, creeping life. What a thought, yet true as wondrow. Every surging wave of numalcule life. It folls the air and uneading space. The polasting correct that through through these bodies of ours, is but life within life. Then how dare you doubt that life is an everyal principle, when by it, all nature is keep in barmony; when it is the grand layer by which all workin are moved? This exist that we tababit, flexik to one grand sea of an insalcule life. All working is no moved? This exist that we hababit, flexik to one grand sea of an insalcule life. All mortles are moved? This exist that we hababit, flexik to one grand sea of an insalcule life. All working is no moved? This exist that we hababit, flexik to one grand sea of an insalcule life. All working is no moved? This exist that we hababit, flexik to one grand sea of an insalcule life. All holdes that circle the sen are moved on by the same great power, and I doubt not, that the sun itself is a living contre. Then away with this selfak idea that would, make us .Goda

while all else is doomed to oblivion. Can you picture to yourself an eternity that would be lovely and desirable with all else struck from the roll but yourself and a few companions, forever to roam over a rast blank, with no varied scener or aulinating life? For one, I confess to you, in the honesty of my soul, I can-not.

not. No doubt, many of you are ready to say, well, you are the worst Universalist I ever knew. I do not know what you mean by Universalist. If you mean to say that I believe all men, aye, all life, will be alike holy and happy, I don't believe any such thing. I believe that "as one star different from another in glory," so we shall differ in glory. I also believe that nature's God has already done His work; and if we niglect doing ours, judgmeant will be cast against us. Again, I believe it is our bounden duty while here, to eradicate all the bad passions. Enzyhere, to eradicate all the bad passions. Envy-ings, bickerings, backbitings, malce, dishonest ies, laziness, and all such, must be harmonized here, to eradicate all the bad passions. Eary-ings, bickerings, backbitings, makee, dishonest-ies, lanness, and all such, must be harmonized with split life, for we are spirits, nothing more, nothing iess. These of spanisms that bind and fetter us here, are no part of life. 'Like a full flated balloon, they are only cords knotted to a heavy weight,—and when they are severed, the nobler part will arise and bound away to a finiter clime, far beyond, the range of mortal vision, and when the time of our separation shall have come, Niture's God will again do her work, and do it well. Then we will have new and higher and holier obligations resing on us. But there is a preparatory work here, and we must dot k. All the rough corner and superfla-tites of human nature ought to be removed. Useful knowledge oogitt to be acquired, for without it, no man can be truly happy. Then, when the great angel shall plant one foot on the sea, and the other on the _land, and swear that time shall be no more, we will not be com-pelled to enter the rounds of spiritual existence with intrik cis dyarf.d and life half developed, and there begin to learn what we ought to have acquired here. I believe in endless progression. I believe the time will come when we will be enabled with one stride, to stand on the crested Moon, the rest tog to Venus, then to Mars, Jupiter and Herschell, and so continue stepping from word to world, as easily as we now pass from one mole-bill to another; and when we have reached the most distant world, with eye sight magnified, and imbated with telescopic power, we may look back to this little speck of earth, and behold living, moving men, as mere animal-cules. If you sit uldy down, and wai' for God'Al-

we may look back to this little speck of earth, and behold living, moving men, as mere animal-culæ. If you sit ally down, and wai* for God'Al-mighty to do all the work,—wait for Him to take you by the hand and lift you from the mire and gutter, and wash you pure and put purple robes on your bodies, and make you kings and potentiats, you will wait in vain. "Work out your own salvation, with fear and trembling," is the fist, long since go-c forth. He has spread out before us a beautiful world, adapting menns to ends, int co-immaded that we should go forth and eat bread by the swest of the brow. He that is foolish enough to sit quietly down and wait for bread to come to him, mut- and ought to starve. The same bountiful Giver has be-stowed life, and the power over will, and has sent us forth to improve that gracious gift. If we disregard all that He has done, we cannot and ought not to expect happines. Thes, let me say, once for all, if we stubbornly wait for the waters to be troubled, whit for some miraculous power to driv us up the hill of glory, we will never go up. This principle ap-plies as well to the temporal as spiritual affairs of life.

For the Religio-Philosophical Jo Spiritualism Demolished. BY VERITAS.

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AUGUST 7, 1869.

RELIGIO-PHILOSOPHICAL JOURNAL.

nent Doctor Rodecker, or his particular friends can complain of lack of courtesy or opportunity. But, lest we seemingly drift away from our theme, let us say that till a late hur, Mra. Wil-coxson as medium, suff-red both the questions and criticisms of the very "cminaria" Doctor, who, according to his own attacment, is well known in all the States of the Union, except California: (Hype he will be well known there !!!) Well, the old resort, "miscalous" interposition, served the very "cminaret" Doc-tor best in his delayse of New Testamest phe-nomena, etc. Next evening equite a congrega-tion collected in the Methodust Chapel which, by the way, loses in *consecution* charm by the ranting of any "expose" of Spirituilism; but leton indicated in the Methodust Chapel which, by the usy, loses in *consecution* charm by the ranting of any "expose" of Spirituilism; but leton hongest, ardent, live spostle, with the fire of the 11019 Ghots upon the lips, and the un-dannted beroism of a Wesley in the soul, ask for the use of that Chapel, to speak as spake the Nazarene, in the face of pharisatic cant and bigoted intojerance, rebuking the injustice and vanity of fashionable, popular ritualism, and defanding all that is valuable in their own Bibby, will the use of the Chapel by granted *P*. We shall set: There is con the my worth of nate vanity of fashionable, popular ritualism, and defanding all that is valuable in their own Bible, will the use of the Chapel by granted t we shall see! There is one thing worthy of note. Spiritualism, in its critical reviews, assults the *theology*, and the *form* or measure, whenever and wherever it tosters ignorance and encourages oppression. Its genins is to liberale and save the man. Discenting, opposing sectarianism, evading every logical, rational exposition of the creed, begins by making charges against per-sonal character and probity. And <u>Doctor Ro-decker</u>, partot-like, began with brazent trumperf: to put on a great show of fight in these words: "I go in for the *Bible*;" "I am a Bible man;" "I will defend the *Bible*;" "I have always stood by the *Bible*;" I will not suffer the Bible to be dispraced!" "*Thut's right*," emphatically spake a timel sister, in a thin voice. The Dr. thought of course he had struck out with appro-priate preface, and those who came to see the "rope tying "exposed, as uneasily" waiting for the play to begin, till he had repeated himsëlf on the "*Bible*" quite sufficiently for their edifica-tion. It was evident, with his loose, rambling and contradictory blather, they were getting to feel like the Englishman who had been feet so

tion. It was evident, with his loose, raubling and contradictory blather, they were getting to feel like the Englishman who had been fed so long on rabbits at the Squire's table, and who, importuned to say grace, replied. "Of rabbits sough of rabbits old, Of rabbits the der arbbits cod, Of rabbits the der rabbits cod, Of rabbits the der bestie cod, Of rabbits sough rabbits old, and the load fee had scough " "Rejection of the Bilde" is one of the main charges against Spiritualists,—and is always dished up in every imsginable form of the theo-logico-culinary art. But on no one point do opposers show so much ignorance—for is it not well known that a certain proportion of our Chilges Rame opinication, and a many e-dished up in every imaginable form of the theo-logico-culiaary art. But on no one point do opposers show so much ignorance—for is it not well known that a certain proportion of our order has slways been known by the name of "Bille Spititualists". And do not all Spiritual-ists agree upon the phenomena of Spiritualism, in this, and Bills ages? And do Spiritualism, in this, and Bills ages? And do so all Spiritual-ists agree upon the phenomena of Spiritualism, in this, and Bills ages? And do so all Spiritual-ists agree upon the phenomena of Spiritualism, in this, and Bills ages? And do so all Spiritual-ists agree upon the phenomena of Spiritualism, in this, and Bills ages? And do so all spiritual-ists agree upon the phenomena of Spiritualism, in this, and Bills ages? And do Spiritualism, in this, and bills ages? The shall have shall have part, etc." "Thou shall not go up and down the land as a tabe beard". "Thou shall have part, etc." "Thou shall not go up and down the land as a tabe beard". "Thou shall have part, etc." "He that batch his brother is a morderer." When a man deliberately propagates falsehood against his fellow mortal, he consuits himself to that species of harred which marty red the Apselts and deluged the the workl in the bodo of the isuocents!" But to day, Churches "e-snecrated" in the name of the meek and loving Jesus, altar dediaged the unckery of prayer to Gol, the Infinite God of the Heavens, that "In the name of Jesus, "He will bigs them in their hypercitical knees, offer up an unckery of prayer to Gol, the Infinite God of the Heavens, that "In the phase of Jesus, "He will bigs them is their blasphenous work of pripary and crime! "The Pentecosted souls of this gee, upond whose heads the hands of angels have been phaced in first of ordination, must see the requisity all Christs afreeh, and put-ing their Cause to open shame! Yee, thank Heaven, it is their Cause, not zers." 'A man of straw," as ceasily beat into wisps and put to fight, as Roducker's

m. Let me conclude this article by saying that the Doctor, on the above occasion, concluded his offgy of a discourse, by a recital of a case of somnambulism, in which he claused that the coluntery brain power being suspended, the incoluntery brain power became so wonderfully illuministed, that the subject produced a most illuministed, that the subject produced a most marvelous drawing, with all the exterbal senses entirely dormant i and, avoiding his rope tying experiment entirely, promised that next even-ing, in " would show them by memorian and psychology that he could make his subjects asy and do all that any medium could." Ho then called for a subject for phrenological examina-tion.

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 ough their stry finited discourses of please their stry finited discourses of please their stry finited discourses of please their stry finited discourse of please the strength of the structure of the strength of the

RELIGIO

you then, and only then, wear the snow-w robe of righteousness, and walk with God ! white

Philadelphia Department

Subscriptions will be received, and papers may be obtain a at wholes de or retail, at 614 Race street. Philadelphia. The Conservation of Forces, or the Los of a Vision.

of a Vision. Wearied with the increasant labors of many days, which had almost hut out the beautiful land from my sight, I sat down on a bright Autumn morning, end soon the slience that betokens angelic pres-case, came over my being. First, there were gleams of soft mollow light, then sparkling stars, like shooting meteors, passed before me, and soon the forms of loved ones were seen around.

seen around. Brother Southwick, ever faithfait and true to his guardian trust, said, "We dosire you to meet with us on this besutifait morning hour, hay saide now, all the cares of carth, and come with me." Gladly did I accept the invitation, for my soul was hangering for the bread of like and the waters of sairation.

was hangering for the bread of like and the waters of salvation. Soon we found ourselves in the midst of a circle of bright spirits, some of whom I knew. I was seated with my triends, Alieyne G. Chase upon my left, and Edward at the right hide; immediate-ly behind me was the tall and stately form of our remerable father Pierpaki. There were about fifty spirits visible, arranged in circles around a small amphiltesite. Their countenances beamed with light and intelligence. Silence requeed save a soft, and sweet melvdy which fell upon our cars from unceen bands, and breathed over cach spirit the harmouy of pure music. I soon perceived that the leason of the low was to be given to, and through a beguited little boy.

I soon perceived that the lesson of the low: was to be given to, and through a beautiful little boy, apparently filteen years of age, with long, flowing ringlets, and a sweet countenance expressive of purity; love and intelligence. My impression was That he had been in the spheres served years. He was standing in the cen ter of the group, whither he had been directed by his guardians.

his guardians

ter of the group, whither he had been directed by his gardians. He began with very gracetal movements and ev-olutions, keeping time to the notes of music which were now more dialact. These motions were so arranged as to bring into action in a very attractive manner all parts of a beautifully formed physical system, not with feats of strength, nor with flights of wild and unnatur all snorements, but with a grace and beauty which clearly indicated that they were the natural and true expressions of a harmoniously developed phys-less form, in which the utmost care had been ta-tes to bring all parts of the system to a high standard of perfections. The spontanicity of the movements was as at tractive as their grace and beauty which done, were gratified with the scene before them. After this, there was a panen fa which we all moved around and entered into conversation with each other, then by some sign a high? I did not rec-organiz, was the small in music which were and shows the basalitil music which were reams have the around and entered into conversation with each other, then by some sign a high? I did not rec-organiz, was the basalitil music which were the same the around and entered into conversation with each other, then by some sign a high? I did not rec-organiz, was the basalitil music which were the same the isd rose, and standing in the center of the aroon wave uterance to the following.

ental and spiritual nity.

a lesson of the most profound significan

being, -a lesson of the most profound significance to all. First, as a physical being, the health and proper development of the system, depends upon the equi-librium of the faces, and where is the Individual who has perfect health ? The masses of humanity, aboring in the various departments of life, are while to thers, equally inportant, are neglected or forgosten. The simplest facetions of the body, even those which are forthest removed from the voluntary actions, are more or less influenced by these functions can only be realized when there is a proper mental action directed toward them. All the secretions of the body, the action of the heart, and unay, and especially of the muscular system, are to some exient dependent upon mental action. The uncluscied, the aboverly, and especially the body, so as to bring about the best action of the body, so as to bring about the best action of the come influence of the same. They who toll all day with and or force will find in face years, that many portions of the body be-come influence in the total. The true correlation and, conservation of all the prevention eleds to a boating and ocula halance in the solution of the meanting and ocula blance.

a stort years, that many parlions of the body be-come infirm and unable to act.
 The true correlation and, conservation of all the forces alone leads to a boautiful and equal balance in all these departments.
 We have many illustrations of the beautiful econ-omy of nature in the human physical organization. Thus, for instance, the langs in ordinary respiration are only required to act up to about one which their capacity, the other two thirds being kept as a re-serve force for the purpose of speaking, and to meet any cun arguery, such as arounding up hill, or any vio-tent exercise.
 Had matter renn any mean the table.

