

\$3,00 PER YEAR IN ADVANCE.]

Fruth wears no mash, bows at no human shrine, seeks neither place nor applause ; she only asks a hearing,

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8. 8. JONES, PUBLISHER AND PROPRIETOR

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CHICAGO, AUGUST 28, 1869.

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Biterary Department.

For the Reliefo-Phi

For the Religio-Philosophiles THE FADING DREAM. BY KME M. J. & GREAM. My howai is aching, And my heart is breaking With the time so long delayed ; When we shall meet I a connuous sweet, I a the boost of love arrayed.

a the beauty or so-The thes. I plus -For the h-ight divine, Where with thes I vo from strayed ; Where the fairy shipped, And the sunbeam delily played.

I am looking still With a subtle thrill, To those factory towering steep For the love-lit gleam, And the flowers that seem, But my soul in sadness weeps,

For the towering height That gleamed so bright, Now gleans for other than me ; And the trailing vince My spirit entwined, inve deadened, e'en on the lea.

No thrilling took From that fairy nook, Now greets with a subtle smi For the sunny beam Has bid its gleam, And I must wait the while.

O yes. I live, And my and coal gives The oft repeated strain; Of tortured blies In willingness," To bear the burning of

Yet the morrow's light Draws on my sight, With a hope crown d glittering gem ; That the tide, abbed low With soule below, Bat they soon mount op sgain ;

While thus I sing, While thus I sing, The schoes ring, With a glad, soul-filled refrain; Aud n y being 's bleet With a swret calm rest. For M J or Las cont soals. on, La Grauge Co., And.

STRANGE PHENOMENA. in the Elements of this Atmos-

From Human Nature

The product of the second seco altional tendence with poetical ideal, spiritual unging another the poetical ideal, spiritual unging and premonitions. The organs in the chead are all full of large, with the exception of the cornes of the brow, from weight

ands. langth she measures about 4 feet 8 inches. has not the power of moving her body. Ref noie is quite paralyzed, but she can use right hand a little, the skin of which is red the blood were congested in the explicates move hand is when exposed to the cold. to old and clamary, but readily increased in I

temperature by being held in my warm hands. Through the muscles are much shrunk and flac id to the totch, yet she does not present an emr-ciated appearance. I child not perceive any arto-rial action in the wriss, with the exception of a slight nerrous flutter, but, in the templex, there was more to be perceived. On a subsequent visit the pulse was distinct and regular, but not strong i more visal best was also expandent fler face looks full and even menitaly another the fler face looks full and even menitaly and and flinty. The skin of the less results are warm, as well as the other parts of her head. The brain seems to be quite active and under her control. She has the screar litures a day, each one lasting from three to four minutes. I as wher in one, also supparently unconsolous; her eyes were usarly shut, slight nervous them or was visible in the head, and she horked lessify. The eyes gradually opened and she looked up auddenly and stretched the muscles of her face as it waking from sleep. When in her normal tatte again her checks were more flushed that before.

I had heard some rumors of the history of the case-namely, that she had existed without food or driat. for a great length of time; but arise, which Mr. Tones kindly repeated to the parenta in Welch, as the family do not speak Englash. She will be 19 years of 11 in a few wesks. About the middle of February, 1867, she was seized with violent fils, from vinich abe par-tially recovered. About six weeks later she had a continuous fil, during which she did not cat. About the end of April, she called for milk and took food for about two months, when she be-gan to 64. I less and less, and tooly took a little coaled apple for a month or two. During the last sevences months she parents declare she has not eaten anything at all. She does not even desire drike; her ips had been, wet with a drop of water that morning, the first time since the previous Monday week. No evacuations from the body are noticed ; but it has becomes a question whether a little - is not perceptible sometimes. Contrary to expectation the sb lomen is not in a collapsed state, it is quite luil, and has the appearance of that of a perceptible sometimes. Contrary to expectation the sb lomen is not in a collapsed state, it is quite luil and has the appearance of that of a perceptible sometimes. There seems to be a continual action of gases in the bowls are signify aftered in position during sleep. Shx generally sleep from about twelve at mainight until ab atfour in the morn-ing. Since p. Shx generally sleep from about twelve at mainight until ab atfour in the morn-ing. Since p. Shx generally sleep from about twelve at mainight until ab atfour in the morn-ing. Since p. Shx generally alegely from about twelve at mainight until ab atfour in the morn-ing. Since the sport and since and share from the two its has reparted a specific theory and harried. The question and share from the site as the site is the state the phase, have-ver, row which amererally sleep theory the reparts a site sis distended by the scin-theory from the site of the apprents which her. I feet con-of inbibing vital magneture. or an bibing vital magneture. The second second second second second and bias effected second second second second treas who second second second second second their patients. One fact tends to confirm this supposition. I was informed that a younger sister, a fair haired, warm blocked, full bodied little girl, had been second second second second second little girl, had been second second second second second little girl, and second second second second second second has restored to health, viz : vital magnetism the has the various from the various st with her. I have both by accident f nurses and rela-

HICAGO, AUGUST28. HICAGO, AUGUST28. HICAGO, AUGUST28. Pupplied by the laying on of hands and making passes down the body. I would recommend that person of suitable bodily condition and tem-person of suitable bodily condition and tem-ber of the sympactry with her state, and enter-tain the desire that he might be able to infra-benefit into her system. Then she might be subjected to mesmeric passes which would cir-culate the vital principle throughout the body. and Wing into harmonious action that flw of the conducted carefully, and under the superin-tendence of some responsible person. Nothing would do her greater lighty than to be aubject of to any influence or magnetic operations unautable to her case. A sube progresses to wards recovery, sibe might be exercised by gently manipulating and robing the muscular ingot be instituted at once, as by 't, vital magnetism could be influed into the body. More newapaper writers have been very? Now newapaper writers have been very? Now newapaper writers have been very? Now the ward of the oposite type with the is a conto of the oposite type with the is a conto of the oposite type with the is a conto of the oposite type with the side of the oposite type with the side of the operation. The security for the opticity in the side of the oposite type with the is a conto of corrangent in agreement. Here, the is a conto of corrangent in generation and the oposite type is on each of the oposite type with the is denoid of corrangent insertion for the the induction of corrangent insertion

PROF. C. F VARLEY.

His Views on Spiritualism, Addres the London Blalectical Soriety. the London Dialectical Society. Mr. C. F. Varley, C. E., F. R. G. S., whole the following letter to Mr. Dyte, the sccretary of the London Dialectical Society, from Brest, Jast before starting on board the Great Eastern with the French Atlantic Calle.

the French Atlantic Calle. "ELEETWOOD HOUSE, BECKENHAM, KENT, June 16th. 1869.

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two of us were repeatedly called to order by rans, and told to engage in light conversation till the piecomena commenced. This is the reason why, more especially with weak media, some scientific men have failed to get any satis-factory results, where less active people succeed with case. ne scient tory rest th case.

reason why, more especially with weak media, some scientific men have failed to get any sati-factory results, where less active people succeed with ease. The spiritual beings who produce the physi-cal phenomena seem in almost all coss to be very limited in intelligence, generally more so-than any the human beings present. With the clairroyant phenomena, especially, where the medium is espable of being entranced, by the unseen intelligence, themselves, the activity of the brains of those present does not impede, the maintestations, at least as far as my experience goes. Through the latter sources of communics-tions, one is frequently enabled to converse with intelligences, spirits, or whatever you like to call them, whose knowledge is in advance of our own on many points. The process of dying does not seem to add to the intelligence of an individuity of far as I have been able to observe. It seems to be mere-ly a change of atats. Supersition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to cralificate as here. There is one more point to which I should like to draw your attention of the society, and it is which all of these who may be an individuity at in the next life. Such a man is server in condition to material boile; than these who list own a character that he is mailconally included, he is much more able to influence prejudicity these on early that a suided in violent death. I am fully persusted that it is which a start, and when his wision is of so have a character that he is mailconally included, he is miner on the number who have due the remination of othe subject will lead to the unimisation of the society will lead to the unimisation of here were have due to the indicate in the provided to his violent death, makes him a spirit very materiation when a criminal of the leavest to reit materiation when a criminal of the leavest to reity material in starts. Bue hims sent very material that may be terms 'metria' material in share. Such beings seem to de

their own low nature, the weak model being their eliget victure, While the committe are undecided in their options about the physical phenomens, which are but the every fobtatool of the subject, it is out of place to say much of the uses of Spiritual-ism. One, important face f you may learn by questioning the witnesses-manely, that all who have been gradually coming into commoniestion with their departed friends, have bit, by bit, lost the lear of desth. Muy, in fact, look for-ward to if as to promotion. The teachings already received from the higher spirits have many of them been left unrecorded, but some of them will be 5 und in the hierature of the sab-lects, which is almost wholly. American, and comprises hundreds of volumes puthished dur-ing the last trenty years. The books are obtain able in London only, so far as I know, at the 10 ary of Mr. Buros, 15 Southampton-row, Bbomsbury-square. Of the English work, that by Mrs. and Professor de Morg an is about the best.

by Mr. and Professor de Morgan is about the best. Before concluding. I wish argain to impress upon the committee and all Spiritenisis that no one should rely upon his own evidence as con-clusive, unless supported by collateral testimo-ny. It was supported by collateral testimo-ny. It was supported by collateral testimo-information had been commanificate to me, and to others at a distance from me, at the same information had been commanificate to me, and to others at a distance from me, at the same livered. I omitted minur of the mire striking cues not av corrobarted by others. I hope that sa a body, I thick them far to creditons. What is wanted at the present time is that those nodies and gentema who have glue time and ability to investigate should combine, and then take up the different branches of times ex-tensive questions, and par-us the inquires with the same perseverance that characteges the in-vestigators of matural philosophy, sanking it a-rule to accept nothing as true upit deail by

vestigators of natural publications are unquitres with rule to accept nothing as true until denial be-comes impossible. In my opinion it is a grievous fity-that as much attention 1 given to faction, and so futto to the truths which are being revealed by astron-omy, geology, cleanistry and natural philosophy generally. Tuose studies reveal truths before which the interest of the greater their philosophy which the interest of the greater their philosophy facts, and less of fistion, superstition would find forer dupps to the great moral progress of the world. I am, my dear sir, very

an, my dear sir, very truly yours C. F. VARLEY."

THE CLERGYMAN, Little Opt Brows Church What I Heard.

The Little Brows Church Opposite, and What Stepre. By MRS. N. 8 SHEMAN. The smooth, well-field, well-dressed clergyman who entered the little brown church opposite, carried upon the external nothing by which a ali-mer could eren suspect the was any better by na-ture or graces than any other man; but wait till the deep tones of the bell in the belizy, hat he alied his devoted followers to the manetym, and lisoa as he addresses the Lord GM is tohem prayer. He tells God he has done many things he ought pot to have done, and lift undone many things he ought to have done, which Las a tree slamer, discoredy believe; and if God had dealt justly with him, and his followers, they would be in cesseless tooments, but thanks be to His holy name, an atonement has been made, etc. Satilided that he has once more pleased his U.A, he complexently sits down and the followers ary, Amen. atts down and the followers say, Amen.

Then came the sermon; but where the polat came in I failed to see. It was about God in the firsh and dying for sinfal man, and God's anger with His children, and such stretcyped twaddle, not worth repeating. I waited to ask him how he knew so much about God's fealings; but remem-bered that he was one of God's chosen vessels, and he ought to know.

bered that he was one of G of a chosen vessels, and be ought to know. But my sieful rature would not rest; it asked how God could live in the field and die, and then rise again, for how yould the dead raise the dead? And I looked at the manso hedged about in the? And I looked at the manso hedged about in the? I con will of self love and exotism, and my soil ex-claimed,—"Satifield, deluded mortal, your God is an outgrowth of yourself, nobling more—you have not the faintest conception of loving Father God ; and you close your eyes to the light that is shining to brightly around you, and hag to yourself the mastly creeds of man's fashioning, and ignore the great, grand Scripture, whose every leaf is written by God's loving finger, full of spirit pire and true. "If ignorance is bils, is it folly to be wise?" I can not think so in this day and generation. The morning services ended, the saint and sinner passeth out into the sum yemp tene of smilling hother Nature ; the sinner to marcel at what he had heard, the sain to persue hisdod way shuffing his eyes to the light divine and hugging his purse of gold, the price of his intellectual (?) labors. Sacramento, Cal,

Correspondence in Brief.

U. S. Hamilton, or Beloit, Wis, says: For the sake of a correction 1 drop this note, to enable you, to change an item in your excellent and hycenic officers for the coming your, all in har-mony and an earnest zeat that presages work. We do not have speaking work Schman, but Miss Ed-na Ruty, of Dayton, Wis, is a the with us the 15th and 92. She is a hady of charter, and after trans-singer and speaker. John S. Takams, of Hartford, Penisylyanis, writes-is follows:

Thave been realing your Johnson, writes and will say I have morghum received up in may's works in that single paper as a three months trial section.

aubscriber. Baciosel you will pleve find \$3.09, for which sent mathed by the sent mathed by the sent of the article from our Brother Hoary T. Child, M. D. Philadelphia, as "Recognition of Spirits Here-after," is a grand good article. From such articles great good will youne.

F. Grasmuck writing from Weston.

F. Grasmuck writing from version of the second seco

There'll be lessons to learn of the wisdom of God, As they wander the green meadows o'er. And they'll have for their teachers in that blessed abode All the good that have gone there before.

There'll be errands of love from the man

above. To the dear ones that linger below : And it may be our Father, the children will send To be angels to many in woe."

I was over) yed to find so much Spiritualism in the church, and delighted to find the wong a great favorite with the little ones, who about for I foo every occasion, and ang it will great gusto. Thus the great work goes on; thus they unconsologist spread it. Soon they will fall in writh the current, and then our faith will reimpop. Miss Jane M. Stevens writing from Libertyville,

Illinols, says: Knowing that you are ever interested in the ad-vancement of truin, from whatever source, i venture to perf you a few items and thoughts relative to our condition here in L. A beautiful Union Church was erected here last

to per you a tew teems and thoughts relative to our condition here in L. A becautiful Union Church was creeted here last season by the poople, who as a class are character-lard by intelligence morality, enterprise and com-parative weight. There is not fittle of the Orthodox dog element here, the presiding southern being more liberal and progressive, still, and sufficiently active to assiant low for the orthodox of the epsakers than the Theorem of the orthodox dog element here, the presiding southern being more liberal and progressive, still, and sufficiently active to assiant low for the orthodox of the characteristic state of the orthodox of the orthodox distribution of the orthodox of the orthodox distribution of the orthodox of the orthodox distribution of the orthodox of the orthodox of the distribution of the orthodox of the orthodox of the distribution of the orthodox of the orthodox of the distribution of the orthodox of the orthodox of the distribution of the orthodox of the orthodox of the distribution of the orthodox of the orthodox of the distribution of the orthodox of th w. Mr. G., fr recent visits of Rev. Mr. G. it ranks of your city. His dis h beautiful logic ; his eloc igh order ; his deductions so c successful and the second seco

E37 The Pope manifests great grief at his br er's death, and the day after he received news, performed the devidin of scending Holy Stairs of his knees for the benefit of soul of the decoused. elved the

13 Mrs. Mary S. Mannlag has been appointed by the Selectmen of Pritslield, Mass, as Town Liquor Agent, at a salary of \$175 per year.

BT..... BENJAMIN TO

An Expose of Spiritualism. Within the short life of Spiritualism, numbering only twenth-one years, many an isleridual his songht weath, renown or the applause and appro-bation of the sectarian world, by attempling to bring to light what they suppose to be the frand and tricks of Spiritualism ; but somehow or other, Spir-tualism is a subject that does not crypae good, benee the failure of all the knowing ones that have attempted it. Within the last year, the trying and untying of medians has been one of the most prom-nent features of the phenomens that has been pre-rented to the people of Oregon, consequently it must be exposed or the people would be carried away with it. There was a certain character not very wildely

way with it. There was a cartain character not very wilely known to fame, who of late had been emproded in driving an exceedingly large or around the country, exhibiting him at so much per head, moved by his great philauthory for mankind, feit called upon to make a show of himself for the benefit of the public at large and to like di conforture ot all Spir-itualitat. Hence he got obt sous famileg hand-bilin, eating that on a certain evening at Oro Fino Hall, he would demonstrate that all spirit it tying and-sutying was a trick, by submitting to be tied in the same manner, and sutying himself before the audi-cate.

same manner, and unitying himsel before the sus-ence. Accordingly, when the crowd came together, a com-mittee was appointed who tied this wonderful accro, mancer most security. Presto change! but it would not change nor would the ropes allp,-and after struggling a long time to free himself, and find-ing it imposible, he give up in despit and begged the committee to release him. Our Orthodox friends that went there in high give, sepecting to see Spiritualism exposed, went away sadly disap-pointed, minus their half dollar, and we hope wher people.

pointed, minus near nail doinr, and we nope wher people. Should any one else undertake to expose Spiritu-alism, we would advise bim not to stitempt it unless he tests sure that he can accomplish it. " And let him that thinketh he standeth, take heed less he fall."

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A Haunted House.

"All houses are baunted houses Wherein men have lived and died."

Wherein men have lived and died." A filend of ours in this city (Portland), not very jong since, paid a static to Paget Sound, and while there, he head of a hannted house a few miles dis-last, and having a carlosity to investigate the mil-ter, he paid the house a visit, and learned from the family, the discussion at visit, and learned from the family, the discussion of the ghouly visitasit. The family consisted of a min, his wild and two little boys. The first indications of any-thing unnatural, were strange noises around the houre, and the appearance of a famile dressed io while, walking at nightlin the boys' ideeping room, startling them by the aciden and unscemanions appearance, and as suddenly and unacconstably taking her departure without the opening or shut-ting of doors.

taking her departure without the opening or shut-ting of doors. The family being of the Catholic persuasion, the priost was sent for, to come and exorcise the Davil, and put to rest the night waker. He went through the music remonies for such occasions, and wound up or parylogloog and well, and family to make the mitter doubly sure, he de-termined to rem in during the night. Sourcely had her retired to rest in an upper room, when the ghost-ly visitant, not having the fast of the priesthood before its eyes, bounced the priest cot of his bed on to the floor. He rose quickly as possible, and re-turned to his bed, and with a firm grasp upon the bed clothes, thoogant blinself sector. Bat he had not long to enjoy his security, for instantly, on the came again upon the floor. Fielding himself, priest-ly robes and all, no match for the ghost, he coward-like retracted from the field, leaving the glows to enjoy its victory.

