\$3.00 PER YEAR IN ADVANCE.

Truth wears no mask, hows at no human shrine, seeks neither place nor applause : she only asks a hearing,

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8. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 11, 1869.

·VOL. VII.-NO.12.

For the Religio-Philosephical Jour TO THE ANGELS.

DT PRNA L DAVIS

Angels of lore and peace,
Tell me, is there no night,
Are there no weary feet,
And is it always light
In your sweet home?

Is there no aching heart,
No dreadful piercing pa'n?
Must we from loved ones part,
And never meet again
In your bright home?

Are all your pathways peace;

Oh! come and tell me true,
Will all my sorrows cooke,
And shall I live with you
In your sweet home!
Philadelphia, Pennsylvania.

The Bostrum.

[Copyright Secured]
LECTURE BY MRS. EMMA HARDINGE

Delivered Before the First Association of Spiritualists of Philadelphia, at their Hall, 11, Wood Street, on Friday Eve-ning, Oct. 15, 1869.

NUMBER SEVEN.

Reported Expressly for the Religio-Philoso by Henry T. Child, M. D.]

Pather of all, we invoke Thv-presence and casing here on our council this hour. We say that the say the say that the say that the say that the say the say that the say the say

sncient primeval forests,—in the sacred hanyan grove.

The Egyptian has studied Thee in the wonderful wisdom of Thy creative laws.

The Persian has adored Thee in the radiant brightness of the firy god of the day,—in the crimson splendor of his sunset glory. The ancient Chaldean has mapped out Thy footprints on the shining skies; the Hebrew has heard Thy voice in Sinai's thunder, and in the still small voice of prophecy. The early Christian has approached Thee as his Father.

In all ages, in all climes, amongst all peoples and in all times, the human heart has sought after Thee.

We know not how much nearer to Thee we may have advanced, but we remember the words of Tby divine teacher of old, that Thou art a spirit, and by the hands of Tby ministering spirits we have sought to approach nearer Thee. It we are right, stay us in the right; if wrong, rebuke us with Tby holy inspiration. We know that Thou art God the spirit, and as such we do, upoke Tby presence and blessing on our coun-

LECTURE.

No Spiritualist can afford to take a neutral position on any of the questions of the day. He believes that he has received a new revelation tespite the taunt of the modern Athenian, "Give us something new." He stands in an attitude never before parallelled on earth, the attitude of one who has received the doctrines of religion, with the demonstrations of science combined.—Por him there is an universal appeal, and universal teachings. There is no longer a veil of mystery between his eyes and any proposition which involves even the issues of eternity.—How does he stand related to the belief in a Supreme Being? Our question this morning involves an analysis of the demonstrations which has received concerning the soul of the universe.

I have already yentured-to breach one of the

Ins. received costs and the second of the cast by which we realize something of the east Intelligent Being. Being whose personity we never may see an about 10 miles of the cast Intelligent Being, and the second of the second o

y we mus, we have considered to a surface the considered to the considered carefully under precisely the same as thought to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared to the considered carefully under precisely the same as appeared as we judge of human communications.

under precisely the same aspects as at Juman communications.
But we seek for a standard of appeal,—a higher authority than the teachings of spirits in or out of the form. This we shall find in the great gospel of nature, the universal book of too's law, ofttimes consulted but never yet thoroughly interpreted. It must be read by the illuminating light of Spiritualism. Having that light, let us turn to the pages of nature without any uncertain or doubtful theories, but with ab-

solute conviction that all we can read in the scriptures that God has thus written we may ac cept. It is with this purpose that I commence

solute conviction that all we can read in the scriptures that God has thus written we may accept. It is with this purpose that I commence my analysis.

I have said, thus said the spirit to the church—"I believe in God." Who and what is this God How what is the God How. The Spiritualist says "I believe in God," and he goes back to the darkest days of savage is mad sees the hand-writing that is imprinted on the tablets of the human heart, and then coming torward to the highest conditions of civilization, asks if we have outerown this prunal helief. All other theories, affirmations of belief except those which are written in the intuitions of the spirit, which are an integral part of humanity itself, fall off and sink into the night of oblivion, or disappear in the mists of error.—This one belief-remains unchanged,—this fundamental quastion is ever the same in all the revolving changes of time. It remains as fixed and as immutable as the principles of faite, of love, of human affection and human sympathy. Go back to the fundamental constitution of human naturb_and we find it there. We know that the hand implies movement, manipulation; the eye predicts the nature of human sight, and, the eart shat of sound. Every organ of the body demands for its exercise some adequate sphere upon which it shall be employed. We do not reason upon those things. We do not ask how or far what purpose these special functions were incorporated in our constitution. We know that they are, and the fact that they are, is the proof, that they are integral parts of man's being, and can never be uproved from his nature, and precisely in the samintegral nature stands the behief in the immortality of the soil and the belief in God. Secretaes said her would not answer the question or attempt to prove the existence of a God. The care and the suite of the control of the control of the contro