any emergency, such areaning up hill, or any vol-lett exercise. Had mature run up that to the line of her forces in this department, we would be constantly getting out of breach, and would be liable to fait results whenever any violent exertion was made. As in-crease of about one third of the action of the heart may be break on a time by healthy persons while out of break of a time by healthy persons while out of break of a time by healthy persons while out of break of a time by healthy persons while out of break of a time by healthy persons while out of break of a time by healthy persons while out of break of the second of the force second thind if also the conservation of the force second thind if have been and the second of the second of the second one of these failt partiality or entirely, the others become quickened and energized, so as to supply a considerable portion of the loss. The lesson to be drawn from these is that while we may overtax any one organ, and rely upon the others to come to its ality we should consider this the exception, and not the rule, and endeavor to keep each one, -let there be no liders in the field requiring some of the laborers to do more than their share of the work. The resilutions of the metal forces to themselves while to the physical, are such as require profound when an is the inter set there when the one contin-

Arrow and one, - det type de no harre in media requiring some of the laborers to do more than their share of the work. The relations of the mental forces to themselves and to the physical, are such as require profound tudy and area. It is well known that long contin-dudy and area. It is well known that long contin-tion of the physical area well as interdiately after taking food is a common cause for dysiperia. Mental forces interchange with each other, and we are thus enabled to accomplish much more labor. The facilities which are most nearly, related are those which exchange most cally, but as they all draw from one source for their power of manifesta-tion, the surre power or vital energy, -economy is regard to any of them will be beindelaf to all. The mind with all its diversity is a unit in this, that the surre power or vital energy, -economy is regard to any of them will be beindelaf to all. The mind with all its diversity is a unit in this, that the surre power or vital energy, -economy is regard to any of them will be beindelaf to all. The mind with all its diversity is a unit in this, that there y down or the source state and the super-state of the supersection of the physical tody re-very condition of both these. The leftence of without a proper action of the physical tody re-quired, for its highest and best action, cultivated mental powers, and there, meals that shall as observed function of the bries at the physical theorem and every function of the physical tody re-quired, for the highest as the result of phy-sical and every function of the physical tody re-quired for the highest and best action, cultivated mental powers, and there, man the directed towards the state a makeled. The wonderfole feats that have occasional angle to us the shad when a trady equilater of do-second shall give to us the shad well the mental percep-tion shall give to us the shad mark the most whet have beet development of the physical depends and the realization whener a trudy

and severe enjoyment that will require no atlane-lus, only the simple guidance of maturer windom and knowledge. Maskind are moving with steady tread towards the conditions in which these things will be realiz-ed on earth. The grand secret of human culture lies in interior growth, promoted thy pure physical and mental conditions. Where these are found, the scale and the same secret of human culture is in interior growth, promoted thy pure physical and mental conditions. Where these are found, the scale has a strategized to be, the crows of man's being as a child of the infinite Father. The softward these conditions, though they have only been dimfy oreahadowed. The work is simple and must be begen in and by each individual, though we may and should stray endeavor to help sach other. The trianch of the an only be out saw a scomplish that for which we were bought into being. There are but dim and shadowy recollections of a scene that more than ever impressed me with the star impossibility of making the types and shad-own converse to find find upon which the star impossibility of the pleture which the star impossibility of the by types in the human soat, and I haspeed these truths first, that hiere were more of the implice work in the starso of main the scale still more Than even the human soat, and I haspeed these truths first, these there are unportish these one is the implice the description tring by involution. The that still accore the still wore Than the lesson of mains a still more preform a such there of the circle label which i was of tangfy hiereduced. Third. That a still accore preform a such there of the circle label scale to the first scale there of the dire still accore to the still scale there were the still wore then the scale the description tring to preform a such there or the still scale there or preform a such there or the still scale there or t

tenes on the it presented lesson was prevented and through-tenes of the straphic in the second second second second second activity and the second second second second second second is not be straphic the second second second second second to the straphic second relation second se

This apparently novel mode of imparting truth, is not in reality such. We are all giving lessons rootinually to those around us, and all the seesi-tive and impressible minds are dinking in truths which are rendered magnetic and high by the ap-precisiton of others. No one can properly impart a truth to another unless they receive it, and give to it, a degree of visality from their own being. Such is the manner in which ideas grow by passing through different minds, either of individual in the form or out of it, and men and women occupy their positions in aregard to the mential and spiritu-al world in proportion as they are able to bring ruths within the sphere of their own magnetism and give them a new vitality which shall make them spectrate the tools of humanity. This has erver been the mission of great men and women, and the world is beginning to realize the fact.

True Rest.

True Iter. In the communication from our young Brother Alleyne 6. Chase, published in this department on the 12th of June, there are some suggestions in re-gard to rest which we think worthy of further con-sideration. He says there are two kinds of rest; one from congenial surroundings and associations, and the other from appropriate labor; and refer-ence is made to the fact that we have similar expe-riences in this life. riences in this life

ence is made to the fact that we have similar expe-releaces in this life. First,--then, let us consider the rest from con-genial surroundings. Perception and sensation are the means by which we realize our conditions and relations to those around us. It was formerly thought that sensition was characteristic of ani-mal life, but it was shown in au article in the Chicago department of the same date that certain plants exhibit both perception and sensation. The tomes path, from a harmonious play of all the faculties of the being, and not staguation as some have supposed. Unpleasant impressions from our surroundings interfere with this play of the function, especially is a sensitive persons. Their monions surroundings, creat in regard to the simplest arrangement of ma-verial objects,--the furniture in our house, the pare upon the walls, and every little thing basits in dance upon these, and should be carefully a them.

But as we receive more influence from our fellow But as we receive more influence from our follow beings-our associates in life, this is the subject which requires the greatest care. Many persons are like vampires, if not sucking the blood, at least drawing away the life-forces like sponges until they make persons test wretched. We were holormed by a medium that these per-sons actually drew the iron from the blood of some built thouse.

We were informed by a medium that these per sons actually drew the Iron from the blood of some iodividuals. Such persons are generally ignorant and selfs, feefing comortable with their III gotraft and selfs, the generative self and the self and selfs and int honestly or not, and will not be live that they have ever taken anything to which they had not a just right. It is not pleasant to dwell upon this side of the picture ; but there is another. There are true and noble usen and women who are just to themsetives and to those around them ; whose presence is a beneficition and brings calimetes and ever to the vary ones should the min ; whose presence is a beneficition and brings calimetes and even to the vary ones should the min ; whose presence is a beneficition and brings calimetes and even to the vary ones should the min ; whose presence is a beneficition and brings calimetes and even to the vary ones should the min ; whose cour associates wisely. How fields in the second them exclude our associates wisely. How fields in the last if we would be strong and vigorous and happy, we must choose our associates wisely. How fields in forgant to the last erodition, to attempt to stem-the mighty foreart that sweeps not only their happiness, but even their physical lives away, or that which is still worse, renders them so miscrable that life becomes a burdee. We know where this leads in regard to the marriage relation, but we are not to bane, neither is Spirit ualism, for this. Facts here as well as everywhere else are exceedingly stubborn things, but they can not only their sheart of this leads they could be arring the workond.

else are exceedingly stubborn things, but they can not be overlooked. We shall speak of this condition or rest in refer-ment to alassae. Our excellent Preceptor, Ductor C, D. Melgs, was in the habit of teiling the pupils that a sick body,like a broken limb, needs rest. Every, one who has been aick has realized more of televiol the truth of theosethings. There are those who bring peace and rest to the baddle, whose very presence is a beinglicitor, the smile of whose com-ter often quite a simportant as the former. The not as accessful magnetic treatment of the sick is from this source, is scally known by the quictness and rest which it invariably brings when successful. Then, too, in the labors of life, how much of wea

and reast which it invariably brings when success ful. Then, too, in the labors of life, how much of wea-function is the state of a portion of the day proper associates, even for a portion of the day only, these influences continue after the persons have left. Life is made up of contrasts and changes, it is not well to continue in one condition of heady or mind. If we had more of this kind of rest from mingling with congenial companions who feed our hver, we should have little difficulty in regard to the other form of rest which cogets from the per-fermance of true work. Every human being has a mission, a diel of labor, and y rust mound; of the suffering in the world comes from the fact that men and women do not find their proper had ap-propriate spheres in which to five and labor. La-bor is rest and they who know now to algost their habors are takes who first most on algost their both are important, stif does upon the judgment is Jour appropriate sphere of labor. That sphere is which we can do the most and feel the happles, and hence surports above to find their we can give and recoins the word does not find their proper that sphere in the does who first most mot algost their habors are thouse who first most mot algost their is Jour appropriate sphere of labor. That sphere is wheth we can do the most and feel the happles, and these surports the sphere of labor.

Address Given By Tarolino A. Grimes Be-fore the Pennsylvania Kato bockty, on Tursday Rvening, June Lifth 1869. Faramos-Woold to God that the Roleitunitie of this great-Biate, antificienty appreciated with a second state and the second state of the rand acto of rollings freedom and progresh and for walks of anisa for serpassizer vasi infecting for the second state of the second state of the formation of society, from the lowest artis to randization that there walking the lowest artis to for the second state walk of the second state of the second state walk of the second state of the state of the second state of the second state of the second state walk of the second state of the second state of the second state of the second state the second state of the second state of the state state state of the second state of the same second state of the second state of the same second state state of the second state of the same second state state of the second state of the same second state state of the second state of the same second state state of the second state of the same second state second state of the second state of the state state state state state of the second state state to the state state state state state state to the state apparent. The pointial, replace the apparent. The pointial, replace the seed table through which the Lord's mere claim in forces unmistakable, the sabili-the continuity of main's whistence, are i prodifier if foxed unifier only the solution of the containty of main's whitesee, are ap-idapted to the replices. Intellect, while the ed diffettist, and he most profound philose late space of before there through the Disno of can modern Chebt, summer of treastre, in restance limitation and supposes. Carlst, s miner age and srpan Were Solrite

weight of theological dust and educational ru # ich now prevents the recognition of our Fat love and beneficence, would be swept from th erents of theological dust and educational r * 'ch now prevents the recent and in of our F thore and herefocure, would be swept from ti man "mind", and soulds now growing under to errainity" astroputing the beyond, would glad haltelogists of deliverance. This thom itself, should prove a sufficient situation to every true Spiritualist to the most strenuou-tion.

3

Never did organization appear m than at the present momentous hose churches recognizing the need, are t energies to accomplish combinations 1 there is str gland a entry the horizon of the second reliant of the second seco ritualist of eac i means nent an and tru

Sprinnalista, who coincidentionsity withhold their memoragement, faring what organization would below the service of the organization would be a service of the decaded estamity, for the assured prevention the service of the service and light inspirations. Sprin-tation can never become a dry and estamation, split-tal the southains of theo the decaded assured the subject of equality as the later decaded assured the table of equality as the later decaded assured the service the decaded for a time. For exerct conception of the early and prove constructions estamed of enceds and prove assures the service of the subject of equality as the decaded and angels help us to be assured for the time for exerct estamed as the service of the early and prove assures the service of the server before were Splittantias charged with the solution. By some unstate, the force data states, as and the desting as the server beserver desting as the server of the server best the server desting as the server best the s

[By some mistake, the foregoing address of our Secretary was omitted in the regular report of the proceedings. Ec.]

Maryland State Convention.

Maryland State Convention. We are glad to see by the call which is published in the Jonns fit that oue triends in This State are moving for the establishment of a State Society, Whatever difference of opinion there may be about the American Association, and we believe there are honest differences, there does not appear to be any in recard to the onganization of State Societies. If the American Association has reassiliated ser-reral of these, and been the means of establishing some others, its labors will not have been in value. ¹ Our friends in Baltimore have had very success-ful meetings for many stars, and we tras this are involved will be productive of good, not only to be local organizations in that GY, but to others which may be formed in various section of the state. If is our intention to be with our friends at the immagement of their State Society, and we hope to familsh our readers with a report of the proteining, Site valuable in Inducing others only intercaing, Site valuable in Joueing due; and y and the sociation is in that of the society of and so hope to familsh our readers with a report of the state management of their State Society, and so hope to familsh our readers with a support be not only intercaing, Site valuable in Joueing others of the site society.

Correspondence in Brief.

Theodore Beaver gives an atmusing account of als visit to an imaginary Photographic Gallery? He says :

He says: "Lapproached one of these stathes and held up a RELIGIO PHILOSOFHICAL JOURNAL. He raised his plass, and almost fruze use with his hidrous sourd. Looking at his lense, I saw the demon an-

gel." Yes, brothers we find many just such demon an-gels in our various churches, who would scowl'at the sight of the Jornwar.

S. S. Briggs, writing from Macon, Ill., thus allude to the JOCHNAL: "It has from the commencement been my con stant companion and one of my best friends."

Amos Harvey, of Vermont, Ill., writes as fol-

Amos Harvey, of Vermont, Ill., writes as fol-lows: "I am about changing place of residence and have written you this thus plainly, to avoid mis-take. Please do not let us mis-a coupy. I enclose three dollars,-paying up to November 7th, 1800 as lee by reference in your promoter on the margin of the Joursat. Your brother in the bleased new faith."

fails." Yes, brother, with pleasure. Wish all of our. friends who are in arrears would be as prompt in making remittances. If w much it would relieve us, to one knows but newspaper publishers.

J. Wm. Van Namee writes cheering iy from Bro

Iyn, New York. He aya: "I am ready 15 make engacements in the West for the coming fall and white moments in the West for the coming fall and white moments in the West have been Est." I have spoken in Brooklyn, N. Y. Yueland, N. J. Williamshurg, L. I. and Troy, N. Y. Too to Elmirs, N. Y. the first of next mouth and Donburg, Com., the bash. MY permanent ad-fications address of moklyn, N. Y., and all commu-nications address of moklyn, N. Y., and all commu-nications address of moklyn, N. Y., and all commu-nications address of moklyn and the second star pleations address of moklyn in the second star energy of performance of the second star and y of feeling and extractions of purpose."