A certain young man, living some little distance and the victory. A certain young man, living some little distance way, on hearing of the affair, yeat to the house and said be would defy all the spirit of the other world or this, to distarch bis simbers. Being lavit-ed to to do, he reitred to resi in the room previous -ty occupied by the priest; sand to his sitter saidolsh-ment, as soon as he wasis bed, the forsiture is, the room, and ervs it he bed he occupied, compared dancing around the room, as though they sere for bight else. His courses folded him, not a calling for unanted the ghoot to desling and re-umanted the ghoot to desling and the substance, boto family to be good seeing medium, she able to get communication in various ways. And than he work of the spiritual world goes on, proving by one facult of their power, to communicate o

those still in earth-life, and oftential ing more unaided by the inhabitant

ing more unalded by the inhabitants of this worl than in any other manner. With such circlimatances constantly occuring be-fore the world, how many there are that shat their eyes, and boldly declare that there is nothing in it; that it is all chest, fraud and deception at best, or if there is anything in it, it is the Devil's work. Poor blind bats, they are in the condition of the many the shuts his eyes at midday, and swore that the sun did not shine.

The Bostrum.

PURGATORY.

A Lecture Delivered by N. Frank White at Concert Hall, Philadelphia, Feb. 14, 1860

ally reported by Henry T. Child, M. D J

(Processpecially reported by Hangy T. Lane, a. 9.)
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Going-out, then, to this understandable b Nature, we see stamped upon it, in iner e characters, the uses of punishment. We

Going out, then, to this unlerstandable book of Nature, we see stamped upon 1; in increas-ble characters, the uses of punlabment. We see on every side, laws in operation, and these laws are necessary for the unfoldment of higher good. Being finite, of course, we exanot fully compre-hend these, how just in proportion as we comprehend them, do our souls sepand, that er-massion being a necessity for our happines. Whenever we come m agoular contact with these laws, we feel their opposing forces, bring-ing ur suffering, pain, sgoor, and not because the law is offended at si, but because the pun-ishment is an absolute necessity of that contact. Punlahm mt is not only the means through which we arrive at a comprehension of these laws, but the vary best plan to teach at to fing ourselves this proper relations to them, and thus adapt cornelves to the law, whatever it may be, so that we my receive the benefits and the scape the penalities. For instance, the lamp blace brings such a cheerful ligd, and gives to the child each night such atores of pissure, also such pain as every-shift Anows if they, place the hand in it. Thus where it was in lay, which these investions for all augura-to is not because either the lamp or the wa-ter is offended, but it is because the fame and the water have certain fixed and immutable laws and movements and because all angular context with these investments bring necessary and investible ponishment; so punlament; too, through which these laws are recognized,—a punlahment; the laws and by this means men arrive at a comprehension of the uses and be hecessition it is to leave and any duta-context with these investments for generatory. The laws and by this means men arrive at a comprehension of the uses and the hecessities of purgator, so for the sould be hecessities of purgator, so for the sould from that great page of Revelation. —from that Word of God in which there can be

uses and the necessities of purgator, es for the soal. Reading from that great page of Revelation, -from that Word of God m which there can be no mistake, -from that mighty text book' of na-ture which furnishes to the simplest minds a feast that will satisfy every one, there stands upon its pages the fact of the existence, the ne-cssities and uses of these purgatories of the soul so plainly are they enstamped upon its pages that there is no chauce of mistake, there is no necessity for any itinity doctor to bring them to the light.

them to the light. Bo far I have only spoken of Liese as applica-ble to the earth, allowing this life to be contin-ous, and one of progress, which most intelligent men to day admit, the argument for the necessi-ty of purgatores here app ics cycally as well for the future, for the necessities of the swoll in the future will be the same. It must here as here come in angular contact with law,—lit must there as here receive the purshament which is a secessity of that contact. There is no necessity, then, for any argument in support of purgato-ries in the present being acknowledged. We do not hesitate to declare that the Oktimic lides of purgatory, when presented from a broad unsect arian bait, as as ar my lights of the dowindy distributed into the state to the the scheess of the dowindy dist of the future, the nearchess of the dowindy into the states the backness of the dowindy into the states are backness of the dowindy into the whose chief only ments were singing hallenjaber, playing forerer upon golden harps, walking upon golden provenents avers of tor-ture, for ages in untild spony, the scheduler of the damed lift their voices and wall out "How Jong oh, byoe long" while the pendulum of the great clock in nell is awinging, evenity, eternity I Not exactly that to day, but some thing hills more endurable, a life goaded by the constant grawings of conscience, for the acts of evid done in the body and unrepeated. The utterly ignores the true uses of punishment making this hawnon a place of teresal reward for the few decess of virtue done in the body, in the scheduler of the scheres are not hell, how-ever much the Protestat may have modified it, he utterly ignores the true uses of punishment making this hawnon a place of teresal reward for the few decess of virtue done in the body, in that which is almost an unfoltesimal space of time. He utterly ignores use in the body, is hell a plee for eternal punishment, for the few decds of virtue done is the body can cause in the held is a low of an isome which is on ant

which have, a punishment whose sole mission is to elevate and advance the individual, a purga-static leval and advance the individual, a purga-tic elevate and advance the individual, a purga-tic elevate and advance the individual of the recognize there and hell which is not can fill to see the sough to condem here of purgatory. It is whose the possion, from which there is no charge there and hell which is necessary for the sough to condem here of purgatory. It is whose the possion, from which there is no charge there and hell which is necessary for the sough to the sublime heights of wisdom and sources. The purgatories of the life are continually from baseling the condem heights of wisdom and sources. The purgatories of the life are continually from baseling through purgatories innonerable, build the experiments of a hitter cold who be added to the sublime heights of wisdom and the condem heights of wisdom and sources. The purgatories of the life are continually from baseling through purgatories innonerable, build through purgatories innonerable, build through purgatories innonerable, which the first on understand is relation to the addition to the laws of gravitationer and through and charge through the purgatories of the source which through the received his which the first on understand its relation to the addition to the laws of a larger power, through and child and benefied elever the source of a through which the purgatories are addition through these where and penalities, do the boys and grid and child from sole. All of us know and grid and child from sole that realists to dry when the bought the purgatories are addition to the laws of a larger power, where a sole addition the parts of the results to dry when the bought. Some of them, we are set through the first the some of the results to dry and grid and be the some of the results to dry and grid and the first the memory of the bound and and the first the first the memory of the bound and and the there have the memory of the bound and and the first

ness, whose poodness you could comprehend only through the sufferings of the purgatories through which you have passed. Tooking back from the bright Celestial Workl, and down through the dark shades of earth, seeing the suffering and agony that is there, one would feel unhappy.--did you not recognize the necessity of that suffering and that sorrow ; but knowing that the soul has it we day that sorrow ; but sould not any sould that it we "Bacha, is mourning and will not be comforted," will come out of that suffer we woll as better. Then while there is supparts for the present suffer-ing, there is a larger rejoining for the inture joy. Looking then so the

by: Looking, theo, as the poor, despairing child of shame, who wrapped about as with a burning dame of passion, knowing that she is clinging to yice and crime, we can not but feel out of these purgratories she will come, and from those mountain heights above, there is no word of complaint over those sufferings of earth. Bitter and dread, fail ming be the draught that this soil must drink; but this terrilo purgatory even had its uses, and this soul will recognize them after they have passed through them, and come forth into the grander light.

drink; but this soul will recognize them after they have passed through them, and come forth into the grander light. Coming, then, to this compehension of the moments and uses of punishment, we come to beautiful tides underlying 'to belief of the ne-cessity for purytories both here and hereafter. Purystories are then seen to be for the advance-which it will ascend the sublimity of the beautiful tides underlying 'to belief and the sould be sublime mountain the source of the sould the sublimity of the beautiful tides underlying 'to belief and the source of the source of the original source of the sould the sublime mountain a source of the source of source of the sou

- ed existence. By some strange mysterious mores Like a panieranie cheage. Welte auf down all have vealabed, And my vision's sider range Besto apon a treveled lughewy Over which a sulghty throng, Mingting urwardal watto cererow With light hearted (op and song Like an oceas hearying current, Sweips tumoliscut) siong.
- Every tunnitionly along. Ard that living, everying current With its uttered Joy and pain, But repeats the olden story, Arted o're and o'r sgain. Ose I see, a smilling mother Worshiping her darling child ; Joy elated at its plessore, At it is anguish-utifring wild, By its avect and childing brid, A it is eventy way beguised.
- All the weary way beguiled. And their mother baset adorating The whole world forgets braids, fleaping treasmers all about it, Watching that it is not tried. Watching that it is not tried. Guarded from the gale and frost, Strengthisology wind, no raughing sum Neverthinkeling task has created, By to wave of cars or source Has its bark of life beng tourd.
- While I gave a fearful whichwird Up that traveled highway sweeps Passed a sorrow stricken mother O'er her prostrate darling weeps,
- Load and wild her wails of angu And herbeset with grief is so Bitter, biter, was that lesson That its quivering fibres tore; But that mother beset is growing As it never grew before.
- As it nover grew before. In that highway throng souther Hope shate, trips along. By no cloud his soul is shaded Light the measures of has nog. In prosperity, the castles He is building, all of Joy Bread of base, sublimely by well Yest like monifor's glittering, is Yest has head gathered develop That his safty rays desktoy.
- That the early rays destoy. For stypping, even shatter, Building every on the air, Sortcor participally a callon, Destroy's brighters inprese here in a moment all hes venabed, weapt away hy wa files black, and and charled rating Bacda a hatpping sool aghort, Sorting these all about him gast.
- Worthies all about him gat. Worthies all about him gat. In this trendling soil despiring May not 'aid the ruins dwell, Keega astrenity has dogsto That will wears a mighty peak. Were while that iouil is weeping O'er the fearful ruin wrough Prom the fear ful ruin wrough Them the dery glewing formass Come the ore; the solver, though And a fields even it hard rength.

By the issues it has breaght by hat teres of high say writing, "Caroline feel go winting by, Ligs all motions with lengther, Pieseure specking in each eys furth its mercy changes friender. Till its echoes fill the air, Lawing arear cross for sorro Novar room for brooking care, Jigs, servenet rollant togewas All these glaving fees war. But the scene is slowly chi Shy who leads the giddy

ł

Ever at its altars bound. Whirls into'a dark deep valley And pollution's tarbid stream Blowly, slowly rises round her Till the clearer crystal gleam Of the purce springs of pleasa Life a half forgotten dream Life a fail forgoine dram, first to be a frand, a torter, And a fague contember from Strap within the inner channes of the best of an and have four and insuital around her. Souri-contember of the Analytic strap of bottom Through the sequels of sin, be the despent, trust issues of their anguith of sour begin

Or that anyward a soul sepin. Longing any id the fam so if post For the cooler clearer springs, Soul desires inclease and carrors, Grow to be like angut sings. Add that anguthed soyi acleas From its pargeiory pains, Hires from the famme of possion. Breaks its avoit debasing chain. Breaks its avoit debasing chain. Louves behind the shaded place

- Levers balled the shaded plan. So that living, sweeping, current With its uttered joy and pain. But reprise the older a story. Acted o've and o've agata: "Whether carred by salated Brah On his slarg's secred shrins, Weren as we in monthish bigsed, Or in nature's word diviso; God's own inagenge plately utter Sacrifice-asch living line 1

Original Essays.

For the R-tigio Philosophical Journal. INDIANA.

ediumistic aud Itinerani Life-Flo Mud-The Convention as Indianap Ile, &c.

Redumistic and Stinerast Life-Fleed-Ite, &c. BY DE J. K. BALEY. A trip through the multi in a time of flood, --forrents of rain falling nearly every day, for over a month--upon (water beneath the surface of) such roads as are found in a large portion of indiana,"I think, will take much at the starch of enthusiasmbat of any who participate in the hardships of the soft and neasy deep!" mult of Allen, Wells, Jay, Blackford, "Delaware, Han-cock, Tipton and other counties." Bless the Pikes" of Henty, Marion, Howard and other counties, is sure to flad off repeated ejsculation from the wary, worr and bruised traveler through the wood and over "Crossway," though bearing a "mission" freighted with golden truths and divine usefulness. This deponent testifies of that which he hath seen and feil, bat now'ithistand ing in "s mear." of above indicated conditions, there is a bright, pleasant and remuerative side to the experi-ences of even such a trip. The consciousness of fingt, of either body or mind, is a glorious com-pensition to the soul inbud with the aspirations and sympathies inflowing from angel hearts, and outflowing to a suffering world of humanity. To bask in the golden rays, though only feebly reflected, of the spirit of the precepts taught and practiced by the humble Nazarene, is indeed, a played by the humble Nazarene, is indeed. The played by the humble Nazarene, is indeed, a played by the humble Nazarene, is indeed. The de such a life, is to build the "tem-ple of greatness", the house of soul life, upon brock of truthfuness, faithfuness and ever-sating glory. But the body must be cared for, wife and

pic of greatness," the house of soul like, upon he rock of rauthulness, faithfulness and ever-lasting glory. But the body must be cared for, wife and babies fed and clothed, housed and warned; not only by and through those elements, but also as to material physical need. Would to heaven that I could sayss much for the realiz-ation of pecunlary compensation as for that of the heart. Oh, whan will the time come wherein humanity will as willingly and jartly pecuniar-ity remunerate the truthful, taithful teacher, physician, medium, as is now ungrudgingly done to and by nearly every other phase of hu-man interchange of commodities, services or time? Oh, ye sheptical, uncharitable, envious scandal dealing, criticising men and women, ye who seldom do that which will strengthen, build up and encourage the mediums and work-ers; ye who wring your hands in apparent glee over a seandal ; ye who search so industri-grander and more remunerative,—to the divine-ly compensational work of encouraging,— to the finding of rubies, peris and diamonds of worth in each and every morial worker and seek after truth and gooldness for self and hu-manity. Do this, and better, nother, sur-to this of the strey morial worker and seek after truth and gooldness for self and hu-manity. Do this, and better, nother, sur-to who is not every morial worker and seek after truth and gooldness for self and hu-manity. Do this, and better, nother, surer-atil.

manity. Do this, and bester, nobler, purer re-sult. To more that is that the decide which also for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the beam is for the scale is heaviest lader; for the scale is the scale is heaviest lader; for the scale is the scale is heaviest lader; for the scale is the scale is heaviest lader; for the scale of the scale is the result of dispensed that is and scale (scale from the glorious consider opint of world) to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the city of indians points in my journey through the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale of the fruit out to be realized in the scale out to be realized in the the scale out the speakers we present and w

August 28, 1869.

be considered (by "old stagers") as somewhat primitive and preponderately given to phenom-enal Spiritualism, yet it was a decided success for the esuse. Important among the results, is the identification with us, of such men as Judge David McDowell, of the U.S. District Court; Dr. Bland and lady, of the North Nettern Netter, statuting Prient; and Rev. Z. B. Taylor, associate editor- of those publications, and a Methodat elergyman of twenty year's standing. But you will be favored with a report of the doings of the convention from Brother T. D. Wilson, whose efficiency, urbanity and faithful-ness, as Secretary of the Association, is so patent to all in attendance. De Spinday forenoon, I attended the meeting of the Unitarians at the Academy of Music Rev. Henry Blanchard is pator, and trested his congregation to one of the ablest and finest, discourses it has been my lot to listen to. He is polished, cultured and highly elequent. He prached as good Spiritualism as we have, so far as he went; and even mentioned a commun-tion had lately received from the other world. This subject was the "irrepressible con-fict" of religious dices. Way not be true the used that, have proclaim himself what he really is 1 June 24th, 1800. 5 be considered (by " old stapers ") as somewhat

June 24th, 1869. 31

For the Religio-Philosophical Journ The Children's Progressive Lyceum,

This institution, acknowledged by all as a movement in the right direction, with all of its beauties, attractions and advantages, does not fill the gap, yet so wide, in the lines of our army

fill the gap, yet so wide, in the lines of our army of reform. It is not the purpose of this article to weaken to confidence of any in this heaven born plan of inculcatin, 'better deas of life, present and future, but to point out wherein it falls short of its noble purpose and the hopes of its inspired projectors. For beit known that this deponent has, from its first effort in New York city to the present day, advocated, and as opportunity pre-sented, worked with and for the Lyceum. The most potent cause of whatever failures attends the movement, is the demand of its prominent apostles for a rigid adherence to er-ery fasture of its claborate system. No innov-tion of any formula or emblem can be tolerated, Every flag, target, badge and exercise must con-form to the system. And why should it, for-sooth 7 bit not Brother Davis see this idenlication arrangement in actual exemplification in the Spirit Spheres ? True; but flag, silk and paraphernalia do not

Spirit Spheres ? True; but flags, silk aud paraphernalia do not cost much, periops, in that lan l of flowers and will woven fabrics. To come directly to the polat, only in large vilages or cities can this system be carried out. In the country where population is sparse and children few, this ays-tem is utterly impracticable. And if one or more earnest sour attempt to rectify the plan, so as to have a Sunday gathering of children for the purpose of inculcating correct ideas of life and its daties, relations and needs, other faint hearted Spiritualitis raise the cry, "Ismovaton, traitor to, our Lyceum system—we will have traitor to our Lyceum system we will have nothing if we can not have the exact system th

traitor to, our Lyceum system—we will have not fing if we can not have the exact system the angels have presented us, through the Ser of Pouphkeepsie, --nothing but the Children's Pro-gressive Lyceum." Any attempt to simplify or in any manner improve the exercises, parapher-nals or manual, is met with a united front of the taitful sitekkers for the system. This is simply old theological dogmatism and authority re-vamped; and this spirit must be basished from our fold, ere we can make that brogress in a proper culture of the young, that truth and human interest demands. And Spiritualists must wike up to the neces-sities of the hour upon, this subject. While we are tearing away the-bands of a talse education the legitimate fruit af a false theology—our children are still being taught their errors, while they in ture will find bands of itom upon that supniely snil permit this nelarious work of ark error to go on ? Nay, nay ! Unshackled from the terrorisms of a "damantion" religion, let us not be so false to duty es to omit some hand of gathering such Sunday, for the benefit, instruction and development of both body and unad, stope and intelligence of mind—a supher and better understanding of religion or the swo filse. If to do this, involves the necessity of a davia-

the laws of life. If to do this, involves the necessity of a devia-tion from Brother Davis system,—then deviate. If improvements upon that plan can be made---if the manual can be bettered, then let it be done. Let anything be done that will insure work and its consequent influencés upon the young and old, for the better---that will 's decate more in harmony with mature, and prejent the reception of fake theories, because filling the mind with higher and better truths, leaving no room or opportunity for theological Sanday room or opportunity for theological Sunday school stufflog. room

Any individual who stands in the way of this Aby incirious work, is false to his own aspira-nost needed work, is false to his own aspira-ona. Brother Davis does not desire it. No rue S iritualist, with enlarged vision and exait

true S iritualist, with enlarged vision and exali-ied sense of doty and right, will. Let'Lyceums be established everywhere, with or without parapheroalis, literal Phiem of groups, &c. Let the old and young participiate as instructors and instructed, and a few whort. nths will give evidence of the good that all

general and collective progress? Give us im provement, enlarged understanding and conse provement, enlarged un quent possibilities tties; and we will not stop to en t means or whose system. Action, uire by what m nward I PROGRESS

Philadelphia Department.