culiarly fits their ideas, all of which, like the freek and Rouan deitles, merely comblete one especial attribute of Deity. The philosophical Greek, who by his wholm and learning, and indusered by his soft and thelicious climate, perceived God manifested in the upper air, as Juno; manifested in the sweet flowers blooming in beauty, as Mercury? in the poisoned breath of the wind, as Apolto; in the dark mystery of the grave, as Pluto; in every form and attribute of Deity the Greek behalds in God and attribute of Deity the Greek behalds in God and attribute of Deity the Greek behalds in God and attribute of Deity the Greek behalds in God and attribute of Deity the strength of the public and wonderful—the storm, the tempest, and in some form of nature, and manifested through inspired mer, such as Moses and the prophets. And here let me pause to show you where the standard to which I have called your attention becomes so especially manifest in the Helberew faith. In the utteranges of the inspired voices of the good and true, the voices of the prophets when they spoke as they were moved by the Holly Spirit, and which have been handled of the twice of immortainty, and leading to the worship of God, calling man away four the worship of God, acting the worship of God, acting the worship of God, acting the worship of God, acting

worship—this acknowledgment of everywhere that man has never ceased to be you propose to sweep God's name on ence? Would you oblicerate this should will be the mighty image, will you draw dother mighty image, will you do the might will be the deat to nothing ness?

up his spliticinto the hands of the All-Patific, it for us to recall wandering man from the dress of error and lead him up to a knowledge the true God. Hibbit his given to us to do and I will recall to your minds one of these doe styations which we claim when we profess there is a coul in the universe. It is a fact there is a soon within ornselves—that all that are, all that we can do is soul work, soul portion to the manufactures of our hand; all we create we work upon, comes from the experiences of band of death, should there be converted to the our whereabouts; should we obliterate all cledy, all that we have done, these very we almost will reveal our possibilities,—will point worse the arists worked, how the scalptor car and will tell of the order of men we were; will clear the powers of man, measure them out a racely, to any mind that shall pollow in our facts.

it that the presence of ane immost 1 spirit of life, with weighen and power demonstant of life, with weigher and prover demonstant is immost were it not that we can trace it in the humanity to day, and from the begin ain this planet up to the present hour, man shipe, f. Il and claimed alliance with doctine or exhibition of spirits life after we continuous. We have the demonstration hands to quench all doubt and to light temple with concerd and prace, where all and discred. We have brought this belief and are still seeking to fight the means it demonstration of those questions, we fine ever reedy to aid w. We stand before our conceiver, in a new glory of lifemerality, the glotions living left is unveiled.

We have in this first question of God, a

ourseives, in a new glory of (filmeriality, We find that the glorious living lefs is unveiled.

We have in this first question of God, a standard. The Spiritualist says to the Churches, "He is not more Brahmas, Budtha, Jebovah, Jore, God or Lord, but He is toleman and man God, the Father whose attributes are love with wisdom a 4 power. We saie his leve in all conditions We know it when He abhase upon us in the brightness of the day. We refel it to the darkness of the night. We save Him smile upon us in these Fossoms. We know it when Hericht said with them the author of the day. We have it when the abhase upon us in the pight. We have it when the average upon the day we know it when the attendance a strong of the day with the day of the da

the Spir

instruct Him in wisdom. Would we charge His purpose by prayer? If we could see betide us. Thus we see all the various decels of the some act of worthip.

In our great nece sities, when our hearts are before down.

all addocter all. I are before the an eight has a maple by eith curles, like. These are the debyes he the first. They come to guide your some to lead you on. They gome to strong fainting hearts. They will pass with you to 00, aray they make their precipes known, prove instruments to guide you unto that higher you take them shall grow neares, nearer to 0.6...

Wonderful Cures Performed by Spirit-Power.

LETTER FROM C. H. MATHEWS

Wonderful Curs Performed by SpiritPower,

LETTER FROM C II MATHEWS.