(i) of reeding and extrementees of purpose." If a Allen, of Watsonvillo, Cal., writes the fol-lowing chooring words: "Inclosed, please shud P. O. order for ten dollare, Satisfy all of ung arretarage and confine upper to some schirms. I also shud two new subscribers to all to your list."

add to your list." Thank you, brother. If all, who are in arrange wold 'pay up, and at the same time send us new, atthétibers as you have done,our anxiety og Satus-dars (nys dagrid wond bu greatly diminished. Who will imitate so worthy an example? E. M. Gledden writes from Unity, New Hamp

E. M. Gredden writes from Unity, New Hamp-shire: "Will yon have the kindness to for ward to a sub-retter abelianced your features Bertholo (Firtho-deputcat_Joursand, for Jame 198, and Jary soft (hose papers baving faileston, "build, and Jary soft like to lose one." We for ward missing numbers when we have them, with plasawar. "Bearings" Restore Phrosonistical Journant. I Thank you for the profix. It is forth-lies and have games of tests and right. The list of, with our states of tests and right. The list of, with norry will be, as all is and water sheet no long makes we at the build. We norry jet had the missing make to die that mine, we norry jet had the missing make to die that mine to boy of internet we do, featfor die writen set. Zie do wring. Again, we haal your for eighening what all of our reddard have the betree,-the "featforts" if it route for the PHIOA DUTOL BEALLET

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Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR: s. s. Jones,

THILOSOPHICAL PUBLISHING ASSOCIATION

CHICAGO, AUGUST 7, 1869.

Terms of Subscription see Promium Note a nghth page. AT Ter

ap- Those sending money to this office for the Jorna should be careful to state whether it he a renewal, or a m subscription, and write all proper names plainly.

By Ifany presso receiving this paper after the ich its prepaid, desires to have it decominand. I will follow no of hist fare big letter, without del r de consiours to take the big ret after his or ber paid subscription her expired, payment will be regular rates, until all arrearages are paid.

43 All letters and communications should be to 5. S. Jones, 192 South Clark street, Chicag

The Pen is mightler than the Bur THE NATURAL LAWS.

4 VIOLATION "OF NATURAL LAWS 5 MAN MADE SICK OR WELL-NATURE'S LAWS ARE GOD'S LAWS.-NO POWER OUT-SIRE OF GOD. Fro growth mailtr to the mat relock, lack gras is working as it was carged."

Buch gras is working as it was chapted." A strange instrument is the human minit. It is not a planen, not a meldodon, not a violia with its strings or sitken chords,—yet if is an instru-ment that is constantly being played upon by costide influences. How little people appreciate the sublime fact that the human mind in its make up, is so constituted, and its delicate ma-terial so arranged, that it vibrates in harmony with the movements of the illinitable universe of God. Stotertainput the idea that each stare? terial so arranged, that it vibraises in barmony with the movements of the illimitable universe of God. Sottriaining the idea that each stage of development in the progress of mind or mat-iter, is grefect in its result, and that there is as much system, order, beauty, how and benero-bace in one maintestation or phase of life as in another, and that it is foolish to assert that God hence in one manifestation or passe of life as in another, and that it is folish to assert that God is only in one law, and outside of that, is nothing but snarchy and misrale. Without desiring to fully discuss that question in this article, we would micrely assert that "order is heaven's frat law," and that there is a divine system manifest-ed in discuse as well as in health; in coafusion as well as in order,--that to ascribe one to the agency of God's mysterious workings, and not the other size, is a "distate which all humanity will eventually admit. We recognize the grand fact that God is in all manifestations of life; that not even a sparrow fails to the ground without His notice; and that it is uiterly impossible for the children of earth to violate one of His divine laws. We have frequently alloded to this posi-tion in previous articles, but we propose in this cone to elucidate the subject still further, for the idea is almost universally entertained that man idea is almost universally entertained that man can violate the laws of God, trample on then on your the law of Goo, tramps on them with inputity, and defy the very lobine Him-self in His management of the affairs of His own universe. We desire, however, is this article, to settle the question in regard to the power of man to violate a natural law, and show to the world that it is utterly impossible under any circum-stances for bim to do so. that it is utterly impossible under any circum stances for him to do so. let. God is infinite, omniscient and all-pow

2nd. If infinite, His laws cannot be local in 2nd. If infinite, His laws cannot be local in their character, but must partake of every char-acteristic of His nature, and must be a part of

Him. Srd. If all powerful, His laws must partake of that easential characteristic; for all laws pos-sessing power must be a part of God, or there would be a power outside of Him, in which event He would not be all powerful. Ath. God is infinite; hence all file laws must be infinite in action or boundless in extent, for, to any that there is a law connected with God that is not infinite in its nature and capacity, would destroy His claim to infinity. Whatever law is connected with Him must be infinite in its nature and action.

hew is connected with finn have be connected its nature and action. If there is a finite law, it cannot be connected with God, for in that event certain parts of Him would be limited in extent, destroying His infin-

ity at once. Sth. If natural laws are not a part of God, then there is a power outside of Him, and He is

then there is a power outside of Him, and Act, not all powerful. 6th. If all natural laws are not infinite in their nature or action, in all respects, then there is a principle in the universe antagonistic to God, and He cannot be infinite. 7th. All laws are, of God; all laws possess power; if not of God, then there is a power out-side of Him destroying all His claims to compo-tence.

eterce. Sth. Disease creates pain. If not caused by hw, by the action of immutable law, what does cause it 7 If not caused by law, then it would imply that something could be created out of mothing, which no one will admit.

nothing, which no one will admit. Wh. Law causes pleasure; haw causes pain; haw causes points you to be sick; haw restores you to health. These laws possess power, or they could not set. If they act, they possess power; if filey possess power, they must be a part of God, or there would be a power out-side of Him, hence He could not be all-powerful. 10th. If we are the creatures of law, then there is system, onder, beavyolance and window. is all things.

a all things. 11th. We act in accordance with law in all us movements, and we defy the whole world to all thi

our movements, and we defy the whole world to show to the contrary. If the do not ast in accordance with hw, then astistance is a myth, and if a draam. You easies your head in accordance with law; you thrant it into the burning transfs in ac-ordance with law, and the burning semanton is ensued by law. You violate no law-row not only in accordance with law in producing the burning semantion in the system. If it, in order to violate a natural law, you must rise superior to it, in which event you would possess more power than God, hance Ha evel not be all powerful.

14th. It man can violate a natural law, he used first render that law subservient to him-tell, in which case he would rise superior to must first render that law self, in which case he wo God.

God. 15th. If man can violate no natural law, of course, be can control none. It is absord to suppose that he can control steam, electricity, magnetism, etc.,-he only acts in accordance with their own innate nature, and in all cases they control themselves. 16th. The buy in salling bls kite controls none of the laws of nature; he only acts in accord-ance with certain conditions, and a certain fesult is produced.

17th. If we cannot violate a natural law, of purse, we can only act in accordance with the

18th. All laws that produce results, po power ; it surely cannot be otherwise. Health, is s result_so is disease. That power which pro-duces one, must cause the other, or there would be a power outside of God, and He could not be

be a power outside of God, and Ha could not be all-powerful. 19th, if disease results from a violation of nature's iswa--God's iswa, we have as good rea-son to suppose that health is also produced by a violation of the same law. 20th. A man by the name of Datus Kelley once excaped from the Lunatic Asylum in this State, a 'raving maniac. In re capturing him, one of his pursuers hit him a severe blow on the head with a large soik, and is a moment he be-came a same and well man. A German, a raving manice, is walking along, carefully guarded by his friends. Eluding therr vigilance, be jumps from a high bridge, --the re-sult was, he became immediately anne. 21st. If a natural law was violated in the showe cases, why such beneficial results? The blow on the head of the first was made in accordance with law, the sensation produced was in accordance

ance with law, and the result produced was in accordance with law.

of the next we have a reduce of the second-ance with law, and the result produced was in accordance with law. Now, dear reader, you have our position. We entertain no diminuitive ides of Deity. He en-circles the whole human family in the arms of His affection. He loves all His children. He say that the baughty, arrogant aristocrat on Michigan Arenue, is any more favored than the street beggar, who suffers from hunger and cold. We would not divide the human family into classes, for we know that Infinite love en-circles the mail. We would a mile approvingly on all humanity, beckoning them upward in the scale of existence. Life, then, in all its departments, is worthy of God's universe, when we admit the immuta-ble scion of law in all its departments. If you look at man or at natur e,-st anything in all of God's universe, when we admit the immuta-ble scion of law in all its departments. If you look at man or at natur e,-st anything in all of God's universe, when does ree anything but the action of law in all its departments. If you look at man or at natur e,-st anything in all of God's universe, when we admit the immuta-ble scion and the our present condition is the sturgl law,-it is impossible. This simple fact that the whole human family is wedded together and governed by the ascilon of law, and that our present condition in life is to study used for each other, recog-nizing the sublime fact that one condition in life is to study you illo carried along on the bast of God. Whether high or low, poor or way be placed in beer, remember the sublime farst and that our green condition is the state of God. Whether high or low, poor or way be placed in beer, remember the sublime that of the proudest Emperor that releas to day, and that you will be carried along on the beautial that you will be carried along on the beautial that you will be carried along on the beautial that you will be carried along on the beautial that when you will fully recognize the strandeer of all Ha disparations.

their head, that there is no h-ight that the wis est sage in the Spirit World has attained, that their head, that there is no h-ight that the "wis est asge in the Spirit World has statistical, the you can not eventually reach, and when there on that high plane, you will only recogniz more fully the beauty, order, system and bene olence in the action of all laws, in all condition of acciety. Remember then, dear reader, that, "For my research statist to the most relation has grains working as it we d'signed, Eds in it where their the re do lapser, that is where their the red being back print working as it we d'signed, Eds in it where their the red being back print and format has insit; Back print has format it is a write negative back their is also for while a write, Back print has format it is a write negative back their is also for any the reserve. The head of write the red weak; Back print is able for the interventio; White arm is are they journed to the sea, Where all using is jying the berrow, the seak to be the the river wise; White arm is are they fourned is the seak. The repy becens that form the means if yet every becens that for the seaks may be and the is juil barrens y i

MERICAN BIBLE SOCIETY AND J

The "Alasks Herald" contains the following

The "Alasks Herald" contains the following : The American Bible Society has mortgrack its real exists on Market Streets for \$35,000. Money is seaded so the romance of way, bloodshed and adul-try contained in the book called "The Bible" may this and distributed american the Bible may subscribed for up along the Chinese barbart-ase. A retoroad missionary from China liforms us that the copies of the Bible, which are as liber-ally arbscribed for up along the Chinas informs are aggregated by the bible which the Bible ent religious sciencies in this and other, construc-tions of massion of the bible, which are as liber-ent of massion of the bible, which is the filter-ent religious sciences in the bible and the science of a Chinese show in a boot an least in thiskenese. Reperfusible desired massia his oblind actives the ad-point is included massia for this purpose. The objection area in the bible, which are desired books and therefore, they are deroutly inabidit to make therefore they are deroutly inabidit to science of the sciencific for a pair of constant science of the sciencific for abroad. Gible Books and Bible is sufficient for abroad. Gible Books and Bible is sufficient for a pair of science field and be and books there and of science field for the books of the or own printed books and therefore they are deroutly inabidit to is decided in some and be compared for. Well, this is decided if science they are book they are strengther the science of the science they are all of science field books and they are deroutly inabidit to is decided if science they are deroutly inabidit to is decided if science they are deroutly inabidit to is decided if science they are deroutly inabidit to is decided if science they are deroutly inabidit to is decided if science they are deroutly the indecide the base of the based and the the the they are indecided to the based of the based they are deroutly the the science they are deroutly the science they are decided to the based of the based they are defined to the based they are

erry 1-ion some of the nextures must be carefully Well, this is decidedly nool for John Chinama to izras ine Bible with no much disrepact, in view of the fact that i large indebiddness via measured by incorrect in the partylass of a supply. No doubt, the "Bongs of Solomon," " Lamenta, then of Jeremish," and the " Poetry of Joh," will be read, with deep indems after they have enably denied the Udo diseast of a the bines of their solution of Jeremish," and the " Poetry of Joh," will be read, with deep indems after they have enably

tions of Jeremiah," and the " Poetry of be read with deep interest after they h devoted the lide thereof, to the bott n of their

THE CONVENTIONALITY OF MAR-BIAGE.

THE CONVENTIONALITY OF MAR-HLACK. Society is fast nexting that only reasonable conviction and conclusion, that the only bonds or binding obligation resting upon parties to the high and holy contract of marriage, should be three of conjugal and friternal love, based upon comparibility. Nevertheless, we believe that the relicions and citil obligations imposed upon, or thrown abound parties entering the marital relation in the past, to have been em-nently necessary; and that they are not yet to be with impanity dispensed with. But we can not close our senses to the evidences that con-tioually surround us, pointing to the indisput-ble fact of individual and societary progress. In progressing, then, as mankind are most as suredly doing, we note the fact that the race do not develop into new triths, so much as they hard wherein they have done injustice to an old and long established law, principle, or custom. Thus it is in the case of the law surrounding the marriage custom ms o called civilized society. The law fas never been defective, of ar as the satistic on thave reference to any statutory regulations concerning it, all of which are interv-and, in all departments of life relating to this aborbing question,—show their unmistakable impress. The civil may here only in the immemorial,

and in all departments of life relating to this absorbing question,--show their unmistakable impress. The civil law has, from time immemorial, accepted matriage as merely a civil contract; which Blackstone asys (and no one, we belleve, has had the temerity to contradict him), "i an agreement upon gool and sufficient considera-tion to do or not to do a particular thing."--And here. upon this reasonable, simple, just, and natural basis, would the marriage institu-tion rest, in fact does rest, were it not for the unwarranted interference of a class of assumed soul-avers, known in history, down to the pre-ent writing, as the priestbood. They, assuming to be heaven-appointed to look after the souls of men, have tampered, meddled, muddled and mixed and confused every relation in his with their theological ciscons, and none less than the mere cyul institution of matrimooy, which is supposed to be older than they. This class of droutes in sockty, who reap where they have not sown, and eat what they have not earted, assuming subority from heav-en, bare acceeded in overshadowing, and over-powering the civil isw. Even the great com-mentator, Blackstone, was so affected by their high pretensions as to declare that to civil haw should contradict the drine or tervealed hav; of which, the clergy were the accepted interpret ers. Hence they assumed that in order to save sous, it become eminently necessary for them to regulate the moral and civil actions of the people utring ther earth lives; a condition,

them to regulate the moral and civil actions of them to regulate the moral and civil actions of the people during there earth lives; a condition, precedent, upon which their soul's salvation depended; and by the masses of mankind their power and percogative have bace conceded; and the civil law has, and h, even to the present time of writing, restrained and regulated by the ecclesiastical casoos; if not by direct pronun-ciamento, by castom established by their infla-ence.

ence. This unwarrantable interference with a right Anis dawar statistic matter a strategy as stricily civil, is most damnable,—has already so payenologized mankind, that it may yet take ages to ourgrow and shake off its baneful infla-ence : but its nover must be reut and sundered. ages to ourgrow and shake off its baneful infla-ence; but its power must be reat and sundered, and the hour is upon us when the power of this and other influences of the priesthool must be-met, and met to be vanquished. Man's civil rights are his natural rights, with which assean ed soulsavers, and in short, no other mortal power have the light to tamper with or restrain. They are, as our glorious document, the Decla-ration of Ludependence, most trathfully declares, "indicated?"