ву..... н. т. сип.р, м. р Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia.

LIFE.-NUMBER 3. Which is Most Powerful,-Spirit or Matter, and How do They Act?

Which is flow Powerful, Spirit or Matter, and How do They Act -Among the beautiful lessons of Nature, a very interesting one is to be found in the fact that the softer listues invariably wear away those which are hirder, and apparently more en-during. Thus the dust of the diamond is used by the lapidary to cut and polish the solid stone. The machinest flast is more strikingly illustrated in the state of the state and the state is more strikingly illustrated in the peutiful domains of life, where the softer tissue invarys make their impression upon those which are noted. The little moss and likeng, upon the hard tock, burrows out its nest, and with its tender and delicate fibrils, pendrutes the rolid stone. There is and sometimes of buildings that are less an-cient, that pushes its delicate roots into the pores of the stone, and causes it to crumble and de-cay.

Needing: Brother A. J. Davis has presented the following Interesting formalis of matter in the universe. First God, then Intellect, then principles, then ethers, vapors, fluids and solids. Or reversing fi, we have solids, fluids, vapors, ethers, principles, fatellect and God. We have noticed this fact that the set of the former.

In the former. If it be true, as we are inclined to believe, that matter is but a precipitation resulting from the decussating or crossing lines of force, and that the becallar harmony of these lines of force, pro-duces the varied forms and conditions of matter, this will explain a part of the question. But it re-mins to be answered, how and where does identi-fied spirit take hold and control an organism? It must be through the localized spirit which has produced the matter, and which remains in it, and is all that the mitterial oreas of spirit. It is known that this connection is in the hervions system; here the forces in the material and visible come in rapport with those of the spiritual, and as: these become co-ordinated, the results are harmo-mions and beaulful. Lits is the force which con-nects spirit with matter.

these become co-ordinated, the results are harmo-nious and uscalifish. Lie is the force which con-nects spirit with matter. In the lower forms, we believe that the spirit is not sufficiently lentified to retain its existence for a great length of time separate from and independ-ent of a physical orgunization. (We have a report of a lectareby I. Rehn, of this dity, on this subject, which we shall present to the readers of the Jorcz. XAL at an early day. It shows what science has done and where it has been compeled to stop.) In man, we have the proof through spiritual man-liestations, that his spirit has independent identify even while in the form. Spirits and claritoryance see and speak of these as living realities, and this iden, tity being immortal, produces special individualities that are indestructible, and thus distinguishes these from other forths' of spirits which are immo-tif a estimate the in individuality. Matter through to be indisenced by higher forms of spirit. These improve and earlies that conditions of matter, so that after it has passed before prime thas present to a spine that show in the schemed by higher forms of spirit. These improve and elevate the conditions of matter, so that after it has passed before primordial matter was in a condition to yield to the action of identifi-d haman spirit.

months will give evidence of the good tak all and the standard of the standard We have seen that the mission of life everywh the traise matter to higher couditions. It seen for Modern Spiritanilan to prove that within a -human organism an identified spirit crists w It rem theman organism an identices spint crass spino posides over the organism and through the visal forces, holds and govers the body, and cauga it to do all that it can do. We prove the presence and power of the spirk, first, by it holds are by clairroyance second, by its actions in and through the body; and third, by the cession of all these scions when it is renoved either temporarily as in sleep and certain magnetic conditions, or per-

Evidence. There are few things that the world needs more han astisfactory evidence. A friend, whose father has recently passed over the friver that men call death, said to us, "Oh, that I could have the evi-dence you have of the traits of this spiritual com-muniou." I like the dogtimes you terch; I amo prive the traits of this spiritual com-munious. I like the dogtimes you terch; I amo prive if I knew positively that It was true, and that that dear father, whom I have loved and 'nonored all the days of my life, is still ray father,—still in-terested in me and mileo, and more this that, as you frake the advised of the spiritual to that that that dear father, whom I have loved and 'nonored all the days of my life, is still ray father,—still in-terested in me and mileo, and more this that, as you teach, is watching over us and adding us in all that is right and true. How shall to obtain that that is right and true. How shall to obtain that that is right and true. How shall to obtain that that is right and true. How shall to obtain that that is right and true. How shall to obtain that that is right and true, there all the ware talking familiar-ty about the spirit. Lind, and our relationship to them, we could not relize what our feilings would have been twenty-one years zoo, had any one spok-en to nas we now speak to each other of these things." We answer, not with any disposition to meer at yon because you have not grown up to the condi-lion to receive these things. You must learn the truth to because you have not grown up to the condi-tion to receive these things. You must learn the truth the declaration risk." We may hear a, spiritual things are spir-tually discreaded." Evide

RELIGIO-PHILOSOPHICAL JOURNAL.

your spiritual powers. You must learn the traits of the declaration that "Bpiritualit things are spir-itually discerned." You may hear a, Spiritualist relate the concen-trated experiences of years of meetia and spiritual labors in a few moments, and then, wonder why you cannot have just such experiences in the time that he or site is relating these. We would not dis' courage any from the investigation of this subject which we think is the most probundly interesting one that can claim the attention of maskind. We know from experience that in this carnest investi-gation, we receive our compensation from day to day, and have a happings which can only be ob-tained by no other means. One of the most im-portant lessons in this investigation is that we be passive-assisted with what comest. There is such a strong desire, at times, to have wonderfait tests, and to have those of a preculiar character, and cyl-mined to have them, that we have deter-mined to have them, that we have down by this. We should be willing to take just what comes to us, doing the best we can to prepare conditions for our spirit-friends, and them receive with grait-tude that which they we invariably found that the very best and most convincing tests come to them when they are not looking for them, and of-tem in a manner that preclades the possibility of any mundame interforemes.

then when they are not topking for show, and oc-ten in a manner that precides the possibility of any mundame interference. Spiritualism is not a mercy monitobank show, in which we are to be continually looking for some wonderful novelty, but it is a grand religion and philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and growth.

philosophy calculated to feed the soul and give it the very highest and best means of unfoldment and growth. Those Spiritualists who have realized these facts, are not trubbled about the folly and fasatilism which cling to this system, as barnacies to a ship, which, though they may retard its process, are cer-jain to be carried by its luto the clear waters of a pure life, when they must die and fail off. We have sometimes wondred that Spiritualism should have taken such a firm hold of the minds of the people, and apread os extensively, when we have witnessed the amount of chaff and front that has been upon its surface. We know that soap bubbles please children and are willing they about have them. But there is that which is more substantial than these in true Spiritualism, -that which stamps itself up-on the lives of those. May accept it. Spiritualism as thus: presented to the world by the mount and women is a refutation of the folly that would have sunk any other system than this. We do not admit all this folly and fanaticiem to be long to Spiritualism, it is only an expression of the emission.

We do not admit all this folly and fanaticism to be-long to Spiritualism, it is only an expression of the creduity and undevelopment of humanity, which may be more fully masifested. In the free atmos-phere which Spiritualism has brought to the world, but which is in no way responsible for it. On the coatrary, Spiritualism has within it that which will do more to remedy this evil than any system that has ever dawned upon the world. Holding every one responsible for their acts is the only means by which minkind will learn to be whee.

THE SHAKERS.

A Revelation of the Extraordinary. Visita-tion of Departed Spirits of Distinguished Man and Women of all Nations, and Their Manifestation Through the Living Bod-tes of the Shakers.

Hen and Women of all Nations, and Their Manifestation Through the Living Body is of the Shakers. In A GERST AT THE COMMUNITY MARK WATERCLER, SEW YORK. This is a pamphiel of forty pages, giving an ac-cound of nome wooderful manifestations which took place in the presence of the writer, who visited, a society of Shakers in the year 1533—dive years be-fore the Rochester knockings. The account is very lateresting and very similar to the communications published weekly in the Io-ner Life department of the Journat. The communications are not reported verbalim, but bear evidences of being characteristic of the parties from whom they are said to come. We have no doubt that the Shakers had many such manifestations, and we see in these another evidence of the folly and weakness of narrow sec-tarian association. They made no inpression upon the fulle (less of being characteristic of the ittle folle and weakness of narrow sec-tarian association. They made no inpression upon the fullet of the Shakers. They are a strictly moral pipole, so far as we koon, but wooderfully ignorant of the physiological laws. If they suppose cellbarg to be a natural condition. Their regular habits of living and temperace, have doubtless thend to develop many excellent mediums among them, but their pechlar motions word give color to the commandestides received, while Spiritualian with its diversity of mainfestations are to require an to the communications received, where to the communications received, where with its diversity of individual charact manifestations as gives &

with its diversity of maintestations are to require such a great variety of maintestations are to require such attractions of the judgment and reason. This little book is quite readable and suggestive, and we would recommed its perseal as corrobora-tive testimony in regard to spiritual facts and phe-pomena. There is a simplicity in the sistements that is attractive, and an integral evidence of truth-classes which is alware to reason the such which fulness which is always pleasant to meet It will be sent by mail. Price 25 cents. with.

Penneylvaniz Contral Rall B In these days when rall roads have spread over Anny M. Larain Franking ar ladd do that it is almost impossible to get out Salt Lake City, July 18th, 1869.

of sight of the rail or the shrill whistle of the loco-motive, it gives us pleasure to know that some of the older roads keep pace with all the improve-ments which mark the new. There is no better road than this,—its Conductors are obliging, its cars roomy and pleasant, the scenery along the en-tiler route either to Pittsburg or to Erie—for the Philadelphia and Erie Read is a branch of the for mer,—is pleturegque, and often awhime.

It is in crossing the mountains and along the blue Juniata, so famed in song and so undescribably ro-mantic, that the traveler flads many scenes that are unsurpassed in the world. We would say to our friends that if they wish to see the evergreen mountains, they will find that this road furnishes the best opportunities.

Voices from the People.

Fadorsement-Extract From a Letter By

Dr. Yathan Smith. DEAR BROTHEN -- I found in your JOURNAL not long since, comments on the proceedings of the Illinois State Convention, and the conduct of its would be controllers; and allow me to say that I freely and fully redoree the position you have ta-ken, and I find that all with whom I have inci-concur fully with you in regard to the gonduct on the persons who have done and are doing more to injure our beautiful philosophy tuan thousands of its opposers.

its opposers. Your paper is growing better with each new is-sue, and your bold, unfinching expose of tricks and cliques, your storg defence of medium, make the paper worthy of all true men and women eve-ry where.

CONVULSIONS OF NATURE.

Letter From Dr. Samuel Underhill. Buotran Joxes:--I have inquired of Nati why we have such eccentric movements in the ments above us. The answer is, "They are can by the vast internal commotions in the eleme below as.". In turning back in the leaves of my memory.

The vert is the second of the S. UNDERBILL, M. D.

Mrs. Emeline S. Fairchild, Exa and Psychometric Medium. Mrs. Wilcoxson gives the following ac er visit to Ripon :

Mrs. Wilcoxson gives the following account of her visit to Ripon: In uny recent visit to Ripon, Wisconsin, I had on the protonalties for testing the incidimisity of final saying that she is one of the incet examinan-and psychometric mediums of the acc. A had, an entire stranger, called for examination and pro-verious. Mrs. F., controlled by her Indian firl, went over the hife of the invalid in the most won-derful manner ; told of the most terrible abases were able to the first of the invalid in the most won-derful manner ; told of the most terrible abases were able to the first of the most terrible abases were able to the first of the most won-terful manner ; told of the most terrible abases were able to the first of the most terrible abases were able to the first of the most terrible abases on the source of yher old school physicing a charge ran-the woman sobbed like a called, -owner it is all, and that an ugly sore on the back had been pro-togener of the old school physicing a charge ran-the town from any mutaking source, of this class to be to the from any mutaking source, of this class to be the source of the lines. The source of the theory bests concerning my translated daugh er and her wrestgained public of a tratified her on her Kanado teres the biling to robled her on the first taulous teres to be thing to roble her on the theory the teres the biling to roble her on the theory the teres to the thing to roble her on the theory the teres to the thing to roble her on the theory the teres to the the town y and without prece-tions. Mrs. F. can bring the best of references, and not be public of a tratifiel and aspiring the cover with how were the town y and without prece-wer by the town were the tau tender on were the printing papers please companies and without prece-wer by the tere the public of patiences the other to were with how were the town y and without prece-wer by the tere the public of patiences the other to were with the the source of the town y and without prece-were the the source t one was to be a set of the set of

SALT LAKE. Extract from a Letter by Abby M. Laflin Ferree.

Extract from a Letter by Abby FL. Laftin Perrec. BROTHER JONES-I is it under the trees in a beautiful gatden, the fruit hanging in rich clus-ters over, my head, while the where is running in little streams about a foot apart. I like Salt Lake; yes, certainly I do-whai I have seen of it. It is a most wonderfold on, resting on the mountains, inclosed by greater mountains. In coming to this city by stage, we rike along the lake over twenty-seven miles. The lake looks like a broad belt of blue, with apber edge. Along the stage route are fields of waving wheat and corn, and fruit trees and flowers in every garden. The holly hock is besutiful, with its deep red blossoms, pink and white, which welcomes us to the Territory of the Saints ; ro-minding us of olden times, of the old home on the hills in the Empire state. The footfritus left by man are the same all over the crit. Perjouice latthe only barrier to shut cut from us, rest, peace and happiness. Under the trees yesterday, telling the lady and centeman I board with, of "The Magic Staff of Emma Hardinge; the lady saked, "Have yow worm of those hows. I show the first pro-stant cut from the rest is pro-stant cut from the lady stared to.

of Emma Hardinge; the lady asked, " Have you some of those books? I should like to see them."

I was sorry that I had not, but I told them that I could send for them. How I wish that I was well and strong enough to speak to these people.

As well as a stolling almost to speak to the people. I called.on. Amelia Young. the favories wite of Brigham Young: Beer Joseph Young's wite there. Amelia is a pleasant lady-interested me yery much, and opened her preity parlor and showed me the portrait of Brigham, and the photographs of her father and mother,-fine looking people. She opesed the fine plan, and then retired for a moment, returning with some strawberry wine, which also made herself. It was very good.

The Spirit Home of Father Hinshaw. BY WILL C. ELLIOTT.* bi with o and bight, here changeless beauties, rich and bright, immortal glories, grins of light, kernal sets of truth and love, All-brilliant, glow around, above!

3

Recail set of truth and i.e., Alterialist, joir second, above : A manifold in the Juner World was built by his ang-i friends for Father Hinshaw, the philt of Whom, many a day had been calmiy wait-ing for its iree flight from ear.h. It was a happy day to "Uncle Seth." at last, J when, the band of spirits, which he so often had seen in his last earthly moments, rejoited with him at his own "new birh." "All is well," were his heart-foit expressions just before his spirit passed to the "beautiful beyond," where a waited him a mostforing one with blessings, a wrach in immortal Bolom. Now, in the beauty of holiness, the two are weld, in a bliefd angelbood, dwelling together in unity and love. A few years ere the beautiful spirit of this good. man first ascended to the Summer Land, a picture of his spirit Home was painted in nd; and even him by Mr. Wolcott, irance artist. It was of very large size, mest skillful in de sign,—the plainting glows in note placange colors. The work was Boos in two hoars.

The sector preasing colors. The work was dono in the presence of the sector of the presence of the presence of the sector of the

"THE FIRST CAUSE " Essentially, Positively and Briefly Stated.

BY N-

Life and spirit are either one and the same power, acting separately or jointly in concert with different degrees of power,—or they are two powers, necessarily acting together in har-mony, as before said. . The casential element and character, and pur-pose of LIFF, is action,—the action of life for the production and manifestation and protec-tion of life.

the products a fife. The essential element of spinrr is action, spir-itnal action, in union with the action of life for the production and preservation of spiritual life. We have here, then, the two highest powers known, acting in concert, and capable of pro-ducing whatever has been produced, or whatev-come he architect.

er can be produced, in any state of existence. Matter always existed, and always will exist.

er cu be prolaced, in any state of existence. Matter always existed, and always will exist. There is no way of getting 'rel of it. It always had qualities and properties and conditions of existence, and these have been continually changing in some way. In nature, one of the main consequences of change is im-provement, tending more or less toward per-fection. Life and spirit have always been in active operation, at work in and with matter. What clae was here for them to operate upon 7 What clae was here for them to operate upon 7 What clae was here for them to operate upon 7 What clae was needed ? Were they not quali-ties, properties, powers inherent in, and-compo-ment parts or elements in some degrees of mat-ter ? In their operations, do they not germinate-invigorate and reproduce, most distinctly, their true nature and character, 'In some visible de-gree, without you matter ? Is it not so in the mineral kingdom ? Is it not so, very visibly, in the vegetable kingdom 1, and still more so in humanity; lu the great vari-ity in the different human species. The matter of the piacet parth, both hand and water, is most wondertully alive, as shown by Its innumerable and necessary and median exclusions ?

wondertully alive, as shown by its innumerable and necessary and useful productions? Eadless time and boundless space are gener-

and necessary and useful productions ? Endless line and boundless space are gener-ally considered as not being mitter, but afford the necessary time and space for the location and storage of all quiet or changing matter, free for all kinds of action. Second ; must not that life and spirit necessa-rily, be in the matter acted upon, properties and qualities of it; or is matter a property and quai-ity of hie and spirit? and under their control so far as existing conditions will permit ? Of all the doings of his and spirit, what have they produced that does not have and partake of the three qualities and powers of life, matter and spirit?

and spirit ?

and spirit? So far as we can see, do life and spirit, or can they act independent of matter, or of something actually obsected with matter? What do we know of mind, the human mind, the intellectual power, only as it is connected with matter?