DEAR SIG:—We have a new and successful header in the field, by the name of Sol mon W. Jewett, in this city of New Publaciphia, Ohio, Among the cases cured here. I will mention one of recent occurrence: A boy of thirteen years of age was brought to him with a wry neck (Torticollis), his head Lastenel down to his right shoulder by a contraction of the cord and muscles. The professor immediately land his hands upon the boy, saying, "We heat this child in the name of Jesus Carist, Amen?" The attention of his mother, Mrs. Non Lehn, was instantly called to the raising af his head-With upraised hands, and tear-of inexpressible joy llowing down her checks, she then and there say her dear boy, for the first time, move his head from right to left, surce he was an infant. This is not a solitary case of note. You may have seen the account of "Risising the Dead," published in the New York Some of the Lish of April last, where the will of the professor, with the aid of spirit power, was more forcibly demonstrated in the case of John Cronlam, at No. 70 fauldow street, New York City. This statement is about equal to any miranelous cure we find on record. Here, it seems, the professor entered the house of death and foundamong other attendants, five graduated physicians present, who pronounced the man dead. He immediately requested them to leave the room, saying if they would obey, the man should be immediately restored to life. It was with urgent solicitation on his part that all were persuaded to leave him alone with the subject, who had shown no visible signs of life for half an hour.

We have seen the above statement over the signatures of fourteen, persons who testify to

for half an hour.

We have seen the above statement over the signatures of fourteen persons who testify to the above, and further, that the man was restored and dressed himself and wrote a letter within thirty minutes after. The professor says he saw this man, Crenbam, pursuing hisdaily occupation one month after, at his own house. I think the public should know these things, and hope you will publish the foregoing in your v hushle Jourgan.

Yours truly.

C. H. MATHEWS.

New Philadelphia, Oblo, Nov. 21, 1869.

HUMAN OULTUME.

Prof. J. M. Barnes will lecture in Will Co., 111,, ring December, on "Human Callure." His adem is New Lesox, Di.

A TOAST TO THE LADIES

SPERICH OF THEODORE TILLTON,
AT THE ANNUAL DINNER OF THE OFFICERS OF
THE MERCANTILE LIBRARY OF NEW YORK,
HELD AT THE GRAND HOFKE, NOV. D'RI, 1869.
Mr. PHESHENT:—In rising at the elbow of
my illustrious friend won onds in peaceful
slumber at my side, l'referring to Mr Greeley,
who was spparently taking a nap) but whom
we mean to wake up in time to be the next
govenor of New York [cheers]
to be the next
most of the transport of the control of the
is in most on wake up in time to be the next
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enthusiastic gentlemen wo responds over yonder is happily married. [Laughter.] I cannot lestify in the case of his wife. [Great laughter.]

Sir, it is written that Queen Vashif once made a feast exclusively for women—in the royal palace. We to-night have spread a feast exclusively for men—in the Grand Hotel. There will come a time when neither in a royal palace nor a grand hotel will any banquet be complete without the commingling society of women and men. I see'at this very board a foretoken of the coming time when nothing will be considered well done unless women heip in the doing of it: I ree it in the very fact that this party of men, here assemb'ed, cannot sit Librough an evening's merrymaking without so far confessing their need of a companionship of ladies as to summon them by toast to grateful remersance. But shall I tell, you what is woman's not to be a regular toast, but to be a regular toast, but to be a regular toast, but to be a regular guest. [Applause.] It is not ecough that you ask me, at a certain point in your programme, to invoke the ladies as a troop, of beauteous but wisionary shapes—as a cloud of attendant but unsubstantia witnesses, so this our celebration. It is my duty to ask you to bring them hither in their actual, vital, and precious estate of fieth and blood. Of course, I am ready to believe that certain gentlemen might prefer hat certain ladies should be brought here in imagination rather than in reality. [Laughter.] Some women are such peculiar when he hashend.

"Hy there they more wish present; for, as an old, and the should be the proper of the basings. Almon."

The I can eath her, Where no hashend. There I embrace and kiss her,

Ard to I both epicy and miss her.

"It is a credit to our festival, it is a credit to our nature than in reality. [Laughter.] Some women are such provents." "Hy there they and miss her.

"It is a credit to our festival, it is a credit to our nature than Blakesquare."

"Hy there ce this, though we miss we may visitly enjoy them. I hold til to be a good p

id's idola

opportuns; when I say would be within bounds when I say would dred chances of earning a livilibood where a moman has one. Is there not, then, a shade of mockery is our self-complacent and wine-quaffed flatteries of the laddes?

Here is a widow feed lord is his little children, to whom she is now to be both father and mother. She is one of the bundred thousand widows of the war-one of that great multitude of sorrowing women who, with a more than queenly custing, gave their husbands to their country's defense, and who stand, as Mrs. Browning says, "With empired arms and treasure lost," Now, what doe empired arms and treasure lost," Now, what doe empired arms and treasure lost," Now, what does

this the sweigh Gown.

it tenfold heavier to be borne on the tenfold heavier to be borne on the has lost her husband than by a man who has lost her husband than by a man who has lost her husband than by a man who has lost her had had been to the ladies of the ladies o

meanness in our cpithets of convivial compliments to the laddle 3.