" inalianable." The only way, therefore, to ease the ship of State, and put society upon the terrs firms of principle, is simply to east the whole of the cler-gy and priesthood overbaard, together with all their worse than useless theological rubbine, for the reception of the horrible dumons they have endenvored to have masking believe were lying in wait for damoed soals. Directed of priestly canons, marriage will be constant as it is an a considered to have

Diversion of priestly canons, marriage will be accepted as it is, as a parely civil contract, to be made or unmade at the will and pleasure of the contracting parties, subject to the civil law alone, or more plainly speaking—to the law_of contracts.

contracts. Tais we repeat is no new theory, law or prin-ciple, but is as ancient as the mist ancient treatile on civil law. To it, the<u>ffere, noclety</u> should speedly retura, if it would place this highly important conventional custom unon an enduring basis. A case, (which, elicited these reflections), is reported in the Biston Transfer, which, as it is - are in rout, we give to the readers of the

der, which, as e in point, we give to the readers of the

A very curiour Instance of an suriour instance of rules tormerly residing in Se ty, has just been developed two of the offenders. Their F. and Annie R. Gods and Sarah Lizzie Lowell, in 1856, and Godste war th naries resided for som wives by pe county est of 1 the arrest of are George Charles H. on -and Lowell was married in in 1862. Both ary, where, in December og dissatisfied with their cannubial associations, th r. 18 bergard to be a lawyer a bergard to the second a written agreement to separate with each other. We are to Portamonth, N. H., where M was married to Mrs. Lowell, and Mr. Hord to Mrs. Lowell, and Mr. Hiring together. In the conjust went to a la reement to se Gorde ther in the conjugal re owing what may be to imple divorce," which Mr. Godace and his p living toget diately follo cost of "sli Sellsbury. Mr. Godeor and his pars: Lowell, having become residents i complained of by parise knowing it shoess, for their illegal connection, strainced hefore Jadge Cartes to ans charge of bigany. Lowell and his o Mira Goday, reading in Amabury. Mira Goday, reading in Amabury. Soot for their appearance at the Oc a court. Falloy to obtain summis, amesbury, we over in the st the Outer -Fa of cour

arrangements were otherwise than pleasant, but the moral aspect of the case was offensive." "The moral aspect of the case was offensive." That is, it clashed with what the priethood had taught, and not, mark, with the civil law. And the complainants in the gase wher no doubt of the priesthood or their dupes. Rise, mankind, and think !

SPIRIT LIKENESSES.

SFIRIT LIKENESSES. W. A. Eddy, of Benton, Lake county, Illinois, called upon us a short time since, and related the following facts in regard to spirit likenesses. Some time since while in New York City, he called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grandfather.

called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grandfatter." Mr. Anderson said he could not sit for the purpose of spirit coatrol for any one; that he had just rejected an offer of a large sum of money, from a lady in Boston; that his health was such as to forbid his suffering himself to be controlled. In a moment more he said,— "But I mut sit for you,—come in to morrow." He went to Anderson's house the next day. Anderson went into his studie, a small darkened room adjoining the parlor, where Mr. Eddy was sitting, and in eletter Mr. Eddy was sitting, and in eletter Mr. Eddy was sitting, and in eletter Mr. Eddy was sitting and in eletter block and the set of the over twenty years. It not being a likeness of the person desired, Anderson requested him to come again the next day. He did so, and that time he got a perfect likeness of an aut of his, who had been in that life about eighteen years. He went again the next day for the grandfather's likeness, and got that of a daugh-ter who had been in Spirit Life eighteen years. Not one of these persons had left any likeness, hot did Anderson rayow aught of them. So much for dark circles and physical manifesta-tions.

SPIRIT ARTISTS.

Brailtr Altriby. From letters often received, there seems to be muon misunderstanding about the mode of ob-taining Spirit Likenesses. There see artists who are controlled to exe-cute good likenesses of persons who have passed to Epirit Life We might mention Anderson, of New York City, H. Ward Williams, of Gales-bary, Illinois, and M. Milleson, of Chicago, Illi-nois.

nois. It is claimed that Mr. Mumler and some others are mediums by which spirits are often enabled to gave their likenesses, common photographs, upon the same plate with the person sitting tor his or her likeness. Parties desiring such likenesses, will do well to consult such mediums as are used for that purpose. We know nothing definite upon the subject, except what has here-tofore been stated.

SPIRIT MESSIGES.

SPIRIT MESSAGES. We are often in receipt of letters destring us to procure a message from friends of the writer, who have passed to Spirit Life. We should be pleased to aid in all such cases, if in our power. Our message or "Inrer-Life Department" is open for all who can do so, to send messages to friends in earth-life. We report for such as control, desiring their mes-sages to be published. That is all we can do.

REPORTS OF CONVENTIONS.

as doing, you reap outbet the terraral slowed to be bestowed by the efforts of uners."." The controlling influence takes the position, truthfolly, too, that the highest conceptions of spirit in any form by mortals, is but a mere out-line of the reality. You have no conception of spirit in connection with labor; hence you are lost when we say to you, " The spirit labors for some one we say to you, " The spirit labors for sponr good." Because you itel not the touch,— see not the form, hear not the volce, you feel alone, not realizing that the loved form which a the same time that volce is not mushed, neither has it ceased its words of love and consolation for you. Close by your side the spirit stands, whispering words of endearing frieddahjn,— strengthening those lies of unity, breathing bree door of your heart, and lowking in upon the window of your mind, hoping there to find one window for your heart, and lowking in upon the window for your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart, and lowking in upon the window of your heart with thereas by all. For eas at this office. Price \$1,25; postage 16 **REPORTS OF CONVENTIONS.** We urge upon ours friends who desire us to pub-lish the proceedings of Courrentions, "he necessity of forwarding them to us at an early day, or w may otherwise obtain a synopsis of the same from local papers, which would preclude the possibility of publishing a : eport made at a subsequent date. We would asy forther, make your reports as bries as possible, for they are generally of but little in terest to those in sections remote from the place where the courseling or meeting is held.

THE ROSTRUM.

Mrs. Addle L. Ballou sgala occupied the Ross um at Möle I.all, on Sunday isst. Her lecture the evening on "Impiration," was listened to the marked attention and lilicited considerable plause.

spilause. Her inspired remarks in reference to a bouquet of flower that is lady has handed her, were indeed beautiful, and show haw easily the scantive chords of the human mind are played upon by asgelicin frame.

gersonal and Zocal.

Dr. W. J. Vescellus, the great healer, is now topping at Eimira, N. Y.

Mrs. Mary M. Wood will spink in Windsor, Conn August 23od and 29th. August 22od and 29th. Mrs. A. P. Brown lectured at East Char Vt., July Sist, and August Tel.

Mrs. S. A. Horton lectured at Allegan, Mich., Sunday last.

A. B. Whiting has been speaking at Battle Creek, fich., with great success.

Mrs. Dr. Slade lectures to morrow at Bostwick

Mrs. Wilcoxson's address for the prese on, Wis. She should be kept constantly o in the lecturior field.

In the lecturing field. The Davenports have been giving a seance at Normel, much to the astoniahment of those who have never witnessed such phases of spirit power.

A. J. Fishback addressed the Spiritualists of Ope cago, Bunday, August 1st. Mr. Fishbabk is un-surpassed as an eloquent advocate of our philoso-

E. V. Wilson has the following appo Tatacka, Iroquolae Co., Itilinola, Saturday, Sur nd Monday, August 14th; 15th and 16th ; four

and Robusy, August stay to the set of the se and it may be that

piete with interesting reacing matter. Terms per year, Si single chumber, flocta. The Nursery. A Monthly Magazine for young readers. John S. Shorey, 13 Washington St., Poblisher. The Jather S. Shorey, 13 Washington St., Poblisher. The Advingt Monthly for Angust is an unum-ally ideressing number, and will well pay a caryful porusal. The Atlantic aims high in the standard of literature, and were fails in reaching the desired point. Fields, Oagood & Co., Publishers, Boston. Terms & Je or year, single numbers & Boston. Terms & Je or year, single number & Sota. Colton's Journal of Geography and Collateral-Beianes, is a work of great lawrest, anfolding as li does, the progress made in reaching and making known, the various parts of our own earth. It is issued quarterity by Colton's Geo-graphical Etablishment, 123 William Bt. New York City, Terms & ges year. Oliver Optio's Magazine for Boys and Girls, should be placed in the basto of all children. Les & Shogard, Publishers, Boston. Hagie Lee & She

REMEMBER THE PRINTER.

August 7, 1869.

REMARKANE AT THE FRENCT SEC. Newspaper publishers that succeed in building up a permanent and enduring weekly Journal, sak 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 saf-

HOME.

Bpiritualists vialling Chicago, will find a pleasant home at 148, 4th Avenue, on the S anth side. Only five minutes walk from the Post Office. In Good mediums always in attendance.

MEDICAL.

INEDICAL. We would call the stiention of our readers to the advertisment of the Bennett College of Eclec-tio Medicies end Surgery, which may be found in another column:

A NEW PROPONITION.

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

Witerary Bottces.

Instructive Communications From Spirit-Land, Witten through the mechanism of Mrs S.E. Park, by the instrumonativy of her spirit husband, who departed this little in 1963. The above work is well workey of a carelal perssal. The medium's minut seems to have been delicately attuned, for the communications given, bear upon them the true impress of Spir-it Line. She says:

given, bear upon them the true impress of Spir-it Life. She says: "The Laws governing spirit life are such as to cause every mind to reacten for itself; if not, then it lacks intelligence study programs." "One phase of spirit if it utilities essentially from all others. There were a class of spirit abound in a wisdom, who throw indicates anyound the india by which they lead it forth to new discoveries, slimitating the activity by pictures of attainment almost, equal to the sin of all its any statistic and the statist is very any statistic throw any load is the statist is the subjects pressively is at their they have you throw a upon your own relow resolution that the utilities and some you own relow resolutions in the subjects pressively is an item they have you throw a upon your own relow resolution the relitive to throw a upon your own relow resolutions in the subjects pressively is not release your efforts; but you soon almover, where you stand. The iteristic given was sufficient to produce a desire uso strong to allow you to turn back; and the only way is to beact or yourself, and, by so doing, you resp double the new and allowed to be bestowed by the efforts of unew."

The . Oerland Monthly for August is on our table, and we are tree to say that it sparkles all over with intrinsic merit. Its contents are as follows:

order with a manufacture of the second secon

gress. It endeavors to keep up with the spirit of the age, so far at least as a m-jority of its readers are capable of rebeiving the truths it

They are appropriately illustrated, and replete with meful roading. Wood's Household Magazine, S. S. Wood, New Bargi, N. Y., is duely gotten up and re-plete with interesting reading matter. Terms per year, \$2: slogle sumber, 10cts.

pard, Pub

ers, I

3musements.

The season of Amusements in our city is ut over. At

MOVICKER'S THEATRE

 The renowned Minstrels, known as the Duprez and Benedict Troupe, opened for a short season on Monday the 26 h of July. Their troupe is said to be large, and comprises many of the best performers in their line,—in the country. Their reputation is soff lient to insure them full houses. country. Their them full houses

CROIBY'S OPERA HOUSE

After giving Manager Hess and Treasurer Warren a benefit, has closed up for the heated term.

AIKEN'S DEARBORN THEATRE

The Emerson and Manning Minstrels, who have done a big thing at this theatre, for the past lew weeks, are on their last week. They go from here to Milwalkee, to the clitzens of which we can most cordially commend this favorite company, whose return to this city at any time will be heartily welcomed. After their departure the theatre will be closed for a few morks few wecks.

WOOD'S MUSEUM.

"The Willow Copse," was on the boards at this theatre up to our latest advices at date of writing. The curtain also drops at the Mussum, with the close of the month, to remain down for the return of more pleasant and salabrious

THAYER'S CIRCUS.