The Religio-Philoso

The Religio-Philosophical Journal. This ably conducted and well-printed journal has been laid upon our table. Without going into any detail, as regards its morits, or dementis, we are pleased to see a dispetition, on the part of its editorial corpt, by treat all subjects and per-sons with candor and courtesy. It is a bold advocate of the "Spiritual Philes-phy," shid much of its teachings seen to accord and harannize with that "bolz of. books"-Nature. We endorge many of its seen and hor-estly believe that all would be benefield by pe-rusing its reli filled columns. It would the benefield by pe-ple to think and read - a tiping so much to be de-sired, yet is hamstably neglected.— That Medical Scalpd.

13 The rays of the sun shine upon the and mud, but they are not solled by them, the true philauthropist can pursue his in work among the vilest of humanity and res pure and untainted.

Religio-Philosophical I urnal

OFFICE 192 SOUTH CLARK ST., 24 FLOOR. S. S. JONES,

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

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etters and communications should be es, 192 South Clark street, Chicago The Pen is mightier than the Sw

THE INDIANS.

SEANCE-WONDERFUL DEVELOP-AENTS-WILLIAM PENN-THE IN-DIAN CHIEF AND THE DIPLO-MATE-THE MEDICINE MAN CONSULTED.

TATE - FIRE REDICINE BAN CONSULTED. There are hardly two religious denominations at the present day that agree in regard to the attributes of Deity. The Mahomedan, -the Bra-min, the Chinese, in fact all the so called Pagan nations, entertain as correct ideas of Deity and the peculiar masilestations of His inherent pow-er, as any of the so called, orthodox churches of the present day. The idea entratained even by the Bramin, that the soul will be erestually absorbed by Bram, and that it will become a part of the Influite, and role over the destiny of nations, has within it a certain element of con-sistency, which, when closely examined, any one can not fail to ree guizs. Tast the human soul *will become* a part of GM is a mistake; but that it is already a put of Him, is correct. The Bramin only expected to realize what already crists.

rists. Even the Indians, rule and uncultivated as geven, have some beautiful notions in regard God and His dealings with His children, far ore consistent in their nature than those en-rulend by the various orthodox churches. In mine here a descent children dealing of the ng bows and arrows, cooking utensils, and times a pony with their dead, they only olize what they believe exists in the Summer . Their views in regard to the beautiful urying b Land. Their views in regard to the beautiful hanting grounds and homes in the Spirit World, are indeed sublime, and convey the important beson that their ideas were gathered from those who saw the scenery there with their interior vision or inner senses, and described the same who saw the scenery there with their interior vision or inner senses, and described the same to those less favored. Sime of the religious creeds of the Indians are indeed grand, and de-monstrate conclusively that they are far in ad, vance of those who believe in the stoning grace or Christ crucified,—or who believe in a place of endless torment, where burning sulphur sends forth its disagreeable olors to greet the senses of those confined there through the sulphur sends of thermity.

As is well known, the Indians attribute the manifestations made through their different me-diums to the Great Spirit; and, of course, attach greater importance thereto than we do, for we well know that communications from the Spirit World, may times, are not trathful, owing to the simple fact that the spirit communicating has not a clear idea of that which he wishes to impart.

AN INDIAN SEANCE.

An Indian seance, especially among some of the Western tribes, is really of great interest, for it foreshadows a grand truth connected with splittual manifestations, although the proceed-ings thereof are conducted in a manner not cal-culated to interest those who have seen man-ifestations of a high order.

Instations of a high offer. An Indian agent, whose name we do not now remember, was invited by the Medicine Man of the Camanches, to visit his tent, and he would show him some wonderful manifestations of the Great Spirit. At the time appointed, the agent repaired to the place designated, and found the Medicine Man ready to hold conversation with the intellignees of the Spirit World. In appear-ance, the medium was tail, his eyes large, and seemed to glisten with an inward consciouness that he possessed more than ordinary powers. After sitting a few moments, he became entranc-ed, and rising from his seat,-delivered an ad-dress in plain. English to the agent, detailing the ywers subject to from the hands of the Gov-ernment, and appealing to him to do all in has the grievances of the failans, and the wrongs they were subject to from the hands of the Gov-erament, and appealing to him to do all in hay power to rearedy the evils that already existed, and give the failans their just due. The con-trolling inflaence purported to be William Penn. After be had withdrawn his control, he was taken possesion of by the spirit of a French man, and was mode to talk in the French lan-guage, much to the stonishment of the inflan sgent. The inflaence that next controlled was an Indian connected with this tribe, who had been cruelly mutdered by some soldlers while fa his own wigwarn, molesting no one, and atten-ing to his own bainces. He appeared to man-fiest a rerengeful spirit, and actually took hold of a hatchet, intending, no doubt, to kill the ageni, but was indiced to gesit by the spirits who allowed him to ornu unleate. After these peculiar communications, the influence seemed to be easered to cause a different character of manifestations. The test becume at once agi-though at it we was a bowing foriously, al-though at the time there was a perfect caim. It shoot, resembling the failing of smith hall stones. This continued, pertury, for about twoiny min-ties, when the bow was taken from the side of the int and the string properly adjusted, and this same invisible power carried it out of the tent and hung it on the limb of a sapiling mar the door, thus ending the seance. Spiritualism among the Indians is indeed worthy of careful attention, for the phase of manifestations are of that character which are, many times, more convincing to theskeptic than those produced through our own mediums, for it is not generally supposed that the Indians are as skillful in the practice of deception as the white usually are.

as skillful in the practice of deception as the whites usually are. The prophets of the Iodians are generally very mediumistic, and are not often mistaken in their conclusions in reference to future eventa.— Among some tribes, the real cause of the mani-festations are not well understood, and of course-it is perfectly natural to ascribe the cause thereof to the Great Spirit. Living generally in the forest, they are brought in close contact with Nature's works, and in-clined as they are to muse thereon, their medi-umistic qualities often become finely developed from that source alone. The little flower, the murmuring stream, the noise of the winds sweep-ing over the prairies, the music of the birds, the tramping of the buffalo,—when left alone to the influence,—they exercise a wonderful effect over the mind. At one time, when several tribes of the West-

At one time, when several tribes of the West-ern Iodians were congregated at one of the forts in Kansas, for the purpose of making traviles, one of our officers, a skillful diplomate, had by his artful interroy stories and cross scamina-tion, so bewildered one of the chiefs that he finally would not answer him at all, but re-quested him to desits for momenta. Stepping saide from the group of chiefs with whom he was associated, he led there a brief interview with a young Indian, who was quickly seen

with a young Indian, who was quickly seen to jump on a fleet pory, and start in a westery direction, for what purpose, of course, our offi-cers could not divine. However, the mission of the young Indian was casily solved. The ques-tions of our officer had puzeled the old chief, and he had despatched this messenger to hold communication with the Spirit World through one of their mediums, or Medicine Men, and receive such information ar the controlling spirit might see fit to communicate. After the council was renewed, and all the questions of navered, and a set the information desired, the council was renewed, and all the questions of new end, and a met field of thought originated, but the Spirit World—the kind messengers and an any field of thought originated, and an end antucipated. The set of the information desired, and and a new field of thought originated, but the Spirit World—the kind messengers and enabled him to meet the skullful diplomate exit to treat with the Western tribes. Tandeed, how little we know of the grandeur of their pik history. There is beauty in their sprangage that speaks of the heart, and that is entered the impulses of the heart, and that is entered to the shall all the starry firm-ament, of the impulses of the heart, and that is entered scomprehensions of Deiry, while its is often the case in some those that one shared and fifty words constitute the han-ourge oc scomprehensions of Osi-ture. The bore of roles used in tailing by some of the ribes, is indeed bautiful, commencing al-ways to the lixing, are no longer respected, and the present forebadows no bright future on earth. Corrupt traders have som the fail ut-trance of the thought to be conveyed. The past has been to them tuil of vicisitudes, and the present forebadows no bright future on earth. Corrupt traders have som the beseds of why no the lixing, are no longer the pare of hidren of nature, as when in the past they knys to the lixing fourthe their beau-tin the Spirit World 1 With their wignman wreathed in uhfading flo

day, had it not been for their influen "Childres of Nature is the spiritephere, "The visit hearth, sack"hearth ochere, To impart for a their overflowing scale, Baperking myseltum—more product mas prom their forwar-weakhed tests about They couse for utility approximation "With love towards all, malte sowards nose "With love towards all, malte sowards nose "Hith love towards all, malte sowards nose "Hith love towards all, malte sowards nose "Hith love towards all, maltes towards nose "Hith love towards all, maltes towards nose "Hoth love and Obarty have exterined path, lings and Obarty have exterined laterpreting the haspitalis if mparts "From the Boot of Mattery,—Dod's contempt

OVELAND ON THE NATIONAL OF

VENTION. "It proposed in the fature to establish a Publish-House, or a Central Bureau, carrying on the publishing and analogous work for the pro-gress of truth. Do these things need to be done? They must be done as well as many more. But, as mid before, the instention is to kill the Associ-stion, and thus nip, these incipient. efforts for good, in the bod. War? Some individuals aspire to become the publishers of the spiritualistic lit-eratings as a private speculation. They don't wish a rival establishment having no ende to serve except to furnish books, pamphelies, papers, etc., at cost to the public. It would hurt their

gains; hence it must be hindered. Others don't happen to have been chosen as officers of the Association, and their inodinate egotiam is hort, and therefore, the sectence of death is passed, in their intention. Still again, there are not a few familes, who having abdicated all their own common seese, if they ever had any, and given themselves up to every breath of im-pulse, under the pretense of spirit influence, would abrogate all hav and order, and give every convention, and all the concerns of life over to the control of spirits. They have always fought every form of organization, and will unlie to destroy the organization.

The above is from the brain of Rev. J. S. Love-land, published in the *Prant Age*, of August 21st. It will be remembered by those who were at the First National Convention holden at Chica-re, that the momentum bolden at Chicathe First National Convention holden at Chica-go, that this same man came to the Convention with his pockets filled to repletion, with articles for organizing the Spiritualists of America. A Central "Bureau" was then his theme. A place was provided for a Pope and sundry Archbish-ops and Bishops. Priests were also provided for under mames-Central Bureau, and subordi-nate Bureaux, &c. &c.

ops and Bishops. Priests were also provided for under names-Central Bureau, and subordi-nate Bureaux, &c., &c. Suffice it to say, that Mr. Loveland's plan was rejected. Hence it will be seen why he so soundly berates the members of that Conven-tion. The whole thing was a collation of prin-ciple from the ecclessistical organizations of Old Theology,-designed to give prominent places, money and power to officials. Two years after that defeat, Loveland and Wadsworth turn up at the *Third* National Con-vention at Providence, and got themselves ap-pointed to the censorably of all mediums, to define Spiritualism, etc., etc. They devoted one year's time to their labors upon this unbject, and made their report at the Cleveland Convention, therein denouncing mediums in more vitupera-tive and vindicitive terms (giving names of many of our best mediums) as impostors, than has ever been done by our most bigoted opponents. The action of that Convention, upon their report, is fresh in the memory of the people. It was indignantly rejected, and its authors have been held in digrace ever since. Still Loveland provis about the flow post-, the is after the *pot tuck*. He was a prine the fore the became a Spi-tiuslist, and knowsthat good things are often laid away tor, the priesthood--that impudence, importunity and opportunity are means never to be lost sight of by men of his stripe, so he turns up again fin the columns of the *Priest Age*, urging his plan of organization,--his "Bu-reau" system. The centralizing power of a Bureau and Sub-bureaux, is by no means to be abandoped.

reau" system. The centralizing power of a Bureau and Sub-bureaux, is by no means to be abandoned. His plan of determining who are *mediums*, who are *impostors*, who are" fanatics, who have abdicated all their own common sense, if they ever had any, and given themeelves up to the very breath of impulse, under the pretense of spirit influence," is to be carried out by a Board of Censors, of whom he is to be chief, of course. The same Bureau is to control inspiration, and determine what shall be said and published. O, fiel The twaddle about "some individuals

determine what shall be said and published. O, fiel The twaddle about "some individuals who aspire to become the publisher of Spiritu-listic literature as a private speculation," is too contemptible to require notice. This happens to be a free country where anybody has a right to start a printing establishment and publish such books and paper as they please. What to start a printing establishment and publish under the second the same of the "spirit-ualist Literatures" to day, but for the "private enterprise of individuals": It is reference to disappointed would be offi-cials is perfectly applicable to himself. - He has ever aspired to official position. Hence he sough to become President of the Illinois Amociation of Spiritualists when there was no vacancy. To that end he conspired with Jamie-son to get up a spirious meeting holden in one of the most out-of the way places in the State, he had his name proclaimed as President of the Illinois Association of Spiritualist, an office, he had his name proclaimed as President of the lillinois Association of Spiritualist, an office, he had his name proclaimed as President of the stand now held by Milton T. Peters, Eeq. of Chifeago. No wonder the *ex-Recerent* talks of "inordinate egotism being hurit". Who has had more experience in that class of hurts ? Poor follow, he should know that sharp-edged tools are not designed for the use of children.

NATIONAL LABOR CONGRESS.

This body, which met in Philadelphia during the past week, to hold its third annual session, was at ended by some two hundred and twenty-five delegates, seven of whom were colored, and one a moment from Vascehuretts

the dergates, seven of whom were colored, and one a woman from Assachusetts. A disgraceful attempt was made on the part of some, to exclude Miss Sosian B. Authony from a set, she having presented credentials from the Working Women's National Association, of

uffrage. Miss Anthony may be hurt at such proscrip-

JRNAL. Aire action on the part of those professing to be sngaged in the cause of reform, but the cause, of which she is one of the acknowledged leading advocates, will not suffer. Such proventpition interaction of the acknowledged leading advocates, will not suffer. Such proventpiton the solution of the solution of the solution of the second second second second second second and the illiberal, blinded and bigoted, who share by their proactipitre malice to sky the progress of female suffrage, do but accelerate its growth. We, therefore, rather rejoice to both the manifestations of petulancy of the opponents to this branch of reform ; as it clears to encode the fact that the friends of the cause the solution of what we thought by a clear over, 50 to 32. This is a triumph to by being over, 50 to 32. This is a triumph to by being over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a clear over, 50 to 32. This is a triumph to by a blar could be be made and big of the liber-liby of a large proportion of what we though but ground has been gailed never more to be lost. Gold the care of progress does more, in hastening the day when the fact that "all men (and women) are lights free and equal," will be practically accepted. **DETHEODOX MORALITY.**

ORTHODOX MORALIFY.

And the intervention of the spine and equal, will be practically accepted. **ORTHODOX MORALIY. DETRODOX MORALIY.** We notice that a clergyman in Indiana has been condemned to receive an admonition" from the spine spine

MRS. ADDIE L. BALLOU IN DAVEN-PORT-B. B. JONES-ECLIPSE-MABBIAGE CEMEMONY.

MRS. ADDIFE L. BALLOU IN DAYS." INF. B. JOACS-SCLEYS.
A pleasant little affair cam off at Daymport index of the state of the angood of the 10th, show, the other day. The people of that goodly city were surprised on the moraling of the 10th, and soldest citizens, Mr. Alvin Halt, and Miss Magie Meiers, of Davenport, alece of the inde-satisful devotion to science and his art, alded by others, that city will ever be deeply indebted for the magnificent photographic delineations of "old Sol" in different periods of the cellipse, and whom the Gazetie speaks as being a "martyr to science," for while others were galling in wooder and awe at the celestial phenomenon, his or science, "for while others were galling in wooder and awe at the celestial phenomenon, its into the "dark" room," or developing cit-et, was "doing old Sil" in lying at." He, shall the the dark room," or developing cit-et, was "doing old Sil" in lying at." MI be membered as worker for the cause in extending the circulation, of the Riom Print-oscinical Jourisal and Baaner of Edges, and while there are all be many warm frienda, in restabilishing his builting sol, and sending the citabilishing his builtings and a home, over the riting of a mbreilees fire which swept away be there of these gares ago, was assisted through the there of these faith of her kingman, fine estabilishing his builtings and a home, over binster of the Spiritualist Googel, and sending the there of a support." The provide and bits are student of the date solidation of gal assisted are of the spiritualist order of gal assisted are of the date of a cloudles day, kissing away the develse of a coulding bad welt under her stable robes, whith the whick terchief of day, a taw frienda met and give that be privilege granted by the Bellgio." The patient stated on a trip to the Bellio, panelise taken on a trip to the Bellio, panelise day, kissing away the develse of assisting had welt under her asble robes, whithe the spacetous rooms of B. B. Jones, where the marinege ceremony was

"EXETER HALL."

Don't fail to send for the above entitled Book. See advertisement in another column. It is worth six times its cost. For sale at this office. Price 75 cents; postage 8 cents.

SPIRIT PICTORE.

BPIRIT PICTURE. Dr. Morgell, late of Chicago, now residing in New York City, sent us by mail, a few days since, a most besuiful photograph, taken from one of Anderson's drawings of the spirit likeness of "Sunshine." This spirit often entrances and speaks, through Sister Morrell, in a manner to really cast a halo, of sunshine around the circle, however gloomy conditions may be. We speak from our own observations. This fit the likeness of one of the aborigines of America,—an Indian girl. For exquisite mold of features and form, we never saw an-perior in earth-life,—no,matter of what national-ity or culturet. When it is considered that Anderson's spirit likenesses are often recognized as true to life, only as much more becautiful, as the spirit form and content more becautiful, as the spirit form interson more reflect than the gross material form, it may consistently be believed that this likeness is true to the life of the spirit of the low loy ladian girl, known in the Summer Land as SUKENTE. Thank God for a knowledge of the truth of spirit communion; for a knowledge of the sub-body, true to our own individuality, but almost inconceivably besuitur! We shall in a few days have a supply of theso photographs for ale, when terms for the diffe-net sizes will be made known through the columns of this paper.

columns of this paper.