Here is the New Hampshire woman, whom Wendaii Phillips mentions. Her estate was \$75,900. She married a m in ne poor as Job's turkey—which was voo poor for Thankegtving day. He made as the proportion that the proportion of the state of t

wages:
Office is lewer fine spreches and more office in lewer fine spreches and more office in the control of t

slady; can I not hav

"No; madam, not even were you the bishop's wife." [Laughter.]
That gardener had a very rash and ungaliant notion of a lady. What then is a lady? Herce Took, who once chased a lady so far sate hunt her to her etymology (laughter) I can not say how much further, (renewed laughter)—wrote that by unimpachable Angle Saxon derivation a lady is a woman whole "the equal of her lord." Gentlemen, that's the definition for me. A lady the equal of her lord! Freed not from her daty ho him, has

Letter from Almon Romenway.

MT Dara Six.—I have read your Journal since last March, having been a trial subscriber. I thinkelt an excellent organ for the dis-emination of supritosi facts and philosophy; but I am sged, unable to labor, nearly blind, and poor in this world's goods, but rich in spiritual faith—therefore lenclose sfity cents, for which, send me as many papers as you please, then discontinue them. I have made some effort for new subscribers and have obtained two. I think they will become permanent subscribers.

West Windsor, Vt.

Resignation of the continue the subscribers and a subscribers and a subscribers.

REMARKS:—Dear, brother, we will continue the ounant to you free, if you work as you have aleady done, for the promulfation of the philosophy of life-dipiritualism.;

Original Essays.

INDIANA.

Spiritualism—The Davenports—The Charges of Theology.

BY L. D. WILSON

BY L. D. WILSON.

For several months past thinking people in these parts have been considerably exercised over the subject of Spiritism. The last State Convention of Indians, perhaps, more than any one thing, started an agitation of the subject, and it has been kept alive since by the advent among us of Dr. Henry Slade, of Michigan, the Brothers Davennort and others who ennormality of the subject of the subj and it has been kept alive since by the advent among us of Dr Henry Slade, of Michigan, the Brothers Davenport and others who epportunely came here, or from time to time appeared before the public in communication or otherwise, until it can be afterly sald that the question of spirit presence and ornamication have been more thoroughly discussed than ever before among the people of Indiana. And we can also say without fear of successful contradiction, that in the ranks of believers in the Phenomena of Spiritism, there are more men and women of general intelligence and learning, to believers, but very annoying to the would-be wise men of the times, who cling to the idea of humbug and delasion, which, in times past, have been the silencing arguments gratifying to believers, but were a more and and inside clap hands and join shouler from the silencing arguments. In the salt little remarkable that orthodo and inside clap hands and join shouler the pretensions? I sometimes doubt in the Theoremers, are they bost in their pretensions? I sometimes doubt our experience to them, that if they could see the same, they too, would be willing to endorse our theory of the manifestations but bring them face to face with them and they say, Oh; we don't understand all the tricks of jugglers. Your mediums are very ciever tricksters, but we don't profess to be able to explain it; but we know it is not spirits! I have for a long time flattered myself that I could discent wisdom in there being a wide difference in human thought, and have in my own judgment admitted the necessity fer a disagreement among men in order to develop the mellect, expand the mind and sacertain the truth through the channels God intended them to do it; but I am at lows to account for the conduct of some men and their palpable inconsistency in what they designate their reason, professing not to believe anything except what they stort an experience on will accomplish their purpose. Let some ginger my and endorse, to the mean and their palpable inconsistency in w the Brothers Davenport and others who opport cloak of jugglery, and orthodoxy have to extricate themselves through the agency of the devil.
These are the argaments of lools, and men who
use them, have mistaken their calling. They,
should bear burdens, but nerver venture to give
opinions. Some times I almost lose temper or,
rather, my control of temper, so to speak, when
professing intelligent men resort to this argument. In the name of all truth, tell me how we
are to reach such persons? How are we to
meet them? Show them a plain simple manifestation when hey are in the full enjoyment of
all their senses, and they test it by alt means
within their power, and they cooply sister that
the devil," say medical they cooply sister that
the devil," say medical the cooply assert that
the devil," say she infield, there is no devil the is a
myth; but it is jugglery. What is jugglery?
Webster defines it in one word, "Legerdemain,"
and Legerdemain is defined to be, "Sight of
hand, acceptive performance which depends on
dexterity or hand; a trick performed with such
art and adrotiness that the manner or art clodes
observation. Is there anything in this so called
mysterious at the them of intelligence can not and acceptive performance which depends on dexterity of hand; a trick performed with such art and adroitness that the manner or art cludes observation. Is there anything in this so called mysterious art, that men of inteligence can not detect when permitted to examine it curefully? The main leasure of the whole thing is to prevent people from seeing, or to "elude, observation," and the moment signification with the traps, his occupation is gone; his tricks are no longer mysterious, and in good faith and honesty, I submit that persons who profess so much saith in this new devil, which, for convenience sake is called jugglery, expose in themselves a degree of ignorance intolerable and inexcusable, in the afternoon of the nineteenth century. In a word, I don't the honesty in many instances of those who cry jugglery, because I deem them more intelligent, and they profess to seek the truth more earnestly than those who attribute it to demonology. The latter are excusable to a great extent by reason of their religious training and fack of moral courage to break away from the 'tengtings of past theology, but men who call themselves free and hoast of their intelligence, should meet this question in the light of selence and knowledge. cu laise by it.