Thayer's greet combination circus and animal exhibition, which has been so well patronized and given such general satisfaction, at the corn-er of Randolph and Elizabeth streets, have removed their canvass to the foct of Madison

The original set of the second LAKE EXCURSIO

The beautiful little Steamer, Sarah Van Epps, is now engaged in making Daily excursions from her dock at Clark street bridge at 11 A. M. from her dock at Clark street bridge at 11 A. M. for the Crib, also at 3 P. M. for Hyde Park,— returning² at 6 P. M., giving excursionists a chance to spend an hour in cue of the most delightful suburbs of Chicago. Also to Hyde Park at 734 P. M., returning at 034 P. M., giving an opportunity for an evening in the Parlors of the Hyde Park Hotel.

e is beautifully and commodiously fitted up nanned by polite and urbane efficers.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Beligis Philosophical, abiliabling Association. The above named pamphist, in neat covers-should be a the bands of every reader. Spiritual philosophy is the

the hands of every reader. Spiritual philosophy is the same, the Arst reader. Spiritual philosophy is the same, they Number and Limits-Man & Duality-Spirit magnitue-The World Joyne as Sames are Multipred. The second chapter treats of-Man Strange to Hinnelf-and System Yoh may See in the Dark Tatter, how termined-Maynetism and Exertify their Choice of vertice-Proceed Whatti - The Magnetic Bar.) In third chapter treats of Transverse Durrents of Mag-tim and Stories Whatti i - The Magnetic Bar.) In third chapter treats of Transverse Durrents of Mag-hend Storic treats of Transverse Durrents of Mag-hend Storic trips that the Theorem of the Spirit the Spirit (Theorem 100 we Kanow of dprint-Things-The Modern Discovery of Commanisations', May Marken Storik Storik States Charm Bors Antonics Through Magnetis. Measure-Ma-se Ognerschen Through Magnetis. Measure-Ma-on Ognerschen Through Magnetis. Measure-Ma-low Discover Storik States Charm Bors Informating Throwen Bias unternet. Not Discover Storik States Charm Bors Informating Throwen Bias the Charm Hors Informating Throwen Bias Magnetis. Measure-Ma-the Spirits as a state the state. The Mark States States States States Charm Bors Informating Throwen Bias the Storem Neu-Mannes Informating Throwen Bias Mark Theorem 192 th Clark St., Chicego, Ill. The fourth ch

PUBLIC MEETINGS.

Meeting of the Spiritualists of Boone solden in Beividere, commencing Fri-contines to Sunday evening, 22ad. miranmeled thought and free speech d to atten d far as possible from a distance. gaged to speak. D. G. Kern le for the an

State Convention in Maryland good believing that a more inimate associa in of the S its of the Bi and to the community,to ourselves

the second with the recommendation of the America ion of Spiritualisis; sak yes to come together a and aister, and, bring up, the highest truths, the been able to grather and apread these set as a base which we may all particle and be strengthened, spees holding a Black Covresting from all any is the day of Argunt; 1864, as 18 a. R. I & Mid Ip, X. & attend a covicial laviation to all our Arised in to meet with us and set in the Gard W.



Sixth National Convention, or the A

Association of Spiritualists. 70 rus Spiritualists or talk Woll.D: The Board of Trustees of the American Aspocia-tion of Spiritualists have made arrangements for bolding the Suith Anonal Meeting at Krewino Itali, in the city of buffalo, State of New York, com-mencing on Tuesday, its thirty fart fay of Asgust at ten o'clock in the morning, and continuing in sension until Turunday, the Accoud hay of Septem-

We therefore, invite each State Organization to even the same number of delegates that they have Representatives in Congress, and each Territory and Frovince having an Organized Societies is in-vited to sendedlega caracording to the number of Representatives, and the District of Columbia to send two delegates to attend and participation the business which may come before said Louvention. By direction the Bowney of the American Societies is a construction the Bowney of the American Societies in Societies (Societies) and the Societies of the Soc HENRY T. CHILD, M. D., Secretary. 934 Race street, Philadelphia

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No.19, Vol. 6. tf. Remarkable Cure By Maguetism, or Lay-iug On of Hands.

lug On of Hands. Peter Wie, No. 99, 4th Street, San Prancisco, Catifornis, had his ing paraly sed to air to long he sease of pain, and could only habble slong with difficulty. The tenden of the heat war contracted on as to raise it nearly an icach, so the heat war contracted on any emission after, a ranning issue occurred on his hest. He refired in this way upward of cierce, years, and way treated by many emission thy billows, and these surgical Soperations were performed, one by the celebrated Dr. Googer, of Man Yecanitro, all without reliafs. After the trainmist by Dr. J. M. Grant, the sease of feel-ing was restored, and the hesic cord brought to its matternal length. Gradnally at the life forces were brought into play the force was halled and the mustler restored to that hatteni failures.

atural falluers. 1 certify to the correctness of the above statement. DB. JOIN ALLYN, co, Cal.

San Fran

A PLEASANT STORY. In the streets of Chicago, 4 wands red along A PLEASANT STORY. A PLEASANT STORY. And cardenic tonings, 4 wanderda sing, And cardenic using a familie rule aug, White ranking the cara-increase, sublanch, a-The Iriba-the South-the Freigh and the Dutch, And he stronger advertisionation of these letter day. On the Bioletic files de, for concerts, and plays, When all on a calded I are sourching gev. On all exploring payer is Red. White and Biolit If Shify of the vitues of samething so mad, Sch and y-a filespines are prefet Complete, For consting branch, the unstather on har, Without any position, or shopping, or care, And the on-by so, but the color is " far," And the on-by as a rat," care on gloway, and far, I monitod, and found it—I bengint it, and true, When all any as a rat," care on gloway, and far, I sourced, and found it—I bengint it, and true, When all any as phori, no s" juff" arepped adjed Ny age removed—I for twenty years younger-i will have more with, and the conforter of home, For all with be gained by, the New Magle Comb, For all with be gained by 25 south Clerk B, , whe

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Erysipelas.

Erganpelas. Martine and Article and Artic

Fits,

Catarrh, Dispepsia,

Catarrh, Dispepsia, Neuralgia, Licer Complaint, Chronic Diarrhas. Assars Faor, of Bucksport, Me, under date of Nev.27th, 168, write a Solivert "When I furt tool the posite here the solivert and the solitor of the soliton of the soliton DEEEN, they inspired but new they are getting excited don't them, and the Dotters and Apothesente want to per ladd of them. A lady here who was troubled with Fitzeent for the local they during the right way?

rer uns tor, and may cared not right ways?" I take the he following "struct from a letter written by A. 3. Breinard, of North Marchevier, Cone, Oct 1eth, 1970 "Sim Bort and dengheter have been taking the POUN-ging. They are about an good as how "My may has have them for Liver Compliant and Chronic Diar-Pitcen, has more well. Birf Ame gave them to a chind for months of her Har." I then work?

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Diptheria, Scarlet Feter,

Cholera Morbus,

Fever and Ague, Spasms of Stomach, Deirium Tremens Deirium Tremens Wisson, Minn, Sept. 25th, 1879. This is to certify that I bare curve the following consented may other too unmerco. To motion with MHAN SPENCE'S POSITIVE AND NEGATIVE FOWDERNS.

PROVIDENT STATUSE AND NEGATIVE POWDENT STATUSE POWDERS AND ADDRESS AND ADDRESS

other result). A mai of ballion fremens. He is now a subject to plat. A wait of a law or at parts. The Spatian were so hed that when the took one, her friends would despair of sening her collect to again. Desrfutts.

Deafness.

I have the following extracts form a letter from 7. W. Green, of twinnine, 3. O, dated Jon 22d, 1893 - 1, och hell a done hove of 20rs. Popencole Popelitive and Negative Poweles, of jon shout nour and a hele monitor access and have vote insert caring in any instance where i have und them. I took the Negative Powe-ders which you computerished me bill for breathous and an ourdel. I am treading is o cases of Neuralgit. Use is cred.

er Perpenard, of Kannas City, Mo, under date of Feb.23, trittense toilows: - Kwo mouths ago I guidz bozes of Cosility on maid. Negative Fowyders for Daef 4 three of four involue standing and I am happy to that I am much ruhwed; it is tact, nearly as well as

Milk leg.

Bheumatism, Fus, Dyspepsis, Deafnes, Torksille, III, Dao, 21st, 156. Forksille, III, Dao, 21st, 156. Space-Deaffer, J received a latter from you al-syster set, asking us to gave an account of the Garo by the Fooditive and Negative Founders and the set of the set of the State of the State of the State of the set of the State of the State of the State of the set of the State of the State of Dyspesis. The Provider have being for the set of and Care in the Numbers in the State of Tealing res-tance Care in the Numbers in the State of the State Number of the State of the State of the State of Dyspesis. The Provider have being for the set of the State of State of the State of the State of the State Number of the State of the State of the State of the State Number of the State of the State of the State of the State Number of the State of the State of the State of the State Number of the State of the State of the State of the State Number of the State of the State of the State of the State Number of the State of the State of the State of the State Number of the State Number of the State of the State

Fever and Ague, Dysentery, Coughs and Colds.

Brows, VL, Bro. 2d, 1868. r Braxes-Racloved please Sud SLOG for which real toxin Fossilive Fowders. We have used thus r family usual we know they are all they are recom-family usual we know they are all they are read do by, baring proved a perfect seconds in form and Coughs and Code, Dysatiery, and other disease. Joint A. Europa.

Kidney Complaint

Runny Compositi. 4 . P. Mist, of Biogrado, Lond Island, under dath of Jam. 0. 1802, reports suchtability as follows: Sport several mere in the away. Betured with its abstriered containting, and among other completion, Disease Billion Kidony. Nuch-ing in the shape of mexicine relieved him. Boughts its bourg is possible of Bourdaners, took them according to direc-itig bourgest of mexicine relieved him. South with the south of the south of the south of the several days of itids boy, now these months old, which for several days of the south of the south of the several days of the south of the south of the several days of the south of the south of the several days of the south of the south of the several days of the south of the several days of the several days of the south of the south of the several days of the south of the several days of the several days of the south of the several days of the several days of the south of the several days of the several da

berited. The Positive Powde They-gave it reitef, and it has pear

The Marie control of the Positive and Megative Powders over diseases all all necessarily a second strategy and how the state and the state and the state and the state ho parging, no necessity, ho vomiting, no sarcottang, key, Wommand Ohjdren hot them a states but surve sur-

s Pasitives ers Neuralda, Hesdachs, Palas of all klodig Darshon. Dyrebitry, pepta. Fatulaece, Worms; all Tenale Work agranges if the Grandpi St. Wisr Dance, go grades of Free, Small Fors, Measies, Scarta as; all Inflammations, soute or chycolo, of the r, Lapa, Wonh, Bladder, or any other organ of

Womb, Blad

Nervoutness, Steepiesensist, Ac. The Negratives care ramiguit, or Pah muche or of the senses, as in Bildchess tasts, small, beiing or motion i sh. Low Pr Typhoid and the Typhos ; and the State in acr Prost atlos or Belezation.

a delightes

Parsicians are delichted with them. As glan Ros ready and for them. Fristed ter Drugsics and Phylician, prel fre. Paller Liefs of Diseases and Directions and ton of your diseases, if you prefer Book tons.

Mana (| Post of Post Post

of to FROF. SPENCE, as abo at the Office of the Estimate Particip

roz, Measies, Scariatiza, Erg-acute or chronic, of the Kidneys, , or any other organ of the body ; , chitis, Ovagha, Ooids ; Scrofaia.

Des

ated terms to Aganta

\$1.00 1.00 1.00 1.00

remedy.

Mas. 84

He shall give The sageth abange conserning thee. ttent under this beat are given through

MRS. A. H. ROBINSON, eloped trance medium, and may be implicitly r-a coming from the source they purport to-to-Split World.

(Reported by Ritchle and Norins, short hand Reporters, 118 De street, Chicago, Illinois.) AG- Questions, to be answered at our luner Life seanch hould be facor is, well written, and directed to the edit. then inconvenient for the questioner to be present at 1

INVOCATION.

INVOCATION. Into Thee, Spirit of love and truth, we way directour thoughta—our aspirations. We way that Thee, Spirit of love, for Thy bread the of action—for the powers and capabilities I which we are enabled to recognize Tay purit which we may differ phese. Though we may differ phese regard to Thee, we tealize that dry which guideth all. Thy love of power to all us with it is feelings one towards another, regards of the mode of expression thereof. We fealize Thy power the March func-material or spiritual given, and that and also upon the spiritual pine, and that realise unot Thee, where the impress of The we not the for Tay the impress of The thore and truth, yet no much stand them in-things. The flowers hear then the sta-up the flower pines it may unit. This are the the were place it may exist. To mineral, the regetable the animal, and the thore and its Thou are alike present in ever though and the the animal is an even the that Thou are alike present in ever the tails the theorem of the animal, and the thore and the three work the animal, and the thom are alike the units the market in ever the the regarding ease of Thy power, and func-tion as this realizing sease of Thy power, and func-tion as the strends are alike present in ever. The the realizing sease of Thy power, and func-tion as the realizing sease of Thy power, and func-tion as the realizing sease of Thy power, and func-tion as the realizing sease of Thy power, and func-tion as the realizing the the of the days of the theory of the of theory of the theory of the of theory of the theory of the of theory of the theory of theory of

rm. For this realizing sense of Thy power, and sure to know more of Thee, we will ev-raise and thank Thee, Spirit of love and truta

QUESTIONS AND ANSWERS.