MARTIN THATCHER,

TARTIN TRATCHER, Who is referred to by Dr. Swan, under "Spe-cial notices, " was some months since, induced to come from New York to our city to superintend the management of one of our best Insurance Companies. His officie 151 Washington Street. He will tell how Dr. Swan restored to him the use of his own arm, which had become nearly useles; of a cure performed by him, on his(Mr. Ts') daughter, nearly if not quite as marvelous as auything heard of in modern times, also how his Uncle; Gen T. R., Prati, of New York, was suddenly rescaed from an attack of apoplexy by him, and at the since time cured of the effects of a former para-lytic abock.

same time cured of the encoded of the encoded lytic shock. He can also give many other cases of which he has personal knowledge, of what would seem almost miraculous cures effected by Dr Swan, through this wonderful gift of healing

Bersonal and Focal.

Mrs. F. O. Hyzer is still engaged speaking at

J.H. W. Toohey has returned to Providen R. I., and is ready again to answer calls to 1

Dr. Newton, the healer, will be in Buffalo Sept. 4th, 5th and 6th. He then goes to Leav enworth City, Kansas.

Moses Hull speaks at L: Porte, Indians, Aug. 20th. Former announcements in reference to bis speaking there, were incorrect—hope we are right this time.

his speaking there, were incorrect-hope we are right this time. Dr. W. D. Blain lectured, morning and eve-ning, Sanday the 15th inst, at Crusby's Music Hall, to good acceptance, for the benefit of the Children's Progressive Lyceum, of Chicago. Mrs. Wilcoxen, who, during the past four mostins, has been lecturing in Illiaois, Nebraska and Wiscomelo, is now at liberty to answer calls. She has been doing a good work, and should be kept constantly in the field. In the Sneeker's Register, this good will be

To the Speker's Register, this week will be found the name of Dr. Akely, who announces has willingness to aid the cause of progress and reform by entering the field as a lecture. We recommend him as an houst and upright gen-

Ueman. Addie L. Ballou is now in Michigan. She at-tended the Battle Creek Convention, lecturing on the following subject: "True greligious re-form and the delinquencies of professed Spiritu-alists." Societies who desire her services, can address her in care of this office

Mrs. Fannie Wneelock, the well known med-leat clairvyaat, has now returned from an Eastern tour, and can be visited or addressed for medical advice at her residence,-New Harttord, Batler Co., Iowa. This is a small railroad town, niae miles west of Cedar Falls, Iowa.

Iowa. Dr. Wm. R. Joscelyn and his most excellent lady, have returned to Chicago, and may be found at 143, Fourth Avenue. The past few weeks, the Doctor has been engaged to lecturing, healing and giving clairvoyant examinations of the sick, at Sterling, Dixon and Prophetstown, III. His mediumistic qualities are finely devel-oped, and we predict for him a brilliant future. Adad by Mrs. Joscelyn, no disease, however stubborn, but soon yields to their united efforts. E V. Willow asole we the following.

stubborn, but soon yields to their united efforts. E. V. Wilson sends us the following : "We have just closed a series of very Inter-esting meetings' at Lockport, Bloomington, Watseka, Caston and, Yates City, Ill. Our suc-cess has been all we ould wish it; pay all we asked; attention superb; attendance large, and an abding interest manifested overywhere, each meeting concluding with the question, "When will you come again ?" Bless the people every-where, for they are extrast and faithful to the demands of Spiritualism. In our next, we shall write in detail." D. W. Hull has here, lecturing in Wairmen.

write in detail." -D. W. Hull has been lecturing in Watrous-ville, Mich. He holds a discussion at Salem Cen-tre, Ind., commencing Sept 6th and continuing, until the life, with Rev. R. D. Macartha, on the following questions, <u>Mr.</u> Hull taking the affirmtive of the first, but the negative of the second proposition :

econd proposition : 1st. That the phenomena and revelat ns of Spiritualism, proceed from spirits of the depe

2nd. The Bible is the basis of moral obliga

Mr. Hull is also soon to have a discuss with Elder Sweeny, of Chicago, at Kendalvi

A NEW PROPOSITION. me who has never taken the JOURNAL, ad it for three months on trial, on the

eccipt of Afty con

HOME. Spiritualists visiting Chicago, will find a pleasant ome at 148, 4th Areaue, on the South side. Only tre mioutes walk from the Post-Office. If Good mediums siways in attendance. five a

to Our notice of the wonderful romance by Dr. P. B. Randolph, which is to shortly appear-in the JOURNAL, was unavoidably crowded out this week.

REMEMBER THE PRINTER.

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

BUFFALO CONVENTION.

Delegates to the Sixth National Convention to be held at Buffalo, August Sist, will find a Com-mittee in attendance at the Hall to wait on them. Hall is situated on West Eggle street, corner of Paral Pearl. By order of of Committees. 8. H. WORTMAN, Chairman

3musements.

MC VICKERS THEATER.

The Starring Senson opens at this theater on Monday evening, August 23d. It is announced by the managers that they have engaged the following well known artistes, who will appear in the order sizen. in the order given ;

in the order given ; Edwin Adams, Mra. Bowers, Joseph Jeffer-son, Msggie Mitchell, John Brougham, Miss Lotta, Dominick Murray, John E. Owens, Lucille Western, M. W. Leffinwell, Mra. Scott-Siddons, E. S. Chanfrau, Mr. and Mra. W. J. Florence, Forming an array of Talent seldom presented in one Season.

WOOD'S MUSEUM.

"The Victim of Circumstances" adapted from the French by A. W. Young, and recently produced for the first time at the Boston Muse-um, where it had a long and successful run, was on Monday evening, August 16th, intro-duced at Wood's National Museum, where it Vood's National Museum, where it use and is destined to have a long fills the run, As a comedy, it gives entire satisfaction.

For the Religio-Phi rican Association

BY A SPRAKER

BY A STRATER. DEAR JOURNAL:--I am giad that in the hast number of Present Age, Aug. Sits, one of its ed-itors has at hest party stated his true position which, doubless expresses the real aim and ob-ject of the whole enterprise. We call the special attention of all Spiritualists heretolore in doubt concerning the matter, to this article, and if they will any longer suffer themselves to be bood winked, is will be no fault of ours. There can be no mistake now. While of ours, There can be no mistake now. While hungy lino pounces upon and drags away the hamb,-their calls you "destructive," because you young, tender plants and choice flowers are rob-ed of vitality and life, or tora up to minister to the selfshness of sours vandal. Hear these ful-minstions and condemnations of all that is libr-al and free! "Destructive individualism!" In attempting to suppress liberal meeting, madu up largely of former Spiritualists, there is noh-ing destructive, is there, Brother L. ? In your write your compains that these "fire relificious ing destructive, is there, Brother L.? In your article, you complain that these "free religious ties will be immensely acce crated if the A. ould be demolished at Buffalo." Just so, shound be demonstrated at Burlack. Outs so, city-and you have admitted that A. A openly and avowedly the for to free relig-meetings and societies.

is openly and avoyedly the foe to free relig-lous meetings and societies. This is your ides of peace 1 Your "construc-tive intellect is disposed to peace if possible—it wars only in self-delenas, while the destructive perpetually assails." All opposed to popery and priesteraft are "destructive,"—all seeking the sovereign excellence of individual growth, nuitarian and congregational independence, are of the "deril." All opposing taxation without representation (in their true principles), must be set down as agitators, spostates, infidels if Kelly, A. A. must be hard up when it has to ride into ing at its head. Its "God and Devil have been in collision." It's Devil (destructive) has warted with God (constructive) and thus our carryies have been frittered away." As in the olden time, this Lucifer is getting the better of his "const;fic-tive" Majesty, and numbers the "popular legtur-ers and journalists," the "free religious mee ing, being greatly accelerated,"and a large number of persons who dare publish spiritual hiterature as "a p ivate speculation !" Our "inordinate egotiam" is not burt, but we take hories, hearty prife in defense of those purchedes which have a p ivate speculation !" Our "Inordinate gotism" is not burt, but we take honest, hearty egotiam' is not burt, but we take houses, hearty pride in defense of those principles which have given us present results. We know that all you have admitted of our strength and power is type. We know that facts can never lie, and that this unprecedented growth of "liberal meetings" and "free religious societies" which you admit, is upprecedence grown of "hoest insestings and "free religious societies" which you semis, is the best argument in our support you could have referred to. And still with all this evidence of the "constructive" on our side, we belong to your "destructive" devil. Now, Mr. Construc-tive A. A. show us what you have done. Where are your works ? What one society have your made truck self supporting? "Why, you do not deny that your whole object is to absorb or com-bine just as many societies as possible, in your endeavor to subordinate the whole machinary to your control. Without the sid of these soci-ties you could not greeend to have an existence. Your bread and butter must come from their larder, and they must pay five dollars is the yearly clip, and keep themselves in their holy pligrimage to Buffalo, for the miraculous privirou admit, is

RHLLIG lege of bearing you read the law. And you ask us to let you alone, while you persist in stretch-ing your lines over the heads of speakers and so cieties. To all whose labors in the cause have proven this unparalleled growth of "millions in numbers," you read your popish curse, emphat-ically assailing " popular lecturers and journal-ists," as "opposed to all forms of organic action, if not by open denunciation, yet by a carping criticism on incidental features, cripping and retarding their progress," a direct contradiction of what you afterwards complained of, viz, : "Free religious meetings, etc." Bir, did you ever abdicate all you" " common sense " before, in your fulle attempts to blind your readers? "And if the plottings of the ensuines of the A. A are successful, the fields for free religious meetings will be multiplied,—stud sill the crackings of the while persecution will not detr them. Such an event will be quite likely to lead to an expose of the petty persecutions visited upon those who have dared to speak the truth, and ex, ose fraud and, rillainy, which may not be as palatable as might be, to some, who, self-appointed, have easayed to represent Spiritualism to the world!" Just so, Brother; exactly sof And you can not hedp speaking the truth in this respect. Our judgment-day is at hand, "By hybeir works shall ye know them." Remember, and the goats on the left;" and then told'us who have heared and who were the sizee, and these goats, "lecturers and journalist," who have heare sourcestal in getting the leaves and dangerous persons, who must be co-tracized, as of the "devil." Brother L.—, you en of Spiritualism into such "multiplied " fields of free thought, are set down as the "coemies of A. A.", and dangerous presons, who must be oc-tracized, as of the "devil." Brother L.—, you are bound to show yourself up. From the day that you forsook your early love, and began to speak contemptuously of "spirit influence," de-nying the faith, and betraying the Christ, your stitude has been a most ridiculous one. In Spiritualism, you have seen nothing but "a mosi of anarchists "--in mediumship, no pentecost but a "bediamite fanaticism!" When do you graduate from National College, and give the public as Post Master General, "pamphlets, ga-pers, etc., at cost," and thus stop the "private speculations" of some Journalists, and poor but hard working publishers,—for instance the *Ban-ner of Light*, A. J. Davis, Mrs. Waisbrooker, *Restrum*, and fifty others whose devotion and energy has answered to the famishing call of thousands?" It is the genins of the Spiritual philoisophy but to awaken and stimulate indi-vidual talent; and when any A. A. claims the right to control and direct H, or begins, as it has in this article, to strike against the freedom of the individual, it is doomed, just as surely as any other aggressive and proscriptive hier-archy ! But in conclusion, we thank you for your ar-ticle, which is the best and farakte reposition

archy! But in conclusion, we thank you for your ar-ticle, which is the best and irankest exposition of "the true aim" and object of the A.A., its official organ has ever published, and so oppor-tune to the deliberations of the coming council at Bufalo.

At Diumio, *Nice-tenth of these publications have been given to the public by the most indefails the industry, is connection with other important labors, and at the start of a individual risk and ascritics which so far, it has given us pleasing and not my bill, so far, it has given us pleasing and not my bill, so far, it has given us pleasing and not my bill, so far, it has given us pleasing and not my bill, so far, it has given us pleasing and not my bill ber agelast us. Why A. A should to object to so laudable a work is now fully evident,--sud when it seeks to manage and entriely control our publishing concerns with this last "God" and "Devin" theory, excommunicating and expanding where is our free prese?

SPECIAL NOTICES. Free Passes for Delegate

Free Passes for Delegates. We have made strates with the Peoplinalo Gas-tral, Philodejshis and Hris, and Northern Oratral Balinoids, for free return passes to all delegates attaching either its American Association, or the National Lorem Convestion, who pay full fare in going to said Corression on attered these road. The fare from Philadelphis to Distance is \$1100. The return fare to Obsandigas is \$215. The passes will be good for the return from Canadigues, to the 10th of S.pt. H.T. Canto, M. D., Secretary.

Convention at Bacine.

A Conventi n will be held at the Court House f Racise, Wisconsin, on Satarday and Sanday, d 3rd, 1860; for the purpose of organizing Visconsin Spiritualist Association. Good speakers

consin Spiritualist Association. ood sprakers will be provest. Provisions will be made antitualing all who may come. Then, friends, let us a grand raily to this feast of reason and five of soul. By order of Com.

DE. J. M. Grant's Curres. Ges Johnson, Cor. of 17th and 0 strents, Sornassio --had three successive shocks of pariysis, and suffered sho from general dobility; had been anable tools up for a pariod of six nonths, more than two horses at a time. After the first treatmant by Dr. Grant, was able to sit up during the whole of every day. In the second work of treatment, he was sufficiently restored to be able to work, and actually drive antice for binant. was sufficiently restored to be able to work, and actually dug a sellar for binnesif. The wife of Mr. Jobason had been suffering for twelve months with prolapsens utforfs and was cured by Dr. Grant in two treatments.

Not Ouldone by the Ancie

et Outdone by the among paper: wing is copied from an Eastern paper: dire the Christian sea the wine use or magil of in great reasws for their wine within it was in that the physicians of Pareser and Egypt had any after the schools, of Greaser and Egypt had any from practice, as described to P Thiosfrain Their practice, as described to P Thiosfrain the schools and the the scools of the school of the scool of the schools of the scool of the scool of the scool of the school of the scool of the school of the scool of the school of the school of the scool of the school of the school of the school of the scool of the school of the school of the school of the school of the scool of the school of the tring by him of the workshop entropy and to the account relates the case of a han optime entropy the state of the state ing the month of April, bit. Sync, was far all prod. Dur-times, anno. by the same of V. C. Sirrang, we relating at No. 13 Van Burre street, Spraces, was brought to the dector with the lower street, Spraces, and, to make harpenge of the latest lines particular, and, to make harpenge of the latest lines particular, and the street street and the latest lines particular in the street street street has a fat the street street street street street street from the force - fat the decised he could not have partners of the in its with the street street he could not have partners and the street street street street street street street he street and the street street

16." The following goes to show what Dr. Swan is doing in this Mr. L. F. Mellery of Grashs, Notrasks, had bees suffering for a long that, with what physician termed White Swa-ing of the hase joint. He was seat have by this employer, Early & Fourier, Eamber Merchants of the DUT, in Soliant Early & Towner, Camber Merchants of the DUT, in Soliant Early & Towner, Samber Merchants of the DUT, in Soliant Early & Towner, Samber Merchants of the DUT, in Soliant Early & Towner, Samber Merchants of the DUT, in Soliant Early & Towner, Samber Merchants of the DUT, in Soliant Early & Samber S Harris & Poster, Lamber Merchwits of this City, pr. Star. In a few moments after tweoring this he limb was wireightened, the cornane remove young main themit binest? able to walk on it us as of any the occilit get from hit phyloitan, on law was glass if he took the sixthes of any good scrap oity he would resize with a start or good scrap oity he would resize with a start of any good scrap

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MRS. SPENCE S POSITIVE AND NEGATIVE POWDERS.

Asthma; Catarrh, Neuralgia, Blonted Bowels.

Booth Williamstown, Mass., Oct. 28th, 1904. Photo. Struct-Dark Hr: Wherever I heat of a hord case of desart, is and i are the POSITIVE AND MAGN. And The ark build be the POSITIVE AND MAGN. I define the structure index of our them. I old, who had the Asthum ratics of years. Ile are had the Caterrhand the Neutralgia, and was hadly Binated to Caterrhand the Neutralgia, and was hadly Binated bild, with had the Asthum, and all the atove mentioned in. Ills will hold are she of the other the could live the Group at the isolate as the did not flaths the could live the other at the could, and simplifies a hints. A hader case of Asthum is related in Room, and who know him will jestify. Yours truly, May Neuro-

Erysipelas

Manchester, Mass. Peb. Paor, Srarcs-Dear Sir: A year ago last Jo welling just above my ankle, said verry-one aid it was Erysippelma. In a fottoight it ber of from that ume for filteren monites I was ha abo it the house. And as I take the BANKS of Lots, dread about your **FORITIVE AND NEGATVE OW DERKS** and thinking they might reach be the bit to the BANKS of thinking they might reach be to the market offer and got a board of the Market of the second offer and got a board of the second offer and got a board. I have have a second of the secon

Fite. Catarrh, Dispepsia

Neuralgia, Liver Comple

Chronic Diarrhau, ALBERT FLORE, of Bocksport, Me., under date of Nor.21th 1868, writes as follows: "When I first told the people her toot tase PODSITIVE AD NEGATIVE FOW DERRS, they leaghed; but now they are getting excite-hout them paid the Doktor and Anotherative want to as t them, and the Doctors and Apothecarj of them.- A lady here who was troubled one box, and they cured her right away." et want to get

The case lock, and have cured have fight away." I take the her following extract from a letter written by A. B. Brainard, of North Macchester, Conn., Oct. 1sth, 1ste Jinn Burt and doughter have beet taking the POW-Bin. They are about ne good as awa. My writh here are upon for Liver Compliation as of Chromotte Dian-ringen. She have work. Nor. Ame gove them to a clud Stem matthe doub of Fin. 1 is now work,

St. Vitus Dance,

General Prostration, Diptheria, Scarkt Fecer, Cholera Morbus,

and Ague, Spaems of Stomach, Delirium Tremens

Winons, Mina, Sepir Sth, 1859. This is to certify that I have cured the following cases, and many others too moneyous to mention, with Mikes, POWDER'S POSITIVE AND NEGATIVE FOWDERS.