goading these men into a fair honest recognition of the merits of mediums, the phenomena presented through them or in their presence, or have them assign better reasons for unbelief than the orthodor devil or the mordern devil, jugglery. We can meet them with argument, with tests, with reason, and we ought to demand the respect that we are justly entitled to, peacably if they will grant it upon such terms, but if repulsed, then by a war of words and the force of reason. reason. Indianapolis, Nov, 49th, 1859.

> Short Sermons on Scripture Texts. BY WARREN CHASE. NUMBER THREE.

"And the serpent and unto the teams, year, then your oyes that the car ye seat the reof, then your oyes that the car ye seat the reof, then your oyes that the cap seed and ye shall be as gods knowing good and seria."—Genesis 3t 4.5.

This holy Word of God spoken through His medium, a make, commonly supposed to be the Devil, is like all the rest, to be taken literally by all who can not understand it figuratively, and to be believed without criticism, qualification or dissent. It is apparent from this and other passages that God used the Devil, if not a snake, to convay His word to nan, which we are required to take as infallible, however, imperfect the medium through which it came, or even though he be the "father of lies." But in this case, so far as dying was conofrende, and of knowing good from evil, the snake-devil seems to have told the truth. So far as their being

like gods is concerned, we can not say. If the narrative is any way reliable, and the Christian theory correct, the gods are not only all males, but all old bachelors, and having no women in heaven that we have any secount of, we do not see how the act which Adam and Eve committee to the milke the gods by which they should have discovered their nekedoes and be shanned. Some of the mythologies have accounts of goddessee, but the Jewish and Christian have none, while both give accounts of the gods coming to earth to beget children, and as the Bible mad no account of this kind till after this passionate freak of Eve, we do not see how this could have made them like the gods unless the older heathen gods were referred to, with which both the Jehovah of the Jews and the Devil of the Christians seem to have been acquainted, and probably the snake, too, as he had been an object of worship elsewhere according to other historic dates.

What is most remarkable in this Word of God history is, that what Christians term the sinful act of eating of the tree that stood in the midst of the garden, and should be conflued ever since, and still be a sin against God as much as ever, not even eradicated by the drowning flood, the circumised Jewa, or the heart-changed Christians, and that even this sin can be sanctified as well as permitted by a priest, so that God will forgive the sinner even though the shame and painful penalties still follow it here as set forth in the perfect Word of God, as spoken by the snake devil.

In our boyhood, we used to wonder if the Eve which God made out of Adam's rib, was really the first woman He ever saw, and if she was really an invention started from the necessity of Adam, who, being made in the image of the three gods, or one of them, experiment of the term of the proposed provided with the short company of the continuing of this. Females had a poor chance in a Jewish or Christian between on its churches on earth, until science, infidelity and Spiritualism brought them for ward for an equal shar

but since we have sound other scriptures, we are not so pazzled with the short comings of this. Emales had a poor chance in a Jewish or Caristian heaven, or its churches on earth, until science, infidelity and Spirtualism brought them forward for an equal share of both heaven. There are curious complications in this story of Eve and the serpeut. Adam and the apple, and the Caristian interpretation by which the serpent, which was only a snake in the early Jewish history, becomes the Devil in Christian sermons, a being created for especial purpose long after the slory was written, and only carried back by Milton in his distory of the war in heaven, by which his carlier angelic character and his fall became known to us, by which he was substituted for the snake to cause the fall of Eve, who was to be the instrument in the fall of the perfect Adam. God made mut in His own image out of the diust of the earth, which dust He had made out of nothing and that in the darkness when there was no light. Later, and in the light, He made Eve without a pattern, out of the improved material of Adam's body, a small part of which He took for that purpose, even without Adam's consent, and as the story runs, from a nec saity for companiouship which he had not left in Himself, nor thought of in Adam when He made him, but found from his loneliness as being over the beasts and birds of this world. Another singular feature is, that the command, what to eat and what not to eat, was given only to Adam and not to Eve, as she had it from Adam, and it is hardly probable that either of them could have understood the nature of the crim, since they did not know good innocent and ignorant, they could not have sinned.