What resemblance, if any, does the spir in the spirit sphere bear to the materi

Q. What resemblance, if any, does the spir body in the spirit, my brother, is always with the material body. The spirit body you always with the material body. The spirit body you always with the material body. The spirit body our spoods with the material, i. e., when the material is in perfect health of the spirit body corresponds with the material, i. e., when the material, always with the material is a perfect health (if you ere can find-so). So the spirit does correspond to the material, always and the spirit body corresponds with the material, i. e., when the material, always and the spirit body corresponds with the material is a perfect health of the spirit does correspond to the material, only in a more refined conflution.
 Q. What likeness is there between the spirit stance before, but many who have not hear our source will have the coportanity of reasing this.
 The spirit is a plane or outgrowth of the interial. All that you have upon the material bailed of squttin the reasy particle of the life principle for us to under the spirit is in whith with matter-so the spirit is its within with matter so the spirit is like the material which matter, between the spirit is like the material which mother, interiment, and while covered, he is upon the material which wither material, and takes cognizance of the material hings and.
 Q. Is along the spirit, spin deal with matter-so the spirit is all the spirit spin deal with matteriar which materiar is all the spirit spin deal with matteriar becomes the spirit is all the spirit spirit

he is now in the spirit work, is upon the material, and while covered, drive is upon the material, and while covered, drive is upon the material, and takes cognizance of the material things only. Q. Is food required in the spirit world ?. If A. A very important operation. Food is so estential for the material organism that it is not strange that individual about entropy the balance that individual body. Soch persons was living in the balance when the person was living in the balance with the material search lock upon the measurements when the person was living in the balance with the material search of the substant and maintain the spiritual body. So the substant and maintain the spiritual body. As it substant and maintain the spiritual body. As it must be even we do not have the desire transist is not having the desire, we do not text place, if any, have they to the employments on the carth providue it. M. Well, that is a question. A grand, good question, to a Mathuka, my brother, that were not the spirituphane of life posses do i induce the spirituphane of life posses do i balance the spirituphane of life-in other words, exist in epities the start goods from the earthly to the spiritual place of life-in other words, exist in spiritual place of life other desures, so will they be employed: Meet on the are of the arts and activity out their capacity, their ideas, their desure, so will they be amployed. We often hear of the arts and scheres yet to

and unfoldment in everything personners. We often hear of the arts and ichebres yet to be revealed to humanity. There is a world of fruit ito be revealed to human beings passing from the material plane, but it does and remove the necessity for action, for further and still urther will the soil advance, faranning every-thing that can be of benefit to itself and hu

forther that can be of heachr to hear a desire. In proportion as an individual has a desire for any particular occupation, he will carry it into the spirit lifes in the spirit world differ as mearth. Of course on the spirit plate we do not have to provide for the matchal

Tom & London (Kor) Archange . 1 . 1.

The Money Every Factores and The States of State to remme their investigations into the subject of Bpiritual phenomena. This is a barbor of Dr. Edmands the chair was taken by Mr. Jaffarey He said that after the explanate for the subject of Dr. He said that after the explanate for the subject of the meeting, he hellered the committee world ad-journ until the saitum's add widd they present a report as to the Inquiry which had so long began and took the chair. M. Home, the ach-braid medium, yas asked to favor the commit-ted with the results of the superstruct. He will dense took the chair. M. Home, the ach-braid medium, yas asked to favor the commit-ted with the results of the superstruct. He will dense took the chair will be a so that he may the height provide visions ask ask that he may the height provide visions ask and the heave to those althe sets experience.

he was has been been been been able to be the set of th

ed in another room. Tam a vervous mais, and in very early lite second sight was developed in me. I am a Scotchman, and that is a belief with us. I am not an 'imaginature man, I am skeptical. Living the life I do of excitement, my mixed must become harassed if I were to dwell upon these subjects. In order to distract my mixed Igo to theatres, concerts, and do any-thing to change my attention as much as possi-ble.

Mechanical Living the first of our transmission with the line to our transmission of the set of the strate of the set of the set

and skiptical is to wait people ten me i aky i and while in that state. It is uppleasant to me i always request those present with me during a trance to say nothing to me when I waskess it is unpleasant. Mr. J.H. Lery. What do you mean by per-sons being harmonious? Mr. Houe. I canoot tell arbhing more than that on going into a drawing room, isometimes that one going into a drawing room, isometimes that that is the state of the second state of the room to be it second tell arborate there, and the construction of the second state of the second room to be second to the second state of the room that the second state of the second state on the second state of the second state on the second state of the second state on the second state of the second state that that. The Construction of the second state on the second state of the second state on the second state of the second state on the second state of the second state percent second state of the second state percent second state of the second state on the second state of the second state of meeting in a drawing found. Hereous persons for mediums? Mr. Home. There usually found nerrous persons of the second state was not able to waik. Thave go see through much ex-citement. It is a drain thom the physical sec-teme is the short in the short is the second at second the short is the short is the short of an espirits to the short is the second state was not able to waik. Thave go see through much ex-citement. It is a drain the short is the short of an espirits to the short is the short is the short and subscript short is the short is the short were mainfestations is and out of a trance. Mr. Home. Is a trance I see spirits connected with persons presed. These spirits take pos-session of the brain. I way be short

a particularly mobile face, as you may see, and I someoimes lake a sort of leating with the spir-ins who are in communication with me. Mr. Attinson. Is that when you more in air? Mr. Home. No, I am most frequently in the air when I am awake, When I su in a trance I frequently take a live coal in my hand. I way skeptucal on that point, and on taking one in my hand when awake I burnt a blieser. I have mever been mesonerized, and cannot mesonerize. I have an exceedingly southing power, an ex-ceedingly gentle way: of appr debing any one, whether well or ill, and they like to have me near them. I may say I sm exceedingly slets after manifestations. (Where related that while in faris he saw the figure of his brother, then in the Arcie regions. He eas his hands and let tall off. "Big mooties aflarwards tilling terms of the saw the figure of his brother, then in the Arcie regions. He eas his hands and let fall off. "Big mooties aflarwards tilling terms of his barring been found deed on the fcs, bit made and teet having fallen off through the effect mainter and the same in bands and let fall off. "Big mooties aflarwards tilling terms of his there are a shappening in the presence of Mir. Troliney? Mr. Home. I day off in Mrs. Trollope's house at Hir Ooleman. No; I mean at Ealing? Mr. Coleman sid he had read a letter from Mrs. Trollope, in while he is said her redrived almost daily cridence of the presence of the spirits of her family, mose- particularly of hir children. "He also remembered sectog Mr. Home, while at his hue. Mire. Hore his said, carried into an acjoising rown, brought hack again and her editing." Mr. Home is of swerzin people I remember cor-stantly being lifted. On one coession Laws staying at the chitest of Mrs. The Come here here when was to, because he asked for a pencil and wrote on the editing." Mr. Home, while a first and the shore? The form his scat, carried into an acjoising rown, brought back again and here of lister from the scat, carried in the shord, were statuding. I did occur. The the shou

The Obstrain, Would yot tell as both the base only about the elongations and Belliations. Mr. Home. I can tell you that they have only occurred in a light room-never in a distance room.

occurred in a light room-never in a currence of moment. What is how are at the well was eight hoche. A man werte and the well was eight hoche. A man werte and the more and feet. In one case is was it done in door, and Love doar it as hold of my best; and the Mas Iter is the interview of the second s The main action is the set of the

RELIGIO-PHILOSOPHICAL JOURNAL

O-PHILOSOPPHICAL JC
It was a very benuitfaily formed hand. There were pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table. It lifted, not this one pencils on the table is the within the word is the Emperor, and he kissed the hand, it would be the pencils. The table of the table table table table table table table table tables to the lift table table table table tables. It was table tables the table table table tables tabl

here 30 we awake in the other world--Wesley-ans were Wesleyans, Savdenborgians, were Scolenborgians, Makkimetans were Mishomet-aus, Mr. Dyte: As to future rewards and punish-ments? Mr. I lone said that 6.d spirits see the continuous result of the wrong they had done, and in some lassinges have endewarded to re-priftiby diclaring where concealed pspers were. I be believed that a person with cropped hair would appear cropped, though the news raw a-gool bird. He believed they entered on a higher state after that. Had seen them in fall boility form, but had never seen the had seen has spirit of a dog or any of the lower animals, had in some the seen the had seen has spirit of a dog or any of the lower animals, which all the believed they entered on a higher state after that. Had seen a built for had seen has spirit of a dog or any of the lower animals, had all first out the own hop tell which with all on the to the the down and the the spirit of a nower. Had seen a built disgunator. The Chairman, Was it a brandy both? (Languer.) Mr. House (warm?). I object to nonwer any question which may be put in a riskelous monor un the newspires to morrow. I am a por man, getting my hirdg by readings. I come here before sensible mean and wome, who are investigating a subject of the greatest import-nace of mankind. It is either a girantic im patter or worthy of the deepest inquiry.--(Cheers). The Chairman the understand that, but people outside ont. The Chairman said, if that were so, he looged the gadtenion of this of the down what kind of a botte it was?

outside do not. The Chairman said, if that were so, he hoped the genitemen of the price would not take down the question. Was it a water or a brandy boi-the question. Was it a water or a brandy boi-the question. Was it a water battle. The flower, Mr. Home said, was of an order which was not known. At his suggestion, Mrs. Cox, of Jermyn-street, who, he said, had known him fourtien years, gave cridence. This lady said at he had seen Mr. Home gradually rase in the kir, and with # pen-cit make a cross on the difling. She had felt the split form of her baby, and had once seen another form, but coald not describe it. She was cured of an acute pain in the sife and with # pen-cit make a split hand, and the application of # describe it. She had felt the split form of her baby, and had once seen another form, but coald not describe it. She was cured of a no acute pain in the sife by the touch of a split hand, and the application of # describe it. A trance, take a ling coal in her hand withour bidg burnt. The Charles De Formar said she had seen a hady while in a trance, take a ling coal in her in the presence, of a hondred medium, at two hundred searces, and had its his holary 600 volumes on Splithulian. From the hadrents in the sequired her gave it this holiton that these accessing in the splithal herer. Mr. Bourset have non-sheard, in the atmos-near the hore would 35, old men routin to that here in the sequired here gave it the hadren on-here by brinten holys go to sphod, and con-here by splithus there found a medium to the sequired here. Solid men found to hele firm here that name found a she had have may make splithuid hows go to a sphot, and con-here by make splithuid here found a medium to be a terpooton.

pirits tell lies, but never found a medium to be in imposion Mr. Glover, who followed, deplared his firm pelief that, inasmuch as spirits depy the divital y of Christ, the manifestations are made by, and appearance, simulated by the divital sym wicked purposes. Mr. Home, micropalag, field he was convideed hat the manifestations produced through this medium were from his own mind, and were not extend any information.

Polices from The Scople.

th great interest

ticle in the Joens

is outside of nature and His works, instead of being

AUOUST 7, 1869.

speaker, Box

nd, 0.

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"All nature is God's' tongue, And from its motion God's thoughts are sung; The realms of space are the octave bars, And the music notes are the suns and stars."

Whose body Nature is, and God the scul." Mrs. Addle Ballou, when beautifully inspired, in one of hier addresses, said, "You see God in the tilester flower, in the movement of the planetary world, --in all things !'

world, --in all things !' Buch a belog as a personal God, there is not. Separata man from God, and you destroy the es-sence of his inflatude, for if God is all powerful, the power of man must be his power, or there would be a power outside of him, in which case, he would not be all powerful.

would not be all-powerful. We are clad, brother, to receive your criticism, manifested in the spirit of kindaces. You only mistook our position, caused, perhaps, by our fig-urating way of writing. The Rithoto-Parinosopurcal Journal is boild in its investigation, -always clinging to that which its believes to be right, and delving deep into the true philosophy of life.

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The book is ther sight will de and the reader has plat to game at the about the disk. I use the best ready of the "ound that the author he game over Considering the amount of unter it contains and the DEEPLY INTERESTING CHARACTER, "PLANCHETTE"	Optimies 75 13 Printealin, Laker Harmonial Assware to Important 15 13 Printealin, Laker Harmonial Assware to Important 16 14 Printealin, Charlton Line Thomas Palas, 19 07 Printealin, 20 Oradian, from Thomas Palas, 20 07 Printealin, 20 Oradian, 19 07 Printealin, 20 Oradian, 20 07 Printealin, 20 0	W. P. Jokraon, Gen'l Passager A. Housing, Gen'l Fassager A. Housing, Gen'l Passager A. Housing, Gen'l Passager A. Housing, Gen's Ageal. Chicago, Burlington and Quincy.	A Family Gaide for the Use of Water in Preserving Health and Treating Discuss. BY E. P. MILLER, M. D. Water, when property used, is one of the most effectual	Chapter J. J. J. J. B. Michaels. Chapter J. J. J. T. T. B. Strenkow. Chapter J. J. T. T. B. Proskow. Chapter J. J. T. T. B. Drokkow. Chapter J. J. J. J. Strenkow. Chapter J. J. J. Strenkow. Chapter J.
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S. S. JOHRS,

RELIGIO-PHILOSOPHICAL JOURNAL.

Frontier Department BY..... E. V. WILSON.

A Remarkable Spirit Phenomena.