TO WDERS. A young lady of St. Vitue' Dance, of Dear six years' tanding, and grien up by all other ductors. Cured by fire uses of POSITIVES. wars of PONPTIVES. "I other douter. Grady for A hady of General Prostration of the servous system. Be had tried very taing. "One how of NEGATIVESS cured her. Each is in now better health thus also has been for The aday of the other blacks that also has been for the aday of the digital blacks and the set of the Negative of the big blacks and the set of the Negative of the big blacks had made her worker with followead such harsh things. A fittle boy cured of Sarkt Ferer. A worke of the Sarkt Ferer. A wonken when her between and Agter all the source.

A woman who had the Fever and Ague all the spring and summer. Cored with one box of POSITIVE AND NEGATIVE POWDERS, after trying almost every as. He is now

an cured of Spaams of the Stomach, from which she red for five or six years. The Spaams were so bed a she took one, her friends would deepair of series

Deafness

d." iver Peppard, of Kansas City, Mo., under date of Fe writenas follows: "Two months ago I got siz Lox Positive and Negative Poweders for I of three or four motims standing, and I am hap of the I am much rilleved; in fact, nearly as we

Milk leg. matiem, File,

Dyspepsia, Deafness Exercise and the set of the set o

sixteen years' standing, and in. The Powders have also h the Numbuess in my legs.

Fever and Ague

Course and course. Bearcs-Enclosed please field 5200 for which sites Positive Powders. We have used family usuil we know they are all they are to to be, having proved a perfect seccess in feren boughs and Coide, Dyssettery, and other disease four A have

Kidney Complaint of Ridgwood, Lond Island, un ports succentially as follows sarmy. Beturned with a chatte

ghe and Colds.

theorem and a second se

e unmistahable signs of Diseased ted. The Positive Powders 7 gave it relief, and it has never be

th as the

sent by

The Magic control of the Positive and Negati Powders over discass of all'Auda, is wunderful boy Il procedent. They do no violence to the system, caus o puricips, no tanasating, no venition, do sarootim ion, Women and Children find them a silent bat a sure n

Bots the Postilive man the second second second brug-hills and Forer. By a second sec

to to any address B

4 1807, 44 Pos, Powders 4 1 44 Reg. 1 4 22 Pos. & 52 Neg. 5 80 Xee,

d soney at our risk. Sums of \$5 or more, if should be in the form of Money Orders, or D Resistand Latter.

Bed Houry at our risk. Same of 56 or mon, if east by and, should be in the form of theony Orders, or Drafts, or Der 20 Beginnen Latter. OFFICE, 1935 or Alas Pass, Har Yonz. Address, PROF. PATTON SPERICE, M. Bey Box 58-17, New York City. If your Druggier hards the Fourdersp. State Der, BP STORE, and how the spe-ake give a the OBS. SPERICE, and how the spe-th of the Alas Program.

The Postitives curv Neuralita Hasses The Postitives curv Neuralita Press Typpeda Jistolesce Werm: all Fennie stangements [Int. Crunck & Vinr Danie [Int grades of Yere, Small Pox, Measles, pelas: all Indumnision, south or chronic rew, Lang, Wont, Skidder, er av other en aktrix (Ausemption, Freedulia, Cougha,

arronines, Sieplestnes, 2c. The Negatives ture 'aralysis, or Paly uncles or the senses, as in Biladnes, as, smell, feeling or motion : all Low Fer photd and the Typhus; extreme nervo outrailon of Belazation.

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Ague,

J. P. Mist,

mications from the Juner Tite.

He shall give His angels charge concerning these

Communications under this beed are given MRS. A. H. ROBINSON, i trance medium, and may be imp ing from the source they purpor

ad by Biubis and Novine, short hand Reporters, 118 Des

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An Questions, to be answered at our Inner Life seances, should be lacotic well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION. 19

To day and torever let our thoughts go out to the great and divine Principle-God. Not only our thoughts, but the different expressions of thought; and let us realize thater. th, divinity, is within every immorial germ. Let us also realize the immorial, the unending existence of all, yee, all. Everything in the universe, high or low, has an upending existence of all the self, as the immorial germ within us is qual. Ob, Father? termal Principle of all life and light guide and protect us, Tay children. May every one feel Thy ever blessed presence. May all fiel and realize that whatever their condition may be, they are not alone, for when we can teel the divine? Presence, -the.Father of wiedom-then all thing appear to us in their true light, showing that each as is necessary unto itself, and will eventually redound to our good.

and. Give us, O Father, that kindness of heart, at pobleness of character, that shall enable us deal peenty, lovingity with one another. May we feet that all are governed by condi-ons and surroundings known to 'Dee; and hatever Thoit doet approve is well-that it is of for us to condemn in others that which emeth necessary for their individual unfold-ent.

The would not ask Thy blessing, for every day Thou art blessing unbringing us to a more perfect understanding of ourselves and of Thee. Yet the degine of our sould will eyer, go forth to the great, all-pervading Principle.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS. Q. Are all on the spiritual plasse confined to strange beers: or have they power to pass through space, from planet to plaser, at will? A my brother must realize that everything that has material existence to be taken comi-provide the spiritual center, and it is upon that the spiritual center that spiritual face leaving to pare a spiritual center, and it is upon that the spiritual center that spiritual face leaving to pare a spiritual center that spiritual face leaving to pare a spiritual center that spiritual face leaving to the spiritual center that spiritual plane has its the spiritual center the spiritual plane has its the spiritual center that spiritual plane has its the spiritual center that spiritual plane has its the spiritual center the spiritual plane has its the spiritual spiritual planet has the spiritual planet has the the spiritual center spiritual planet has the spiritual planet has the spiritual that act and leave friends that were the spiritual planet has the spiritual planet has the spiritual planet the spiritual has been the spiritual planet has the spiritual has been the spiritual planet has the spiritual has the spiritual body the spiritual has the the spiritual has body the spiritual has has the spiritua

carried with us to, or experienced in, the Spirit World * A. Well, we may say most cartainly that the eamity does not exist wholly with the phys-ical body. It must, on neressity, be with the-individual; and, inamuch as the individual in spirit life is prosessed of everything which its had on earth, hence if a person has a very bitter feeling on the material plane, he will hold it in the Spirit World. Yet as the person unfolds in wisdom and truth, all such feelinges must, of necessity, be avept away from the human breast. All discord and inharmony will pase, as up on the material, because on the latter the person may be wrought up to that pitch of angler, as to take life, and send the individual into another world. In spirit life there is no "oher world" to be sent into, therefore one bears with another until, wisdom is dereloped. Lat: individuals realize that they do not rid themselves of ene-miles by lending them out of yoar world mino ours. O. individuals on the spirit lap pape possess

realize that they do not rid themselves of ene-mies by lending them out of yoar world into ours. Q. Do individuals on the spirit place possess personal property, in any sense of that term ? A. Yes, insamuch as every individual pos-sesses himself, which is all the personal proper-ty that the spirit needs. If a plrita desire beautiful grounds and dwell-ings, they come, we have to dy you repeatedly, with the desire for them. You have with them, unlike their possession upon carth, an entire absence of care and anxiety. The desire is the creative power show the spiritual place. The desire for them. You have with them, unlike their possession upon carth, an entire absence of care and anxiety. The desire is the creative power show the spiritual place. The desire of the spiritual place. The desire of the diver powers of your way noois. Desire, then, to be in harmony with yourselves, and you will engine more fully into the presence of the God of wishom. Q. Isapirit, after leaving the body, possessed of matter—is it material: R. All matter is subject to disease. The query in your mind is, that if it is not composed of matter, or what would be to you substrue, it anot be marterial you will engine. The spiritual for material you will spiritual hours, it more material you will spiritual hour work in the spiritual things, and view things from a material standportat; but when you lay off the material you will see the spiritual body and take togenizance of spiritual hour work hours off the material you will see the spiritual body and take togenizance of spiritual hour your lay off the material you will see the spiritual body and take togenizance of spiritual hour your lay.

ill then. dionar: I agree with you in your idea, told by some that spirite are material. Material to themselves. Not real and le to you. The idea meant to be conveyed robubly that spirits were immaterial to ense. O Can two splitts occupy the same space at

e beliere in accordance with the loca that all cover sings are possible with film that with apirit child it things are also possible. The germ of the three

acorn is within, but it takes fime to unfold it; so with the spirit-its power is within. It now manifests itself upon the material plane-the external, and you make congitizance of its mani-festations. It does not follow that because the germ'is transplanted it comes into immediate possession of all the powers that are within. It must, in accordance with the laws of the uni-very, size its "That is, the mind or spirit must unfaited in intelligence? A. Yes, every unfoldment gives to the soul more grandeur, more beauty. If a plirits wish to explore certain portions of the universe, they do so. Their which pawes from the body within.

do so. Their where depend upon the spirit within. Q. Then a spirit which passes from the body with little little/lectan power could not, at once, travel to the planets? A. Not will it had a desire to do so. Sap-pose, now, that you should, with your desire, be changed to the spiritual, be rid of the body with which you are now encumbered, you cer-tainly could visit other planets. It does not depend so much upon intellectual power as to whether spirits will visit planet, at does not desire so to do. How many holtviduals there are upon the material plane of life who think they will does and so, but who are never rady. The re are force—interior force—which accom-plish the work. The Spirit World is gpar your earth.

The safe above, The Spirit Worki is gas your earth. Q. Does the spirit of the medium entirely leave her body while another spirit has posses-sion of it? A. We have answered that question before. The spirit of this medium is unnecessary for us to manifest ourselves, then we may as well take a dead body-yee, a body without a spirit. The itie principe, aujmafing this body we make use of to manifest ourselves to you-spirit constraint. Then how is it, that while sit

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CLARA NORRIS, HER HISTORY.

Frank's Journal. No. 32. GIVEN THEOLOH THE DIAL,-FRANK, MEDIUM.

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No one suspected the cause of my illness and after a week I was again walking the street. In a short time, Louis and I were again togeth-er and in less than a year the former scene was again repeated. We had now become reckless; and my repu-tation suffered. Louis allowed me to come at all times to his office, and I arered for nothing but his society. But at length this recked the ears of my father and his flattees was agnizing. Gradually his health gave way, and in a few months the grave received him. I wept a good deel, for I loved my father; he had very been so kind and induged. Louis now took me to his own lodgings, and we continued living in the same way for anoth-er year. Louis became lil, foursed him as ten-derly as ever babe was nursed by its mother. But all in vain-be died in my artis. Desolation how was nuine-all nature seemed a blank. What to do, where to go, I knew not, No one would receive me in their family, and no hospitable roof offered me a abelter. I made no effort, but waited for death. I had been thus for several days without food when my condition became known. Compa-bion was once excited, and I had many offas, but refused them all. At length, a gentlemin agreed to weas obligd to connent. Its further in the was obligd to connent. Its further in the was obligd to connent. Its further in the undecone lodgings, and we lived 'very hap-pily together for several years, in which I gave birt to three childree. In five gars I had med myroff a new repu-tation, and was much respected by all, who knew. My hushand left me for Europe, expecting to return in four months, but he was be't at seet.

ply together for sveral years, in which I gave birth of three children. In five years I had made myself a new repu-tation, and was much respected by all, who knew, me. My hushand left me for Europe, expecting to return in four months, but he was 1-st at see, and again I was devalues. I had let him keep the evidence of our astringe, which he took with him to sea. This executions took everything, and I was turned out penniless. I tried to support myself, but my needle, but could get no settled employment, and I had three children to provide tor. They were sufficient for want of clothes and the winter comine con, I had but little clothing myself, but sufficient to shelter me from the coid. Toold bearedy life my senses while reflecting on my coulditon, and was near committing salcide when a gentleman called and asked if I had another friend. My indignation was roused, and he apologized. He inquired into my condition, and I i makky de clared everything. He took fity dollars from his pocket and begged my acceptance. My heat was full and the tears flowed. He told me to have no inver fears, for he would see that I should not want. Nolangaage can express what I fet. Ho called again and saked I I wanted anything. Seeing my children's searcy cloth-ing, the meet day a large supply was brought. I wring learned that my wardrone was not over thowing he sent a million to look after R, and be pocket and begged may exprise the days everything presented on the a-sing the sent as million to look after R, and be the another the searce of dispanse. The wind heat my thing - be beare measter of all. They do as sone could be, respectial in his dep truther who scarce a change from month to month for there years, during which a there in a son and dagiter. His devolut to then knew involut out any table was shouldned bear the second on the before he left. Thus we lived with acarce a change from month to month for there years, during which a the drift out of up up children as well as a I could, but found it very difficult to correct ball

derstand much that was stud; and all about neu-fire to meyer was nonsense. I had all about neu-life. I opened my eyes to see my Louis looking at me jast she used to do when full of tenderness. He smiled and said, "Clars, I have been wait-ing for you a good white-glad you have come at last. No more shall, we be parted. But you will have tosuffer. I have had to pky the pen-slty for my sins, and you must do the same." He then led me to a grade white the said of you! I sait down and began to thuke yere. my past life. First, how I had trifled with my father, how kind he had been, how ungratefal my conduct ; then my straying from virtue, destroying my unborn children, and having lost my reput how to thrd. I did not orbdenn inyeeff nuch tor this-be cause my oullifor had chinas that I ower my ingratitude to my father more than all. This is my present condition. I have been told not resist, but I mourned and I sameted. Your or any say and you father more than all. This is my present conduct. I have been told the typ a constory to the fallen-ool do constort me."

Having sprace were of consolation-I could go with a words of consolation-I could go down upon my knees and kiss your feet in thankfolness. I will return to the garden and meditate on what you have said." -

MICHIGAN.

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assembly dispersed to the shelter of the Hal-where he concluded his lecture. He was fol-lowed by Miss Nattie Pease in an eloquent, practical address.

August 28, 1869.

B. Wheelock, speaker, New I B. B. Wheelock, speaker, New I Fannis Wheelock, chairvoyant, Wilson, Lömbard, Ill. N. J. Willis, 3 Tremont Ro

V. Wilson, Lombard, HL.
 Mrs. N. J. Willo, 3 Treminis How, Room 16, Bosti Mass.
 M. J. Wilcoxton, address, care of 3. 8. Jones, 192 St.
 Clark Bitred, Colcago, HJ.
 Heary C. Winght. Address care of Hanny er Los Boston, Mass.
 Mrs. H. J. Wilcoxton, address care of Hanny er Los Boston, Mass.
 Mrs. H. Wilcoxt. Address Labby Yr.
 Mrs. H. M. Wolcott. Address Darby Yr.
 Mrs. Hattik & Wilson, Goolored) Address 70, Tremo street; Baston, Bass.
 Elijka Woodworth, Inspirstional speaker, Lauis, Mich. Address, Wankingen, aire of Guese G. Porgeno.
 Others R. Washburn, Woodpock, Yu.
 S. Woshingen, Guro of Low of American Epicital VII Sopietor w.; Clerendad, Ofis.
 Dr. B. O. Wingles, Address and J. Mithumaken, Win. Zarab O. Wingles. Address acces of American Mrs. N. Whiting, Alloin, O.
 A. Winting, Alloin, Strach With, Com.
 Mrs. Wingles. Address trees, Kreark, N. J.
 A. Wutting, Mithen, Strach Meth.
 Mrs. Mythey B. Marken Mithumaken, Win. Zarab O. Wingles. Address Mass., P. (Joso GR. Mrs. J. A. Willis, Lagrences, Mass., P. (Joso GR. Mrs. Marken Workshing, Owenger, HJ.
 H. Wortmin, Bastorth, Wankamayan, Jl., ones of Gaerge Sarganger.
 Manny, Yanoroth, Wankamayan, Jl., ages of Gaerge Sarganger.

Ellingis Missionary Bureau. Harry A. Jorg, Predent Kr. B. P. M. Boys, Vice weideni Mr. Juli M. Manis, Seconary, Dr. B. J. Ave-s, Theorem. Enderson at Laon.

Timitfrante af Talina Dr. H. O'Deny, Borkford, Tillindia, P. O. Box 1000. W. Z. Jammana, Insver Afol Gilangh, Tillindi. Bechteffor utbiling, the aprices of the i Maionarias, should referes them processity, or has Becreasery of the Bernan. All confidentions for the Millindia Statas Minicipary Gauss will be achiever adjust this paper such spints. O opertributions to the subt. Jam. Juna # Manuet, No. 10 North Despitors Birrest, Chiengo, Jillindia.

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where he concluded his locture. He was fol-practical address. The inclemency of the sweather made it unad-visible to conclude the day with an evening lec-ture, and it was annoucced that dictices would be bed in different places, which were largely at-tended. Sunday morning dawned bright and cool, and a vast concourse of people subtred from far and near to enjoy the guiden opportunity of for-est workip. The morning exercises were inter-spreed with music, a peem read, and reports of committees. The reading of the resolutions handed in by the committee, drew forth a de-cidedly animated discussion as to their adop-tion, there being one, endorsing the constitu-tional filteenth succeduration, and which was supposed by some to give too much to the "mun and a brother." Most of the morning had passed before the turbulent element became calmed, when L. Loreland delivered another address. The neon interval was spent in refresh-ing the physical wars, and in the outpouring or sweet at soing. The afternoos exercised were—first, music, and an invocation by Miss Mettle Pease, follow in another creds. After him, -G. B. Steb-bins offered his amended resolution, and spoke with ador and great vehemence on the neossity of a better political condition, and spoke with ador and great vehemence. In the evening, the Opera House was effeld to repleton, -and after a song and invocation A. B. Freamb was introduced and gave a most excellent lecture; his words of, burning elo-quence thrilled every bear, and roused the outpendender the same song and invocation, A. B. Freamb was introduced and gave a most excellent lecture; his words of burning elo-quence thrilled every bear, and more the presi-stending to elevate themselves and impromu posed audience to new and determined resolutions, ending to elevate themselves and impromut posed to summing.

tending to elevate themselves and the relation burnanity. Miss Pease then delivered an impromtu poem, and a benediction followed by the President, closing one of the most successful Conventions it has been my lot to experience, and gave credit to the able talent engaged for the occasion, and also the hospitality of the friends of the cause in Bathe Credy, and will be long pleasantly in Battle Creek, and will be long p

SPEAKER'S REGISTER.