A NEW SYSTEM.

A NEW SYSTEM.

Letter from G. Hardeastle.

BROTHER JONES:—I am a constant reader of the JOURNAL. Especially am I saused to think in the perusal of its pages how well a plan of mine with reference to the names of persons would work. A few years ago I presented substantially the same plan to an eastern paper, but it probably gained no favor and was not presented to the public. This effort may prove alike fruitlets. We will see. The plan is what Spiritualists need more than any other class, for tney are teattered over the earth, equal to that of the Jews.

My plan, as I call it, is to supply the following need. To illustrate, I will use the following names, etc.

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1.											.J.	B	rown	. G.	M.	55
2.					ï						J.	B	TOWE	L.	M.	50
4.						٠.					.J.	B	rown	. L.	7.0	18
5,											.J.	B	DWO	G.	W.	60
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	1. 2. 3. 4. 5. 6. 7.	1 2 4 5	2	1	1	1	1	1	1	1	1	1. J. 2. J. 3. J. 4. J. 5. J. 6. J. 7. J.	1 J B 2 J B 3 J B 4 J B 5 J B 6 J B 7 J B	1. J. Brown 2. J. Brown 3. J. Brown 4. J. Brown 5. J. Brown 6. J. Brown 7. J. Brown	1. J. Brown, G. 2 J. Brown, G. 3 J. Brown, G. 4 J. Brown, L. 5 J. Brown, G. 6 J. Brown, G.	1. J. Brown, G. M. 2 J. Brown, L. M. 3 J-Brown, G. 4 J. Brown, G. 5 J. Brown, G. W. 6 J. Brown, G. W. 7 J. Brown, L. M.

The explanation is as follows:

No. 1 (addition to signature G. M. 53) stands for married gentlemen; age 53 years. No. 2 (L. M. 59) stands for name of lady; age 50. No. 3 stands for simply one of the male persuasion age 16. No. 4, a lady of 18. No. 5 is J. Brown ag engleman widower of 60. No. 6 is J. Brown a married gentlemen of 65, and No. 7 is a married lady of 29; but it is to be hoped not the wife of No. 6, to 10 to 10

Birds of a feather

Blood flock together.

The above is my idea credly illustrated, of a need long felt. I 'teel it in the case of almost every correspondent or author. Besides, it is 'braging down' 'the dominant male as far as signature is concerved, the Latter the signature is concerved, the same interest in the writings of Miss or Mrs., no more than mea are with writing of Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than mea are with writing Miss or Mrs., no more than the same to the married or single state. The davantage of this system will be readily seen. Some may think that the signs following one's signature will conflict with those of the many professorable but they few comparatively. Or signature will conflict with those of the many professorable but they few comparatively. Or signature will conflict with those of the many professorable in the Children's the state of the many latter than the put in the Misped to become generally understood, it will have to be published in book-form, and in the Misped to become generally understood, it will have to be published in book-form, and in the Children's the substance of the many diventage of this page, which are not mentioned—the and addition for themselves of the many advantage of this page, bidding. I should like comments trom soler pounds and treat with your own pen.

Quincy, Ill., Nov G. HARDOASTI.E.

Three thousand tons of coal are used each day in the gas works of London. The aggregate consumption per year is 10,000,000 cubic feet.

A young lady, eighteen years of age, recently, at Baltimore, of hydrophobia, prod by the bite of a dog nearly two years previous

THE POLITICAL PRESS.

THE POLITICAL PRESS.

The Butles of Spirituallest in Reference to those Papers Consistintly Abusing Them. In a report of the late Spiritual convention, I deserved a resolution in regard to the ungenerous manner which the editors of most of the New York papers are in the habit of noticing the phenomenal demonstrations connected with Spiritualism, and suggesting a remedy which aithough retailsting in its nature, is by them richly observed, and ought to be carried out, if for nothing else than to teach them charity at their own expense.

nothing else than to teach them charity at their own expense.

It is time that those who have no regard for truth, should be made's to feel that they can not outrage the feelings of others with impurity, and that if positive demonstrations of or spirit con manion, and a true exposition of or spirit con manion, and a true exposition of or spirit con manion, and a true exposition of or spirit con truth, and our convictions as rational beings, that we make them feel that there is a way to reach them, although they may deem themselves secure.

reach them, although they may deem themselves secure.

Let all Spiritual conventions pass resolutions and recommend that every Spiritualist shall avoid such publications, papers or journals, etc., as they would a pestilence: and do all in their power to induence others not to patronize them, and depend upon it—a "change will soon come over the spirit of their dreams."