A Remarkable Spirit Phenomona. William P. Parker, of Yates City, Kosz county III., asy, "Aboat series years ago, my wife remains type, and for tweive weeks was en-tirely helpless, being under the care of Dr. John Orgory, of Farmington, III. Be had given her spi-and publicly stated that she could not get will. On a certain cay, the Key. Mr. McGes, a Metho-dist then carrying on a revival meeting in Livola Center, Illinois, called at my house, saw my wife, examined her (he having studied mediche), said. "Abbe will not live beyond three o'clock this atter-room for mortil, alton has: already takes, phere and publicly stated that she could not get will. On a certain cay, the Key. Mr. McGes, a Metho-dist then carrying on a revival meeting in Livola Center, Illinois, called at my house, saw my wife, examined her (he having studied mediche), said. "She will not live beyond three o'clock this atter-nom, for mortil, alton basi already takes, phere and hele now dying," and in public mades a later-ment to that effect. This examination by the Rev. Mr. McGee was made on Moday morning it in o'clock. My wife said: 'If spirits' could come hack and assist those wins auffer, I would be much-plessed if they could or would come and heip mis.' At this time her limbs were twery much woulden, and of berself, she could not move theon, and when moved by others, sufferd tendities theon, and when words by the Key, and without the help, of they and insided the words, when a he was sected by some invisible power, and without the help, of they and or and have a book feet of her,--ses lifted off of the bed some four feet, and thin let down, turned over and blar, excredised, in every pushies, when to our great surplich, the short what had taken place. If was very much signif-when heat have place. If was very much signif-did, excanined his patient very carefally, shird this what had taken place. He was very much signif-divers, if yon will request the phenomena place. The pace of thiny what had

take place signin to morrow at the same time it col-to-day.² On the next day, a little before the time for its phenomena to repeat itself, Dr. G. came and 1¹⁰ same thing occurred again in his presser. T. 1 Doctor was not fully satisfied of the came, but Ye. y-mech surpled at the refults as well as the pix-omena. He requested the returns of the pix-ene. Came again, saw it for the third time. Ye wife was curred, and that, too, withrut any medici-being given. Dr. McGregory wrote out an account - if the wfole transaction, making a clear stateme to of the case, and sant it up to the Mcdical Faculty at Ohleago, with whom it remained for sometin -, and then was returned to him with this reput-. It is beyond our knowledge and we have no pr edent to which we can refer you.²⁰ Norz: How sizance it is that so wonderful a phenomena should take place, and known to tr medical facult, and not have publicity. Are 1:

Norz: How sirance it is that so wondering phenomens should take place, and known to it medical facelity, and not have publicity. Are : the blind issding the blind? And yet the case it and, no doubt, by and by when another such co-occurs, and it is placed in the basds of the medic facuity, they will shake their heads very whech hence it is not worthy of our notice." But h-different it would have been had this occurred the wife of Abraham, fasac, Jacob or Solumo We are as christians willing to believe the astory. Sampson and his forces; of Eliaha and his ar poly of Jonah and his great fash; but doubt to phenomens, within a bluedred miles of as, and ar number of witnesses living who haw it, and as willing to testify thereto!

willing to testify thereto! The Dangers of Reviral Meeting. There is own a man traveling through the State-ne powerful revival man, one that is fail of an dote, and tells them with marked effect. His for-sions of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-bons of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-bons of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-bons of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-bons of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-bons of his hearters. He can est chikkens dether is his pathetical powers and appeals to the pi-topic the Holy Ghost. But the remedy is f transmood stated as a remarkable fect here of the pathetical boliour eligibus ar-ter and estied some instances, or A where the follow of the pathetic school. A fect the follow of the pathetic be able to the victual the follow of the pathetic school. A fect the follow of the pathetic school of the victual men-tication of the periodicus effect of revitral men-mention of the mentions effect of revitral men-tion of the mentis of the mentis and diven out of the second menti

in commendation. affroads are responsible when they get a cross other and kill them; why not make the churci : together and kill inem; way are emposable for the who are incorporated bodies, responsible for the killed by their Holy Spirit engine, --the Rev. 3 Hammond at the Lockport depot, on the Bailron to Heaven.

Ten Days in Wisconsin Continued. Tariday, Jane 20ad Jost, found as in Reedbou-Sauk county, before a large and skeptical an ence. We spoke there four times in two days, i ful house and attentive laterore, giving man face tests of spirit life, and facts in the lives of a dividual second.

fail notices expirit life, and facts in the lives of a dividuals present. Before our compage, the friends of Apiritually-maked for, antibulated the use of the friends of the the M api Receptorian cohorea. The efficiency of the charch informed Mr. Montroi-that he possible that the wars to be a conference of ministers of the divide in the mary days we way to have the use of the selliding, and that fill meeting had begin spicial and that fill meeting had begin spice our piece of the same of the beams. This spice our piece very miner life is "dell," bhis pothing danated, ward friends came to the saiding meet his which do had our meetings. A short time beford dar marg-ing daths days of the disking meeting way to had our meetings. A short time beford dar marging want to the subtorlites, and surgrated that the the ing came . and to the authoritie, and suggester that the produces of hydrogeneous pood of a set bits Thick in spear twice on the next day, and that many show with which to go to both mocilings should account acting that account acting that

ancer and carl of lips, the reply came, "We shall not postpone,--let the spirits look to themselves," (or words to that effect). This made the Theolog-lal "nigger in the feece" show his teeth, and the Fager of battle was accepted. "Very well," said fhe gentleman, " you can do a you like. For one, I and my family will go and is willoo."

you like.

"Very well," said fac geniteman, "you can do a you the. For one, I and my family will go and a re Wilson." Things looked a little squally. One Spiritualit at 1 medians with his spirits, "demons," according to ace church, pitted against sky or seven ministers and their Holy Spirit, backed by the sathbority of the hurch, townskile for the yeltory in a little tody, of eight hundred than blans." When the bat-tle c amenced, matters stood about thus: Sw ministers against one medium : seven hun-dred an flip chraitansam unbelevers backed by publi opision, against forty or flip Spiritualists and a mathlexes. They took up position in the bases on of the church ; we in the unper part of the fifther. Each contending party were in a part of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we in the unper part of the or of the shareh ; we have the shareh ; start at the start, indicates and facts of, and in the to those show of historical Bible grape, scientific to interest of those who were present, as well of as i were thinned, and ours increased. Our scouts, ro-ported that at one time increased. Our scouts, ro-ter those and here so inant-one Peter Borns, we politely handed himpver to our hearers, who deted he should stop that braying. Turning to wind it the addiene to inmortalize himself, came to the reacues and demanded of us to be herréh we politely handed himpver to our hearers, who deted he should stop that braying. Turning to wind it the addiene to roundy abused them for itent.

cell. Things began to look serious, and the cry came from every quarter, "put him out, ""out with him," several springing to their feet, "baen, io I the arm of justice interfered, and Peter Burns " petered," and peace devel sagua in our midst. The victory was ours, with a house full of "freedom's some and and preceduate again in doit. I do it focular was ours, will a house full of "freedom's some and daughters," willing capitres to our merefull and glorious geopelo i for some hearen for all aud sorrow and heil for none; our rictory complete, our success grand,-with stamps emough on hand at the close of the seven day's fight, to meet all expresses, and no one hurt save Feter Burns, and he full slightly. Amidat the greetings of all, and the shaking of hands,- with the request repeated by masy,-"Come sgain," we left for our home. Three are: good and true men and women in Reedsburg, and we carry with us aweet incmories of pleasant bours speni to the quiet and geols home of our host and fils excellent isdy. Mr. and Mrs. Young Long may they live to enjoy their happy home.

nome. God is good; the spirits true and faithful and angels are our helpers.

Belvidere.

Belvider6. There will be a three day's Splritual meeting at Belvidere, Illinois, on Friday, Saturday and Sunday, August 21b. 21st and 220d. Let the county be well represented. Come in freely, brothers and sisters, and let us have a good time, -a genuine old fabloned Spiritual meeting. The Belvidere Spiritualists are allve once more, for they are through with sectine apsakers. Come with your souls overflowing, and help us have a good time.

Proceedings of the New York State Organ-ization.

Ization. The Organization mist in Schilizer's Hail in the ity of Ruchester, Jane 20th, 1950, P. J. Glum, Ite Fresident, In the thair, The reasion was open-able of the states from different parts of the State coards. Minutes of the last ession read and sp-orved. The Preddent, In a tree carrest works, outlied the delegates of the bashess to be transi-ted by them, and feelinally alluded to the transi-tion of Bro. Lewis Bartis, a member of this Organ-ation, and hough that the scalinaents of the tor-notion by the Committee on Resolutions. J. W. Seaver, of Byron, then moved that the Jommittee on Missionary Work, then existing as ed by an tials of d auton my the Committee on Resolutions. J. W. Scaver, of Byron, then moved that he Committee on Missionary Work, then existing as auch, he discharged, and a new one formed, giving a reason that hey lived theo far opart to meet as niten as they should for the transaction of business. Notice example.

adjourned to half past 2 P. M.

AFTERSOON SE

At half past 2 the President called the Conven-tion to order, and s call was made for the report of the committees. Bro. Seavor, for the counsil-tee on officerer, deleg ites and missionary work, re-ported as toilows: OFFICERS FOR THE STATE ORGANIZATION

Dyrights both P. I. Clum; Vice President, Miss mily G. Bebes and John Sybrant, of Rochester; scretary, S. H. Wortman, of Buffalo; Treasurer, W. Seaver, of Byros.

MITTER ON MISSIONARY W

W. Seaver, A. E. English. S. Cha A. L. E. Nast, Mrs. Mary Lan

COMMITTEE . Logish, S. Chamberlis, F. I. (J. W. Seaver, A. E. English, S. Chamberlis, F. I. (Iam, A. L. E. Nassi, May, Many, Jane, Delegates to the Sixth Convention of the Ameri-can Association of Spiritualist, at Bufalo, An-gust Sixt, 1900, are not follows: Bufulo-3 and State and State and State and The State and State and State and State and Mary Law, S. State and State and State and Mary Law, S. State and State and State and Mary Law, S. State and State and State and Mary Law, S. State and New State and State and State and State and State State and Resolution submitted he fol-

owing: Resolved. That we as Spiritualista, have no buildence in any system of reinfour ethics that a not in harmony with the demonstrated sciences. is not in harmony with the demonstrated schecks." Headler, That is the depositive of our triends such bottler, towit Hause and Dr. Jastin Gabe, four, bottler, towit Hause and Dr. Jastin Gabe, four, bottler, towit Hause and Dr. Jastin Gabe, four, a loga Die lis the ranks of subless workers and a loga Die lis the ranks of subless workers and sublet has a such as can be inflicted only by the distingtion of the sublet of the subless workers where a sublet of the sublet of the subless of the sublet of the sublet of the sublet of the sublet we can be acheeved on that huit, restand restand we from to acheeved on that huit, restand from in the family of

spirit-life is as acceptable to us now as was their kindly presence when clothed with the earthing Resolved : That we deprecate the adopt eeds or articles of belief, to circumscrit

on of

creeds or articles of belief, to circumscribe the freedom of any human soul, but would write upon every mind in letters of unfailing light the motio of the apositie, to the Gentlies: "Provengil things, hold fast to that which is good." Resolved's That surrounded as we are on every hand by combined, persistent, organized opposition to the spread of this Sphitual Gospei, the becomes mi-portant-for Splitualists whenever practicable to or-ganize, and we do carpeally recommend such or-ganized and us the splitualists whenever practicable to or-ganized on a creed bound character, but for the propagalion and extension of these beaveally troths, and to that ead we propose local organiza-tioner to be the splituality though oncombe auxiliary to the St turn should be represe National or Atuerican in th h National or Ato h there is strength, if this is true in pr of sectarian intol buting to the permanent

The Convention having finished the business be-fore it, adjourned subject to the call the officers of the Association. S H. WORMAN, Secretary.

NOTICE OF MEETINGS.

Fremont Hall every Sunday ing at 3 and 734 P. M. Ad men, 10 cents. Children's 1 and evening, commence Ladies, 5 cents; geutle-Lycoum assembles at or; J. S. Craudon, As-Guardian. All lotters ents. Children's Progressiv t. Leander Dustis, Conduct onductor; Mrs. E.S. Dodge, to J. H. Crandon, Cor. Soc. 10% s. H. L.

randon. Cor. Soc. -Mostings are hold in Horticoltural Hall nous and evening, al 2 and 7 o'clock, (ve Lyceum meets at 12 o'clock stary) place. K. K. Yuller, Corresponding So-or of the Lyceum; Mrs. M. A. Stearna, place. E. R. Ful r of the Ly-

Guardian. TRAYERATS: HALL-The Dr. Society of Splitjunilate how their meetings in Temperance Hall, No, a Marteick segars East Bouto, every Sunday, at S and T. A. Benjamin Odiorne, WJ, Lesington street, Corresponding Secretary. Speakers segared, Mirs Mania B. Jelioć, eduring Jehnary. Hyrner during March; Mn Juinte Yew Guring Jehnary. Hyrner during March; Mn Juinte Yew Guring Argil; J.

Wissersz Hail-The First Progressive Lyceum Society hold meetings over Stacky at Welser Hall, Welster treet, corier Oriensa Base Housen, at and 15 of circle, r. M. Frenkreist, — Yes President, N. A. Elemanous, Treasurer, Trenkreist, M. B. Nivy, Lyceum a Fureman 8, Je-condar Societary, H. M. Nivy, Lyceum a Fureman 8, Je-santas, Conductor, and Far. Martin 8, Jenakov Quardian. Louisvilla is, Ky.-Spiritualists hold meetings every Sunday and 754 p. m., in Temperance Hall, Market street, b and sin.

-The Child Lycoum held

Lyceum session at 1014 A. M. E. B. Co. J. F. Wright Guardian; J. S. Whiting log Service; Lores, ISD.-The "Friends of Fragress" organized per-manenty, Sept. 9, 1005. They us the Hall of the "Baken Ubrary Association," but foo not hold regular meetings. J. F. Barnard, Freedont; Mrs. Carris 8. Holdleston, Yice Presi-dent; J. A. Chuman, Kernary; D. A. Jundeer, Trasmurer;

weidly sep-say Association," but to a say Association," but to a trip A. Oleman, Boorkary: D. A. Uarjeer, Treasure, ti P. A. Oleman, Boorkary: D. A. Uarjeer, Treasure, ti P. A. Oleman, Boorkary: D. A. Uarjeer, Treasure, Baldmore, Ma.-The "The Bprinning and Wenhanging over-gut Saratogn Hall, south-out course; Calver and Boarange rote. Mr. A. O. Ujerer speaks call for ther points: Chin-rets Kregeneurs, Lyceum movie avery Studdy at 10 A. M. Brosthery Institute. This Barity of "Progressite Spirith Boardows, Institute. This Study and "Reference at 20% and the sensitive and sources."

HALL-Lecture every Sunday aft and will continue nutil next May ut of L. S. Wilson. Engagements ha s. pormal trance and insurants.

nd Lycenen Association y evening during the street. Children's Pro-ity at 105 A. M. A. J. istant Couductor; Mrs. I communications to A. at the Hall No. 80, 2pringfield a re Lyceum meets every Sunda Conductor; J. W. McGuire, Asai Jawart Quardian. Ablema all

Amociation clock. Mr. ery Saudsy at 10.3 E. H. Gould, S-cret

VIE, Ohlo.-Oblidren's Progressive Lyceum sy's Hail every Sunday at 1:56 A. H. J. S. scior; Mrs. T. A. Ynapp, Guardan; Mrs. E. P.

Micu.-Lyceum meets each Sabbath at 1 o'clock ductor, E. N. Webster; Guardiau of Groups, Mrs.