PCRIMED GRATEHOUSE FYERT AND [To be useful, this should be reliable. It therefore be-hover Lecturers to promptly notify us of change when-were they occur. This column is intended for Lecturers only, and it is an applied to reliable address having partic-compalied to restrict it to the implementations having partic-to result to restrict it to the implementation of the indi-dentity of the individual to the indi-string of the individual to the indi-to the individual to the indi-string of the individual to the indi-string of the individual to the indi-string of the individual to the individual to the indi-string of the individual to the individual to the indi-individual to the individual to the individual to the indi-string of the individual to the individual to the indi-individual to the individual to the individual to the individual to the indi-string of the individual to the individual to the individual to the indi-individual to the individual to the indinitial to bover Levierre to promptly notify m of changes whenever they occur. This column is intended for Levierre's only, and it is a sapidal increasing in numbers that we are compatible to restrict it is the in-face address having particulars to be increased by special correspondence with the individual.
J. Madison Atles will recture in Terre House, Ind., air month in May just. Address in Terre House, Ind., air month in May just. Address to the increase of the increase of the increase of the individual of the individua

Desa diark. (Permanus examples overl), Mass. Mr. Oaven, St. Charles, III., Mrs. Augusto A. Carrier, Address D. x Sis Lovell, Mu Mrs. Augusto A. Oarrier, Address D. x Sis Lovell, M. P. M. T. Culté, M. D. di Race B. Philiscopia, P. J. P. Cowice, M. D. Address Box Bid Ottawa, III. S. C. Guild, Inspirational Bowker, Campions Adams

Mrs. Dr. Wm. Crans. P. O. poz 935, Elkrart, Albert E. Carpenter, address cars of Bann

Dr. J. R. Doty, Stockion, Ill. Miss Lizzie Doten. Address Parilion, 57 Tr

Miss Lizzie Dotes. Address Parilion, 67 Tramout stree conto, Mass. Henry J. Dargin. Permanant address, Cardington, Obio George Destee, M. D., Rolland, Y. Andrew Jasteson Divis cho be addressed at Orango, N. J. Wrs. E. DeLamer, transco speakag, Guinicy, Mass. E. O. Guon, isosterer, can be addressed for Morter d, III. Miss Hitss How Fuller, inspirational speaker, San Pena.

Miss Hins How Puller, lagitational speaker, San Pennicer, Oat Ser, Oat Miss Alamatia D. Foreire, Address, Scientaurille Wis, J. S. Jong, Machinesow, W. W. M. J. Publylak, Shirges, Michigan, Charles D. Fariha, sinformer, and Santar, Dearfield, Mich, R. Bowendomis, Josef, Mar. Bane 7, Origijiki, J. Aldren for the pressent H, Washing ton arranso: Obseine, Mans. or a subsection. Mar. Large Development, San Francisco, Oat, S. Torrey, eachor. of "Algorights" of Sana," Addges Echnood, Lod. Learn. De Force Oordon, Will Meture to the Sana of Marada

Laura De Force Cordon will lecture in the State of Ners

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Mrs. F.O. Hyner, 122 E. Madiaton streat Baltin

Boston, Mars. Mrs. A. II. Colby, Trance Spi

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AUGUST 28, 1869. RELIGIO-PHILOSOPHICAL JOURNAL.				
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So host popular names, two untran stream of the second stand to be met. come, concedent and antihilized that cannot stand t All system, consists reasonable with the philosophy and glassed reason, will be transled with the philosophy and mathemation, from their autiquity and general accounts as a fallary of unders data. Selisoring that the birlio nfolding the fitmam Mind to-day, drough Spirrhaut and a fullary of under data. Selisoring that the birlio nfolding the fitmam Mind to day, drough Spirrhaut and afford the fitmam fit was exploit of receiving all more autification traits than it was exploit of receiving all more autification traits than it was exploited to receiving and the selities of scientification of sciences and there in the scientification of sciences and the sciences and the science of the science of the sciences of the sciences are scienced as the science of the sciences of the sciences are scienced as the science of the sciences of the sciences are scienced as the science of the sciences and the sciences are scienced as the science of the sciences and the sciences are scienced as the science of the science of the sciences are scienced as the science of the science of the sciences are scienced as the science of the science of the sciences are sciences as the science of the science of the sciences and the sciences are scienced as the science of the science of the sciences are sciences as the science of the science of the sciences and the sciences are sciences as the science of the science of the sciences are sciences as the science of the science of the sciences are sciences as the science of the science of the sciences are sciences as the science of the science of the sciences are sciences as the science of the science of the sciences are sciences as the science of the science of the sciences as the sciences are sciences as the science of the science of the sciences as the science of the scienc

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JESUS OF NAZARETH: OB, A THUI J Elever of the Man salled Jesus Okris, gives of proteinal Activity, from Sprine who were Octoppener Kortaly with Jesus Wollo on Schith through the Medimukal of all Editoria Martin, Frequencies, Jonanes, Sta

The materials of which these Pleachettes are technicity staged to the mayorido currents of the steam, -body massed of Electrical and Magnelice us opposed and prepared anyready for the purp oriented it (previous in the hands) of propy class optimum of the previous in the hands of propy class optimum of the stage staged with magnetic py question will be assessed before any class any previous stage and show the fore the purpose these to assist the stage may are purposed to be assessed by the stage of the purpose these to assess the stage of the stage of the purpose these to assess the stage of the stage of the purpose these to assess the stage of the purpose these to assess the purpose the stage of the purpose these to assess the purpose the purpose the stage of the stage of the purpose the purpose the stage of the purpose t

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ad to make our Journal cosmonolitan in cl of our common humanity, and an advoc uties and interests of the people. al is published by S. S. JUN 53 : late the

and SCIENCERS the II will advocate the It will plead the cause tend to make our Jour

It will be published every Saturday at

The JOCANAL is a w type. The arti

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bold meetings

Havana, III.-Lyream mee b'clock, at Halygroff's Hall. H. H. Fhilbreck, Conductor

o'clock, at Hatygroff's Hall. H. H. Philterek, Codoctor: Miss R. Rogers, Guardian. Jazar Grr., N. .- Spiritout needings are holden at the Church of the Holy Spirit, Mi Tort street. Led Philosophy morting at 105, an argoing with actentific applications and Hourstains with philosophical apparatus. Lyroum in the speakers, upon the Science of Spiritual Thiosophy. Loren, Les. - The Mark Mark Science S

LOUISVILL, Ky-Spiritualists hold meetings every Bunday at 11 a. m. and 75 p. m., in Temperance Hall, Markei street, between 4th and 6th.

Mato Mastra, Win.-Progressive Lyceum meets every Su day at 1 p. m., at Willard's Hall. Alfred Senier, Conductas Mr. Jane Senier, Guardian. The First Society of Spiritualis meet at the same place stery Sunday, at 3 p. m., for Confe ence. 0. B. Hazeltine, Frendent; Mr. Jape Senier, Ster

ATY. Mixwargan, Win-The First Soulety of Spiritualists meets at Bowman's Hail. Boold Conference at 10½ a. x. Addres and Conference at 1½ f. x. Geo. Wolfrey, Trainfest. The Forgreative Lycoum meets in the same hail at 3 F. H. M. Wakan, Goodcorri, Bette Farker, Guardnani JP. T. J. Freeman, Markat Director. Montover, Lin-Lycoum meets every Banday forencom. Monto hundred pupit. J. S. Loveand, Goodsctory D. R. Hoven, Andreat Condoctory: Heles Myn, Guardan of Herwan, Andreat Condoctory: Heles Myn, Guardan of

Mitan, O.-Children's Progressive Lyceum meets every unday, at 10% O'Clock a. z. Conductor, Hudson Tuttie mardian, Emma Tuttie.

tandian, Rumi Tuttie. Majloor, Mass.-The MarBore Spiritualist Association and discittage in Forest Hall. Spinker engaged, Frol. Win-braton, cace a work for a yest. Mrs. Litzle A. Taylor, Sec Marcuzerza, N. II. – The Spiritualist hold meetings rery Bunday, at 10 a. M. and 2 r. M. is the Folice Court form. Seais free. L. A. Searer, Freidestri S. Pauber 19. Searer, J. Schwart, S. Schwart, S. Schwart, S. Schwart, S. Schwart, S. Schwart, Schwart, S. Schwart, S. Schwart, S. Schwart, S. Schwart, Schwart, Schwart, S. Schwart, S. Schwart, S. Schwart, Schwart, Schwart, S. Schwart, S. Schwart, Schwart, S. Schwart, Sch

New Yoaz Cerr. - The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall to one of thirty-fourth street and sith arennes, at 10% c. m., and 7% pen. Conference at 13 m. Children's Progressive Lyceau at 2% p. m. P. E. Parasworth, Conductor; Mrs. H. W. Faras-worth, Guardia.

forth, Guardian. The First Society of Spiritualists hold meetings every Sun-ay morning and evening in Dodsworth Hall, 806 Brosd-ray. Conference every Sunday at same place at 2 p. m.

free. * Yeaz.—The Friends of Humanity meet every So ad 1/5 P. M. in the convenient and comfortable mud street, northeast corpar Forsythe, 2d block e ry, for morel and spiritual culture, inspirations speaking, special test manifestations, and the re-ritual strategiones, forth and themaman. Bask

hold meetings every Sunday at Lan avenue and West 20th street. La and 7 p. m. Conference at 3 n. m

and 7%

all, West Second, ogressive Lyceum Mrs. 8. Doplittle

N. J.—Spiritualists and Priends of Progree Mache Islall, No. 4 Bank street, at 25 a fiternoon is devoted wholly to the Ohlidren wum. G. T. Leach Conductor; Mrs. U-an of Groups.

lidron's Progressive Lycon ck s. m. John Wilcon, co

a of Groups. 'sourceffer, R. I.-. Meetings are hold in Pratt's Hall, Wey-set street, Bundays, afternoous at 3 and evenings at 75 (ock. Progressive Lyreum meets at 13% o'clock. Lyroum oductor, J. W. Lewis, Guardian, Mrs. Abbie H. Fotter,

Primore, v. v. Lewis ; Guardian, Mys Able II. Foiss Primovin, Mass. - Lyceum Association of Spiritalish holds meetings in Lyceum Bail too Suddays in each month. Chil-dran Trogressive Lyceum mests at 110 clock a. w. Spankers cogged - Mir. B. A. Byren, Jan 6 and 121 H. B. Storer, Teb. 3 and 5 : 1. P. Oreoslac, March 1 and 8. Pursas, Ozaz. Manifess. March 2

Cons.-Meetings are held at Central Hall every

b. P. A.—Children's Progressive Lycenm No. 1, rt Hall, Chestaut, alove 12th stress, al b/A A. M. B. Djott, Conductor; Mirc. Mary J. Dry-Lycenm No. 3, at Thompson atrest church, r. Langham, Coulactor; Mirc. Mary Hirschi, w First Amediation of Spiritalish has its lev-tifall, at 11 A. M. and 1/3; P. Mary Barschi, phila Spiritani Union "mosta at Washington unity, the morning deviced to thate Lycence."

Meetings at 2% and 7 o'clock p. M. Promode at 1% P.M.

-Spiritualist Association hold regular unday morning at 11 o'clock, at Capital corner 6th and Adams street. A. H. Wor M. Lambar Sacratary. Children's Prov-Showy be and Adams street. A. H. Wor-H. M. Lanphour Secretary. Children's Prog-very Sunday at 20'clock P. M. B. A. Bich-, Miss Liztic Porter, Guardian.

III.-The Children's Porgressive Lyceum of I., meets every Sunday at 2 o'clock, p. m., in s Hall, Harvey A. Jones, Conductor: Mrs. Ho. an. See meets at the same place on Sonday at bour section. Besays and speches lim-sch. Chauncey Eliwood, Esq., President rah D. P. Jones, Corresponding and Re-

Mais...The Fraternal Society of Spiritnal every Sunday at Fallon's Hall. Progres at 2 F. H. Conductor, H. S. Williams; G. y A. Lyman. Loctures at 7 F. M.

(im, Mrs. Mary A. Lyman. Lottures at 7 x. Bactanauro, Can.—Nowings are hold in Turu Yerein Hail, m.K. strowinger Simds of 11 a.m. and 7 p. m. Children's Normanics [Journam merics at 7 p. p.m.]. Science: Nature 11 and 12 and 12 p. p. 1998. A strong Decision Harrow Towards. Constraint Decision Harrow Towards. Solution Network, And Network, Network, Network, Science and Antonia Programmers and S. P. M. Spinkers magazi, J. Gatorh Allen, Grait months, friedballer, and planets Children Programmers and Strowing Marketone. Science at 10 pt 19. K. 20 (Auralith, Constitution).

iedo, O.-. Meetings are held and regular speaking in Old ante Hall, Sommit street, at 756 P. M. All are lavited Oblidere's Progressive Lycenm in the mana place errory at 10 A. M. A. Wheelock, Conductory in R. A. A.

0.-The Spiritualists of this place hold regular Chempson Center. The officers are K Hulbert M. Liall Jr. Trustees; and A. Tillotson Be-

F. L. Gaza, Provi. et al. 2017. Constraints of Program meetings are hold in set Ball, every Souday, at 10% a.m. and evening (G. B. Campiell') Vice-Presidents, Mars Anth Door Net: O. P. Storman, Convergending Derivative and Properative Loyena. at 10% p. m. None Allies ry Mrs. Ports dosp, Gazziani Mrs. Julia Brighan Tunort, Anthenio Unardiane.

to - Spiritus unettage for Inspirational and og and Spirit Test manifertations, every fan-and Thuriday veninget 17% citock, to Gran-room) No. 112 Myrtis avross, Brookiyn. Also Sday venalget 15% citock, in Gootineeth Vierta and Bouth Ninis teress, Willsamburg, it and Tesching stress, Willsamburg, all Frachile stress, spontis Fusi Office, Grees Dolion 10 cast.

A R. R. Fu

C .-- The National Spirit treet and Pa. Avd. Regult and T/(e.M. Maj. Géo, Cho. Concetary, J. S. Jones, Tr.

Pirst Society of Spi

Y .- Progressive Spirits Iali, corner of Third and m. Children's Lyorum Inter: Mrt. Louiss Kell

Spiritualists hold meetings in fri and River striest at 10% a.m. yorum at 21% p.m. Monroe J. in Keith Guardian.

apirational, speaking every low's Hall, No. 188 Kanne spirational Speaker. F. L. Caans, Pros'L

ald in Horticultural Hall ng, at 3 and 7 o'clock out at 12 o'clock ever aller, Corresponding Sec

RICHMOND, IND. The Friends of Progress hold meetings rery Sunday morning in Henry Hall, at 1016 a. m. Chil-sen's Progressive Lycenm meets in the same hall at 2 p. m.

p. W. W. Paresia Fraident, Schutzy and Thursder, W. W. Paresia Fraident, Spakers engage and A. Byrns, daring Nov.; C. Fannie Allyn.duri-cum every Sunday M 2 P. M. Mrs. M. P. Collin-tor; Mins K. O. Boobs, Aminiant Conductor.

Richland Canyas, Wis-Lyceum meets every Sunday at all photone at Chandler's Hall. H. A. Eastand, Conductor. In. Dulla Pesso, Guardian.

regressive Lycom meds in the name kall at 2 p. m. robbs Int.-The First Society of Spritnation ment and problem in the second second second second second second Lycom meets at 10 of clock, m. in the same hall. J punn. conductor: Mrs. M. Sockwood, generaliza, same, N. J.-Richican Society of Progressive Sprit-ment in Belitzerf: Hall, Sandar and Thursday er-Warra Astant Thursday Second Sciences, Mrs.

, Guardian of Groups. waso, N. Y.-The Spiritaalists hold meetings at 214 and 714 p.m., in Lycaum_Hall, W. Bridge street. The Children's Progressi is at 125 p.m. J. L. Pool, Conductor; Mrs. i

d const The Spiritualist corver of Sti

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Il Lyce

fratwarmin, Bil. stings every St il, South West o

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he Philadelphia option II, every Sunday, the m I the evening to lecture

santa, N. T .-- First Society of Progressive Spiritual-embly Rooms, corner Waahington avanue and Pifth lervices at 3 p. m.

speakers, upon the Science of Splitual Philosophy-Loros, Isn.-The "Friends of Program" organi manently, Sept. 9, 1866. They us "the Hall of the Library Association," but do not hold require meet P. Barand, Preident; Mr. Carris S. Hoddinton, YI dent; F. A. Columna, Netritary; D. A. Gardner, Tr Johnsthan, Swain, Collector.

between ith and fith. Lowenz, Maxa-The Children's Programme 1 meetings every Sanday Afternoon and reming. O'clock. Lycours measion at 10%4 at K. B. Lö O'clock. Jycours measion at 10%4 at K. B. Lö lag Servicery. Largi, Varan-The Spiritualized at Cynn hold an Sanday afternoon and evening, at Oolet Hall. Laports Int, Askechtion of Spiritualized by Vers. B. Collina, Fred I, F. A. Justich, Betty:

Frontier Department.

BY E. T. WILSON Promise.

Constituted from hast werk. Thus things edistimized for several days. One of-ternoon in March, we called on her and found her ma the had been for several days paint, gradually failing, but the prospect for the next ten days as it had been for its past ten days. As we were tak-ing our leave, we fold a gentlepressure of the hand. We held our ear clease to har lips and heard, her-say, "I abalk keep my promise," and here we left for our home.

for our home. On that evening, we had a good deal of writing to do, and continued at it until late into the night. In the evening, at a late hour, we heard raps on our desk, faint but distinct. We listened, and they were repeated. We then asked, ""Are these raps made by a spirit ?"

"A relative of ours?"

"No." "A friend ? " "Yea." "Were we well acquainted with you ?" "Were we well acquainted with you ?" "Will you rap how many years you have been dead ?"

"Yea" "Yea" "How many?" No rspa. "Have you been in the Spirit World a year?" "No "

"Six months? "

"One month ? "

"No." "One week?" "No." "One day?" "No."

"Twelve bours?"

"No." "One hour ?" "No."