The war against Spiritualism is not confined to the City of New York. There is searcely a paper, a journal or a periodical published in the country, that does not embrace every opportunity to say something about Spiritualism that is derogatory, and as false as it is uncharitable. Editors, preachers, reporters and all who court havor with the Orthodax', combine in the general cry against all who dare to think for themselves.

I am sorry to say that the pulpit, from wheave

eral cry against all who dare to think for themselves.

All other places, truth, forbearance and charistic of all other places, truth, forbearance and charistic of the production of the produc

WM. B. FAHNESTOCK, Ladcaster, Aug. 20, 1889.

Voices from the Leople.

Letter from B. Hill.

DEAR SIX:—You'rexcellent Jounnal. has greed me for the last three months, bearing rich me sages of love and good will to our undevelop race. I have read it, and reread it, and circulated until some of the nümbers are nearly worn on May God bless the JOUNNAL and its learless of the control of the control of the number of the reform to the same reform to

t you lost the money. I

Fairfield, Oblo.

RMARKS:—Dear brother, never mind about the money. We have affixed the letter F. to your name, which signifes free.

Go on, my venerable brother, preaching the gospiel of good news and glad tidings to the bereaved mournber. Tell them that the loved ones who have passed from earth life, still live and love those left behind, and will greet them with outstreneshed srms of love and affection, when they, too, shall pass to the other shore.

A. Boggs, writing from Middlefork, Indi

says:

"There seems to be a decided spirit of inquiry here in regard to Spiritualism. We need a good teel medium and a chierce, I suppose our chance to greatly the same to be supposed to the suppose our chance to greatly the suppose of the supposed to the suppose of the supposed to the

Letter from Mrs. L. M. Sherman.

Letterfrom Mrs. L. M. Sherman.

Ms. Editor:—As you have thought my articles worthy of publication in your excellent paper, I send two more, which if you think worthy, are at your disposely find their way into your columns, It shall write more; otherwise, clip my literary wings.

Your paper cames to our Western shores, bringing us choice food for our hungry souls, and we give it a warm, welcome, and pray that S. S. Jones, editor of the Yoursale, may jong live to deal with so much lavishness, the thought-geme that from week to week greet us.

Sacramento, Cal.

REMARKS :- We would be glad to re om your pen whenever you may feel in-write. They are always interesting.

MEDIA: OR THE CHARMED LIFE: BY GEORGE SOMERVILLE.

CHAPTER XIL

THE UNKNOWNS STORY-MYSTERY.

Scated together in the elegant palors of the Haine mansion at Philadelphas, and in answer to a question from Randolph.—the unknown continued the remarkabe history of his life.

"Yes, Randolph, Mrs. Ray's life is one of strange vicissitudes, tunged, indeed, at times with the sceming improbabilities of Romance, and to give a detailed account of her life, I shall be compelled to speak somewhat of myself. You are young yet, and I digute that a relation of some of the events of my history will prove of some rolue to you, Oh, how my soul at this moment poised, as it were, on fancy's wing, files through retrospections, wast arcans to the blissful period of a joyous happy youth. The spell of the past is on me, and memory like a bird let loose in the skies, filts back to the rose tinted heyday of life. But alsa, a clond rising suddenty-casts a sombre hue over the boilzon of my vouth. At an early age I was left an orphan. My mother dying shortly after, who was greatly devoted to her, that suddenly he disappeared from the scene of his great betweenment, teaving me in the care of a family in the country, with whom I lived until the age of statees, and list her until the disappeared from the scene of his great betweenment, teaving me in the care of a family in the country, with whom I lived until the age of statees, and list her until the disappeared for a trade or procession and the country, with a state of the state of the

jacent drug-store. She should be plantly to their embrace.

Smilling most kindly on me, they insisted that I should accompany them home. The carriage stopping before a fine large mansion, we were stopping before a fine large mansion, we were soon usherd into an appartment furnished in the most costly style imaginable. Such, indeed, was the effect of the sudden transition too my feelings, that, at the first, I shrank back instinctively from that which appeared more like an oriental palace than the simple home of a Philadelphia merchant."

"Now, young man, sit down and tell us how we shall reward you for perilling your life so nobly—checking so promptly the mad-flight four steeds," said the gentleman, inviting me in the kindest manner to be seated on a large divan near bim. I stammered out some reply—what I can scarce remember now. Noticing my embarrassment, he repeated his expression of kindest.