L. B. Allou. ADRLAN, MICH. - Regular Sunday meetings at 10% a.m. and 1% p.m., in City, Hain, Main street. Uburners's Trugmatics (jocum meves at the same place at 13 m. under the simplosa of the Adrian Society of Spritunists. Mrs. Martha Hunt, Freedon; Kurs T. Sharryn, Borrison;

, Clatsop county, Or .- The Society of Fri-have fust completed a new hall, and invite a their way to give them a call. They will b Progress ha traveling to

Wm. Dunch President; Bang Treasurer. The A. M. D. N. Ford ian. All letters Assistant Secret the Childrent Progressive Lycam meets at 10 ford, Conductor: Ains Mary A. Sauborn, Guard-ara should be addressed to Charles W. Huns, retar, 51, Pleannt street.

Barson, Mz.-Spiritailus hold meetings in Pioneer Chapiel every Sunday Alternoon and evening. Children's Programity Lyceum meets in the mass place at 3 p. m. Addiphus J. Chapman, Conductor; Miss M. S. Curting, Guardian. -The Spiritualists of Selois ho age at their church at 10% a.w. a resident; Lonard Rose, Secretar t, Mr. Hamilton, Conductor

Clark, i trunn of Groups... attis Creek, Mich.-The Spiritualists of the First Free. urch, hold unestings every Buuday at 11 A. M. at Wake-s Lail. Lyceum season at 14 M. doorge Chase, Couduo-i Mrs. L. K. Sailoy, Guardian of Groups.

Lyceum lor: 8. 0. . N. T.-

tage are heid in Kremlin Hall, West solar at 101/2 a. m. and 71/2 p. m. is at 23/2 p. m. Harvey Filingerald, are Guardian Eagle treet, Children's Ly Lyceum meets

Bandarsen, Conn.-Children's Progressivery Sunday at 10% a. m. at Lainywite Hail, Conductor; Mrs. Anna M. Middlebrook. ts, N. J The Spiritualis treet Lecture Boom, nes 1.3 and 73 p.m. Childr 1034 a.m. J. A. Bartle

ational and Trance Speaking , every Sunday at 3 p. m., and ock, in Grenada Hall (Upper Brooklyn. Also, Sunday and in Continents Bell at 7% o'c 112 4 Fourth and day at 3 and Hall, Franki tril-ution 10 y at 135 o'cluck, In Mot

CANER BU indercar, Mass .- The Spiritualists hold meeting inder in Williams Hall, at 3 and 7 r.m. Speakes -The Tirst Society of Spiri Du Quess, Itt. their regular me the first sunday t, hold

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Des Mölnes, Lows.- The First Spi regularity for lections, conference in dieser Templar's Hall prest de and 7 P.M. Oktimen's Frequent P.M. B. N. Kingen Committee ob Sunday, lock A. M. and evening in Bel d Dickinson's

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of H. Toft. Mire. Toft.

HARTFORD, Comm-Splittmait michilingel and Todd every Sun-day straing, for conference or locture, at 136 o'eleck? Chil-dreif Trygroutes in Arosan meets at 3.2.8. J. 8, Dow, Com-ductor. stings are hald in Lib nd wa (owned by the Spirit

daye HAVANA, III.-Lyceum mee "clock, at Halygroff's Hall. H. H. Philbrack Conductor H. H. Fullbrick, Conductor; Miss R. Bogers, Gasellan, Dawn Corr, N. ...Spirjum, meetings are holdes at the orch of the Moly Spirit, 244 York strest. Letture in the rening at 10% an ...goop Natural Science and Philosophy basis to a grounes Theology, with neightfor apriments and strations with philosopheral apparents, Experiments and strategies with believes of spiritual Philosophy: Philosophy and Science and Science and Science and Science and Science Philosopheral apparents, Experiments in the spirone. Lecture is the evening at 3% of block, by twintness shows, spin the believes of spiritual Philosophy: Miss R. R. CLEVELAND, OBIO.-The First buralists hold rogular meetin rSt. at 2 and 7 p. m. Lyceu reductor, Mus. D. A. Eddy, at Bociety of Spiritualists and ings at Lyceum Hall 200 Super-um at 10 a. m. Lewis King, Guardian, D. A. Eddy, Cor. CLEV 5. Hisola-The Chicago Spiritualita meet every torouty Minor tails at 104 da Al and 7146 P.M. engaged-Mrs. A. H. Colty, Jaw 6th and 18th a Johnson, June 50th and 71th. The Chidrent with the State and State and The State of the State and State and The State of the State and State and State of the State and State and State of the State and Stat Becretary. Chicago, Illin Bunday in Crost Sprakers engag Mins Susie M. J

The Bible Christian Spiritualists hold meetings every Sun day in Winnistmmet Division Hall, Chelses, at 3 and 7 s. M Mrs. M. A. Ricker regular speaker. The public are invited feats free. D. J. Ricker, Sup't. Sents free. D. Progressive Associ Sunday in Wills Hall. Children at II a. m. S. M. Terry, Cond Mrs. F. A. Perin, Cor. Sect. CARTRADE Mo., hold m M

ats of Carthage, Jasper Co. evening, C. C. Colto, Cor ering, Cierk. Castrator, Mo.-The Spiritualists of Carthage, Joseph Co. Mo. budd sciency every funday vessing. C.C. Joseph Co. Mo. budd sciency of the Carthage Carthage Co. Portas Asto Forcasor, Siz.-T.s. Children's Progressiv Queen budds to Bandy ensuito. as Merick Hall, in Dover at 105, 2 m. E. B. Averili, Conductor; Mr. A.K. P. Goy Quardian, A. conference is bed at 135, no. Guardian, A conference is need at 15g p. m. LARM, Mass.—The Spiritualists of Lynn bold meet Sunday aftermoon and overing, at Codet Hall. Laportz 129, Ass-ciation of Spirifaulists bold every Sanday, at 16/5, at w., and 3 P. M. at "Ouccert Dr. 8. B. Colling, Pres't; F A. Tuttle, Sect'y. meetings

07.5. B Contain, reset; f A. Tattite, sect7. Mate Marka, Wis.—Programsite Lyccum meets every Sun-lay at 1 p.m., at Willard's Hall. Alfred Sepise, Conductor; fire. Jack Scouler, Guardian. The First Society of Spiritualist meet at the same piace every Sunday, at 5 p.m., for Confer-nce. 0. B. Hazeitins, Fresident; Mir. Jace Seculer, Sacre-

Lary. MIXMAGERE, WIM.—The First Society of Spiritualities meets at normap's Hall. Bockal Conference at 10/g. a. Address ad Conference at 7/g. A. Gos. (indirect, Fread-at). The Progressive Lyouns meets in the same hat 1 at 2 m. Fremman Muscle Director. Notes (mardsas) D. T. J. Fremman Muscle Director. Watson, Conduofta, ILL ne hundr L-Lyceum meets every Sunday forencon. red pupils. J.S. Loveland, Conductor; D.R. ut Conductor; Helen Nye, Gnardian of

M sasta, N. Y .- First Society of Progressive Spiritual-

AN. O.-Children's Progressive Lycoum meets ever ay, at 1014 o'clock a. M. Conductor, Hudson Tuttie dian, Emma Tuttie.

Mariboro, Hass.—The Mariboro Spiritualist Association old meetings in Forest El JJ. Speaker engaged, Prof. Wu. solou, once a week for a year. Mrs. Leniw-a. Taylor, Sec Sonday, at 10 a. w. and 2 r. w. in the Police Court Sonday, at 10 a. w. and 2 r. w. in the Police Court Sonta free. B. A. Seaver, President; S. Pushee, Mat

* Yonx Cvrr.—The Society of Progressive Spiritualists meetings every Sounday, is Everent Hall, course of Intry-h street and sixth avenues, at 10% as m, and 75% Conference at 12 m. Children's Progressive Eyrosam p.m. P. E. Farasworth, Conductor; Mrs. H. W. Faras-jourdian. New rdian. Society of Spiritualists hold meetings every is ig and evening in Dodsworth liail, 606 Hr irence every Bunday at same place at 2 p.

Seats free. Naw Yonx.-The Friends of Humanity meet every Sunda at 3 and 75 P. M., in the coursenient and comfortable hal 270 Grand street, northeast corner Forsythe, 40 block cast of 270 Grand street, northeast corner forsythef, 40 block cast of 270 Grand street, northeast corner forsythef, 40 block e, inspirations, and the relation et manifesta 8. 15 ken up. hold nuestings every Sunday at Lamartine avenue and West 20th street. Lectures . auj 7 p. m. Conference at 3 p. m.

itualists and Friends of Progress hold ill, No. 4 Bank street, at 214 and 734 dovoted wholly to the Children's Pro-. Leach Conductor; Mrs. Harrist Parm. O.T.L sons, Guardian of Groups. Ownzo, N. X.-The Splritunitats hold meetings every B day at 214 and 714 p.m., in Lyceum Hall, West Beco near Bridge street. The Children's Progressive Lyce meets at 124 p.m. J. L. Fool, Conductor; Mr. 8. Doolit

Oxono, Wis. - Children's Progressive Lyceum meets every Sabath at 10 o'clock a. m. John Wilcox, conductor, Mire Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-P ENCE, R. L.-M.

tings are held in Pratt's Hall Wey-Rernous at 3 and evenings at 714 sum meets at 134 o'clock. Lyceum ; Guardian, Mrs. Abbis II. Potter. asel atreet, Sundays, afternoon tock. Progressive Lyceum me-nductor, J. W. Lewis; Guard

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in the forences. Philodolphis, Pa.-Chüfers's Programdre Lyceann No. 1, mesta at Concret Hall, Chestnut, shore 12th Arres, at 954 A. M., on Sundays, M. B., Gyrdt, Goodakor J. Mrs. May J. J. ott, Gazardian. Lycean No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Condestor J. Mrs. Mays Strends, Gazardian. The First Association of Spiritanilas has its loc ture at Concert Hall, at 11 A. M. and 1/2 F. M. do Shudays-"The Philodolphia Spiritani Union "movie at Washington Hall, every Studok, the morning devoted 10 that Lyceans" totings at 23% and T o'clock P. M. Prove at 13% P. M. ANCY. MAN

rery Sunday more a Pronesses 11 kg + 2. —The Private of Progress hold meething ming in Henry Hall, at 10 kg = m. Ohl-Lycoum meetical in the same hall at 2, m. —The Privat Society of Splritualists meet and even at 10 of the transmission of the same hall, ontherior Mrs. M. Backwood, rearding. T.-Beigions Society of Progressive Splrit-diment Hall. Hundar and Horsday re-stances in Society of Progressive Splrit-diment Hall. Hundar and Horsday redugs. Yosident. Speakers engaged, Mrs. Sov.; C. Fannie Allyn, during Feb. 8 2 P. M. Mrs. E. P. Collins, Con-RIGHLAND CENTER, Wis-Droom mests every Sunday half past one at Chandler's Half. H. A. Essiland, Conduct Mrs. Dalls Pesas, Grandler's

mitualist Association "morning at 11 o'clo o fill and Adams stored meetings every Rall, South Way aphear Secretary. Children's Prog-iny at 20'clock P. M. B. A. Rich-us Porter, Guardian he Children's Porgressive every Bauday at 2 o'clo Harvey A. Jones, Conducts Lyceum of ck, p. m., in r; Mrs. Ho-I., me

m. ce meets at the same place on Sunday at bour session. Meany and speeches lim-ach. Chaunca Silveod, Seq. Prosident wh. D. P. Johrs, Corresponding and Se-Brat

ing Secretary, supportant, Mass. The Freieral Society of Spiritualisti meetings every Bunday at Religns's Hall. Programmy on meets at 57 A. K. Oodscory H.S. Willsman (Guar-Mirs. Mary A. Aymah. Lectures at 7 P.s. Canzarstro, Cal. - Bwething area old's in Turis Verdin Half, S. street, every Standay of 1 is US: mol' 9. A. Tir. Lears C. Children's Programmer Lyckens microis at 3 p. m. T. Sourney, Omatody's Market O. A. Streetter, Ocardian Backaster on K. street, Ouppy, regul tary. Chilor Henry Bow Toledo, O.-Meeta Mesonio Hall, Sum free. Children's Pr Sunday at 10 A. Z. Wheelock, Quardia ings are held and regular speaking in Old mit street, at 1% P. M. All are invited regressive Lycenin in the same place strary A. A. Wheelock, Conductor; Mrs. A. A.

Juardiau. T. - Progressive Spiritualists hold missings in all, corner of Thir's and Hiver stress in al 105 a.m. dividievel Locum at 305 p.m. Marcos J. izetor: Mr. Louiss Kells Guardia. O. - The Spiritualists of this place hold regular Thompicen Center. The officers are B fuller; J. B. Liali I. Trustees; and A. Thiloton Socand 74 p. m. Ob Heith, Gradast Ob tipi at Th

ed Treasure at Livras.—The Spiritualize of Nopeks, Kaume, Zocial Scribes and Inspirational speeching suppressing at the body follow's Hall, No. 188 Kanne Mith. L. T. Thomas, Lappinsitonal Speaker. J. Corp. M. J. —Triendor of Forgress meetingenes hold and rest Hall, every humdry at 30(4) at an add resing. Mrx 6. J. These Theorem Sciences and Sciences Mrx 6. J. Theorem Laconau Researce. H. L. Land. Progressive Lycenia, at 1996 'p. m.) Hoese Mrs. Toria Gage, Guardians Mrs. Jolia B ettonel and every Sup-WILLIAMSUTA .- Spiritual, mostings, rance Speaking and Spirit Tuit mani-ay at 3 p. m., and Thursday evenings, a Hall (upper room) No. 112 Myrtles st 3, and Theoday at 714 o'cl Hall; Franklin street, opposite tribution 19 cents. Pena. Gontribution 10 cents. Wassingeron, D. C. - The Ballonal Spiritinal Association Ital corper 315 street and Par Ave , Regular Instarre Bal Bag and PK a. S. and 735 y X. Mal. Gen Charpenning Tem John A. Landroing, Sciences 7, S. 401, Gen Charpenning Tem

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AUGUST 7, 1869

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