"No," We took out our watch and found that it was the o'clock and fifteen minutes. We then said, "We do not believe you. We have no 'friend that has died to 'esp." Loud and coulinuous raps was the rejoinder. We then asked the spirit to sap out the exact time of desthy-and then was rapped out, "9:15, "Mat," we replied, "you died this evening at "What," we replied, "you died this evening at

What," we replied, "you died this evening at

"Yes." "And was our friend and acquaintance? "Yes." 9:15 1

"Yes." "Weil, spirit, we do not believe you, and as we are anxious to complete the writing before us, we will be obligted if you will leave us." At this request there seemed to be a mournful pause, and then a few elow, solema raps as if the power was disappointed, and then all was still. On and on we wrote until late into the night, and when we were done, we arease and stated for our bed. The raps came again, passed through the house with us to our room. We questioned them a little more, but with no actificatory result, and then we retired. After we were in bed, the raps came clear and

After we were in hed, the raps "came clear and instact upon the head board of the bed. We again unstioned and finally asked for the first time, "Is it the spirit of a woman ? '

It the spirit of a woman?" "Yes, yes," can be a quick response. At that momend, we for the first time thought of Charlotte Stewart, and following the thought same a shower of raps. We then asked, " is this our friend and elster Charlotte Stewart?" and in response there was a perfect faulilade of raps. I starticd, dots in wooder, for we were young in the knowledge of Spiritualian; we were silent, and the raps continued. We then laid our right arm and hand on the outside of the bed, and as we did so, we said, "It this is the immortin part or spirit of our sister and friend Charlotte Stewart, take our hand and shee it." Instantiy our hand was taken by two hands in a genile but firm imanner, and was clearly and dis-tinctly aharden.

s gentle but firm manner, and was crearly non un-tilacity shaken. Reader, we can not describe our feelings. Suffice it to say that we were out of bed instantly, and we slept none that night. Early in toe morning we we called at our friend's house and was informed that Charlotty Stowart had taken her departure at 9, the evening before, for her Spirit flome; was with us at 10%, and a little before, and again at three in the morning, thus kcoping her promise. Are we not surrounded by ministering spirits?

Are we not surrounded by ministering spirite? Froghestown, Hilmots. A spinars little place on Bock River, in White Side county, IL, and surrounded by woil improve factors, -s raral village indeed, with intelligence and happiness the domina at elements. Friend Arrell, one of the Quarker Commission sponted by Gen, Grant to estile our Indian dif-factites, residing hers, tendered as the use of his face school house in which to hold our meetings, and moreover attended the course of locators. What a criticism this Quarker Commission is on the Kangelical Christian efforts to christianies and keep pare with the American Indians. It is, hidedquarker with the American Indians. It is, hidedquarkers with the American Indians. It is, hidedquarkers of light" in their generation and day, him eaking them to do in their own way, what "he childers of light" in their generation and day, have failed to accompliab. Are not these Christian factors, "the update oth verse be applied to the work of is to be the receives, and may not the the State statements." And factor of an effective states of the Bard update of Light or versations the the factors." On the 10th and 11th ef Jaly,--we gene a

habitations." On the 10th and 11th of July,-we pave a course of three loctures to good attentive audiences in this place. The country was well represented, paople country from twenty and thirty miles to hear us. During, the course, the following tests and facts were given.

Rad network great. Ruthusa ong. Dr. Holt, an old citizen-bischarsieter & seman, was correctly given and fally identified streads portant incidents related and fully accepted. NUMBER TWO.

NOMBER TWO. Of Mr. Holchkis, a genileman present, we said, "He is peculiar and nulls, other mean." We shon protocoded in techno his poculiarities, gave two da-tas in his life, any full descripted his sister mining-ity. Faily identified.

NUMBER' THREE Saw by Mrs. Fuller a little boy ; described him.

NUMBER By Mr. Averil, we saw a fine hocking man, spirit-nally isoked very goung. We then entered into a minute description of him, glying in detail his looks, size, form, observing that his eyes are in the middle of his face, and if he were in the earth-form, he would be near a hundred years old. Mr. Averil replied, "It is a fine description of my father, and had he lived he would be ninty-five years old this spring."

NUMBER FIVE. Saw by Col. C., a spirit; fully described him and said, be calls you uncle, and was a soldier. "It is my nephew," said Col. C.

Saw a spirit statilize to the door, described him carefully. Several exclaimed, "This is our old friend Newball."

A peculiar looking old man, fair, fleshy, and lame of one log, presented himself to us. We asked his name and be sild, "describe me." We did so, and they said with one knowd, "This is our old friend and neighbor, Mr. Hill. NUMBER EIGHT

NUMBER HOHT. Standing is a door on the further side of the hoùse, a man leaning again the door post, direct-ly on the opposite side—the door being open, and leaning against the door looking into the man's face, atood a spint woman. We described her ful-ly. The spirit the said, "I am this man's sister, and his name is Wansell." "Correct," said the man, "it is my sister."

"Correct," said the man, "it is my sister." <u>XYANGE NISA</u> To the sight soon illuid distance, we aw he an open window the spirit of a tittle girt. Outside of the window, and close to it there was a burgy in which ast two persons, a mas and a woman. We called their attention to the vision, describing the child carefully, saking them, do you identify it? "No," was the reply. We then described it again, after which, there came to us, a Mr. Emery, asymg, "The child you aw and described the again, after which, there are not us, a Mr. Emery, asymg, "The child you aw and described belongs to our family." "How can that be?" we asked. "Himply from the fact that its mother, my wife, at directly under the window and was so affected that she could not anywer." BURKE TEX.

RUMBER TEN. A spirit spoke to us and said, " Tell the people that Mary Eastman is here."

that Mary Eastman is here." NUMDER ELEVEN. A spirit ways present who gave his name as Charles F. Spencer, emphasizing the letter F. "There is a mistake," said several persons, " It is Charles T. Spencer." " No." said the mother, who was present, " he frequently wrote has name F. instead of T., as a joke, and this is a good test to me." NUMDER TWELVE. We says a shirt man describer his many first

We saw a spirit man, describing him very care-fully, asying, "This man when living was so Inddef," -honest, upright and just," and the people shid, "In this man, we recognize our old acquaintance" John C. Pratt."

NUMBER TRIBTERN.

NUMBER THIRTEN. We saw standing by an old lady, a fine looking spirit man, who saked us to describe him to a lady sitting on the other side of the house. We did so. The lady to whom this spirit was described said, "The spirit is mf father and the old lady by whon yon see him, la my mother." The lady who textifed was Mrs. Mattson, We refer our readers to Mr. A. J. Mattson, Eq., Mr. Emery, or any other responsible person who was present at the meetings,for the trathfalmess of the above statefinents. Are we not cerrorunded by a cloud of witnesser.

bove statements. Are we not surrounded by a cloud of witnesses, -those who have preceded us into the Summer

Dixon, Illinois.

Dixon, Illinois. We gave two lectures and one scance in this pisce on the 13th and 14th of July, to good audiences. There is a deep interest here in our practical and heaven-sent Spiritualism, and there was a spiritual compensation, to us over and above the amount of greenbacks we received in every place we visited ; it is in the compensation of the soul in the dis-charge of its duty, and we feel this very strongly indeed.

indeed. We gave many fine tests in Dixon, among which we may mention the following : NUMBER ONE.

There came before us a man and woman, band in hand, and gave their names is **Chairley** and Mary. We then described these very sarefully and the pipole said. "These spitis with knew when in the form, their names were Uharley and Mary Johnson." Directly there came a third spirit; who gave his name as Henry, saylog, "I am Charles' birthgt." We observed that these mais spirits seemed to be very dissipated when in the form. Henry was fully ideutized as the brother of Charley, and they were very dissipated men.

There came the spint of a young man, standing mears a group of ladies, and stated that he was drowned about one year ago, and that if living to-day, he would be in his 22nd year; his mother sho came from the Spirit World. They were fully identified.

NUMBER THREE

Two boys appeared who were drowned some twelve years ago,-these were but partially iden-tified.

NUMBER FOUR

RUMBER FOUL. Dr. Nash, who was killed on the plane's some few years ago, came sad told as how howas kilog, differing somewhat from the secount usually ac-cepted. Hestood by his elster in the back part of the house and was fully identified. This test was not of as great value to the public as others we gave, from the fact that we had met the Doctor while living, heace could describe him, but we knew mothing of the particulars of his death. And theseconcluded our reading up to date. Threads. July 135h.

day, July 18th. future number we will continue of o our s ×. 1/

----ort inte A Curlous Melon.

The wonders pertaining to organized struct-ures are not confined to animale, but there, are minip phane whose form, instincts and capabili-ties are note circlous and instruming. Instance of country in the both western part of Africs,

distinguished for its dry but rich soil, a gigantic parennial melon has been discovered, which is a most delicons, wholesome fruit, and which is large ly consumed by the naivie inhabitants as food. In order that this melon may flourisk, it is nec-essary that it should atrike its roots down through the sand *Unity* facts or reach permanent mois-ture. This is does and grows in great luxariance where all else is shriveled and parched by heat. But this is notal. If it were simply a huge melon, with samooth and delicate skin, ev-ery one would be desupcycle by wild beasts before half matured. To prevent this, nature has armed its noter rind with a covering of long, shara, terrible thorns, which so incerase the moutha and noses of animals that they are glad to have them alone in all their tempting fresh-nest. Man, with his hands and abarp. knive, finds little eifficilty in opening the luxcous fruit. The natives have no necessity for putting fences about their melos patches, for the plants are self protective.

NOTICE OF MEETINGS.

The ANDOVER, Ohlo .- Children's Progressive Lyceum set at Moriey's Hall every Sunday at 1156 a. m. J. S. Vriev, Conductor: Mrs. T. A. Vanso, Guardman: Mrs. E. P. ATHENS, Mich.-Lyceum meets each Sabbath at 1 o'clock 7. W. Conductor, B. N. Webster; Guardian of Groups, Mrs. L. B. Alica. Abatas, Miczi. - Regular Sunday mostings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Programmer Dycoum moves at the same place at 12 m. under the sampless of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Eura T. Shorreby, Societary.

ria, Ciataop county, Or.-The Society of Friends of as have just completed a new hall, and invite speakers ng their way to give them a call. They will be kindgross in reling th

Mancasviis Hall.-The First Spiritualist Asso to in this hall, 32, Samosr street. M. T. Duis Samuel N. Jones, Vice Frendenz; W. Dunckles The Children' Progressive Lyceum mathematical Port, Conductor Progressive Lyceum mathematical President; Samuel N. Jones, The Frances, Treasurer. The Childrand Prigressive Lycenn A.M. D. N. Ford, Conductor; This Mary A. Sat ian. All letters should be sidrosed to Char Assistant Socretary, 51, Pleasant street. aborn, Guard

Travpanzaro Hail. - The Brai Society of Spiritualisis bol eir meetings in Temperance Hall, No. 5 Mavarick squar at Boston, every Sanday, at 3 and 7 P. R. Benjamin Boros, W.J. Lezington sirvet, Corresponding Secretary Tax i, Lesington sirest, Corresponding Secretary, gaged, Mr. Fandle B. Folion, during January, scomber Wood, during February; Mrs. Sarab A. ing March; Mrs Juliette Yeaw during April; J. during May. rs. M. Mai

dig May. AtL.—Tos First Programity Lycoum Boclety s worry Sunday at Webster Hall, Webster Orienna East Beston, at Sand Tyg'eldock, s. u ... Vice President, N. A. Simmuons (Treasure), Vorresponding Becretary, L. P. Freeman, Ro-tary, H. M. Wiley. Lycoum mosts at 10/3; Freeman, Conductory Mrs. Marths 3. Jonain Newton, Conductory Int. Marths 3. Jonain reeman ; Re-

Juardian. Musico Hall.-Locture every Bunday afternoon at 234 Celock, and will continue until next May under the man-generat of L. B. Wilson. Engagements have been made

uorimai tracovado inspirationai speaktor. rata Hatt.-The South Koid Lyceam Association trainments every Toursiay evening during the the itali No.80, Spiringfield atreet. (hildren' Pro-grown meets every Studay at 10/4 a. A. J. diuctor J. W. Modinire, Assistant Condector j Mrs. Advices all communications to A. Chate Co M. J. Ste Wart, Gu

UNION HALL .- The South Boston Spiritual Association old meetings every Sunday at 10,3 and 714 o'clock. Mr Seebe, President; R. H. Gould, Secretary ; Mary L. French

-The "The Spritualist Congrey meetings on Bundsy and Wedness ore, Mp at Saratogo Hall, moth-east corus ta. Mrs. F. O. Hyzer speaks till Programiya Lycenin mouta ave Broadway Institute titute.-The Society of " Progressi ore." Services every Sunday no ipirito

a used dotte. =-Spiritualista bold meetings in Pioneer Chapel afternoon and evaning. Children's Progressive is in the same place at 3 p. m. Adolphus J. mductor; Mas M. S. Curtins, Quardian. Batter and a find from the place as a strain of the second strain and the second strain and strain

Barlos Quardaa of Uroup. Battle Creek, Mich.-The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-tor's Hall. Lycenim section at 1 M. Goverye Chase, Cohduo-tor's Mar. L. & Baeley, Guardian of Uroups. "Beiriders, III.-The Spiritual Society hold meetings in

"Mo'clock. Children's Programs o'clock. W. F. Jamiseon, Condi-trat Conductor ; Mrs. Lirata Br ; S. O

and, N. T .-- Meetings are need in Kremlin Hall, Wes-treet, every Sunday at 1015 a. m. and 715 p. m. on's Lycoum meets at 215 p. m. Harvey Fitzgerald, for Mrs. Mary Line, Unardier, Barber very Su MAPARY, CONN.-Childrelu's Progressive Lycoum meeta unday at 10% a. s., at Lafayette Hall. H. H. Oran-odoctori Mrs. Anna M. Middiobrook. Guardian.

BROOKLYS, N. Y The Spiritualists hold me-sriand street Lecture Room, near DeKalb unday at 3 and 15 p. m. Childreo's Progr neets at 10% a.m. J. A. Bartiett, Conduct iredford, Guardian of Grouns.

Intelleted, Quardians of Groups. Bejrituan servicings for Largirestional and Trence Speaking and Spiritu Test manimisticions, every Standard at 3 p. m. and provide the service of the service of the standard and provide the service of the service of the standard and friday reachings at 1% of the service of the service of the lower is and South Ninth strets, Williamshorg, Alon, dam-fay at and Touckay at 1% of the Williamshorg, Alon, dam-fay at and Touckay at 1% of the service of the service service of the servi

ualists hold a on and svenin, -Ladice, 5 ce Curturia .- The Associated Spiritual Prenora Hall very Study afternoon ing at 3 and 1% r. M. Admission--mer, 10 cents. Children's Progressiv sistemat Conductor; Mrs. E. &. Dodge, sistemat Conductor; Mrs. E. &. Dodge, addressed to J. H. Cradoo, Cer. Sec. and evening, commenc-Ladice, 5 cents; gentle-Lyceum assembles at or; J. S. Crandon, As-Guardian. All letters

beralists hold regular meetings at Lyceum Hall 200 Super-set at 2 and 7 p.m. Lyceum at 10 a.m. Lewis King, nductor, Mts. D. A. Eddy, Guardian, D. A. Eddy, Cor. Chicago, Dili

inols.-The Chicago Spiritualists most every why's Music itali at 10:45 A.M. and 7:45 F.M. ged.-Mirs. A. H. Colby, June 6th and 13th Johnson, June 20th and 37th. The Children's yours more immediately a tor the moring Ebites inday in Grosse Jas Baris & Johnson, June regressive Lyceum meets in regressive Lyceum meets in regressive Lyceum Bible Christian Spirite Bible Christian Spirite Bible Christian Spirite Hause Division

Jetture, Dr. S. J. Avery, consumer. The Bible Christian Efficient hold meetings every Sun day in Winnisimmet Division Hall, Chelses, at 3 and 7 a Mrs. M. A. Ricker require speaker. The public are invited Seate from. D. J. Ricker, Sup'h.

Seats tree. D. J. Michael, Sup'L Carps. O. - Programs's Association hold mestings every Bunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Twrry, Oonductors J. Dewy, Guardian; Mrs. F. A. Perin, Oct. Sect. Mo .- The Spiritualists of Carthage, Jasper Co., setings every Sunday evening. C. C. Colby, Cor-servetary: A. W. Pickering, Cierk.

responding bertwary; A. W. Frekering, Unre. Carastaserson, Mass. — The Spiritualities hold meeting ery Sanday in Williams Hall, as 3 and 7 r.K. Speakes engaged. Dorma ary Forczory, Miss. — The Children's Programi-ficeum holds the Bonday seadon an Americk Hall, in Dorey, at 10% a.m. K. & Aveill, Conductor; Mrs. A. K. P. Gray, Guardian, A. Conference in Hold at 1% p. m.

Unarrang, a converse a mere a ray p.m. Do Quour, Lin-The Line Rocket of Spiritualiset, hold their require meetings in Schreders hall, at 10 evicet A. M. the fars deuksit is each north. Culiform Progressive Ly-commant he same place as 3 o'clock mech Sonday sreaker, 3, 0, Mangeld, Oucloaker, Mins. Same N'ere Gardina o. Groupe, Social Lares for his beacht of the Lycenum, every Wednedby recently.

Wediandly avealing. Den Moisen, Jones-Thea First Spiritualist Association miest regularity for Insterms, Coulersciese and mode such Bundary. In School Templety Hair (work also) at 10% colored at 18 20, and a stranger that the stranger of the stranger and the stranger of the stranger of the stranger of the Price Local, Mana-The Spiritualities hold meetings very Sunday absences and svening in Seiding and Dickinsory Sunday absences and svening in Seiding and Dickinsory

(a) speaker suggest - nine of a low output sing shares, Format, Name - Meetings in Town Hall. Programity speam movies every fluiday at 12 ± ± . Genera, for vorte, - The Forma Society of Sprinkilles of benera fit, residence of the B. Bach, Sudday synthesis visit at the residence of the B. Bach, Sudday S oclock r. . of the residence of Dr. Neyell.

residence of Dr. Newsell. town,Oolcrack. The Spiritualists meet there three asch week at the readence of H. Toh. Mrs. Toh, apt speaking meltum. dog, Oiny. - Bairtual meetings are held every Sun-ing, for conference or locium, at 71% orlock. Chil-ing for conference or locium, at 71% orlock. Chil-gerestie Aproxam meets at 87 M. J. S. Work, Oby, Oby.

Houtson, Ma -- Meetings are held in Liberty Hall, mand by the Spiriusalis Society.) Sunday afternoons and

You, N. J.-Meetings held every Sunday a albi Hall, 5d, ereidi - J. B. Holt, Preddan bers, Secretary, Lyceum meets at 1 p. m Conductor ; Eltes Lizzie Estaball, Canri Genera member 100 members.

o'eloc R., W

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