"Come, my man, you have—shown yourself."

barrassment, he repeated his expression of kind"Come, my man, you have shown yourself brave and possessed of noble impulses. Fear not to speak whatever you may wish, and rest assured that be your wish, whatever it may, it shall be granted you."
"An orphan, alone in the world, may it please you, sir, "I stammered diffidently. "I desire a trade or some calling by which I may earn an honess living."
"Blees my soul, a noble wish, young man, he who has a trade has an estage. You shall have it. The roof that shelters me, shall shelter you. I am a jeweler. This is my store next door. Come in."
Thus I was generously welcomed as a member

you. I am a jeweier. This is my store next door. Come in."

Thus I was generously welcomed as a member of Mr. Osbourn's household, and there are many incidents that occurred in the ordinary routine of my every day life which I can not even hint at now. I shall, therefore, give but the most promisent changes that occurred in my life, and which seem to have exerted in my life, and which seem to have exerted in my life, and which seem to have exerted in my life, and which seem to have exerted to my life, and which seem to have exerted in my life, and which seem to have exerted in my life, and which seem to have exerted the family, was yet quite young, scarced career. Elmis, at the time of my introduction which we person a large and life, and the succeptance of the seem of the succeptance of the succepta

once entered the mind of her fond and doating parents.

But it was on a lovely eve in the leafy month of June, when trees and shrubs and flowers of balmy summer, that we wandered listessly together in the calm moonlight of the starry evening away from the city, across the quiet Schuyikill, and along its romantic banks. Entering a small path that diverged from the main one, we proceeded over the velvety green till we came to the trunk of a fallen tree, which formed, indeed, a comfortable, at least, an invitings eat. This, Randolph, is long before art and mechanical skill bad matured the beautiful plan of our noble Fairmount Park, with it a stractive walks and drives, or ere, indeed the project was thought of. But as we ast there, we drank in with mutual zest the beautiful scenery surrounding our rural retreat. Elmirs, by intuition, was awarm admirer of the picturesque and grand, and she gave language frequently to the enthusam with which the happy vision inspired her poetic soul.

"Oh how beautiful is this! How invitingly

ornolacent all nature smiles. What lovely, aye

divine views for the inspired rising artist."

"Indeed, a sacred scene, Elmira, and shall not be marred by inexperience. I will paint it, but not until I am wholly perfected in the divine art. This shall be the glorious object of my daily studies. By it my task shall be lightened, and we will oft come, love, to this sweet and sequestered retreat."

Her beautiful head, with its wealth of flowing ringlets, sank lower on my breast, as she murmered her happy pleasure in my car. Oh!, she was beautiful to me the more control of the studies of the same printer and lovely as the spotless line in that holy place, my first and promoter brow. Her moistened orbs sparkbosom swelled with affectionate emotion, as she copy recounted to me the happiness and joy she experienced with me since the day I saved her from death."

But alas!" she concluded as her tears now

now recounted to me the suppliers and by she experienced with me since the day I saved her from death.

"But, alas!" she concluded as her tears now fell sad and free, "father has promised my hand to Captain Ray, and though I do not really, dislike him, yet I know I can never love him with he hasting affection that the real wile should ever possess for him she weds. Oh, is it not cruel, cruel indeed for parents to act so with their off spring in the relation upon which so much of weal or wee, sorrow or happiness depends!

"Yes, Elmira, it is cruel, and more, it is criminal; yet, my dear, you would not wed a mian whom you could not love."

"Willingly I whuld not; no, never; but I love my parents, and, oh! it grieves my soul, that I can not, by obedience to their wishes, increase their pleasure, their pride in me."

"Elmira, my own sweet love, grieve no more for this. They surely will not persist in such a course when they learn you are so averse to wedding the man you can not love."

"Would that it were already as you say. But they seem so proud of such an alliance, and determined."

Suffice it, Randolph, 'its the old, old story,

wedding the man you can not bove.

"Would that it were already as you say. But they seem so proud of stich an alliance, and determined."

Suffice it, Randolph, 'tis the old, old story, and have dispraceful and soul debasing that even in these enlightened and pretenting plous days, this same spirit of arbitrary legalized prostitution still prevails to an alarming extent throughout the circle of what is called the better society.

As we entered her lathers house, she was politely saluted by the captain, who evidently had been awating her impatiently. By the false eliquette of society compelled, she returned his salutation courteously, and proceeded with him to the parlor, while I sought my study in a remote portion of the building, my mind filled with contending thoughts. Elmira loved me; she was racomplished, anniable and pretty girt. I was ready and anxious to lay my life at her feet. But ah: the broad gulf of native station and proud birth rolled gloemily between the poor, obseure orphan, the humbe recipient of a strangers bounty, and the lovely, only daughter of the proud Osbourn. Would he, notwithstanding his Iriendship for me, sacrifice his pride of birth, and high station, the dazzling prospect of so brilliant an alliance of his child with the wealthy and popular Captain Conrad Ray. No: the unwelcome thought forced tears to my eyes. And not to tire you, Randolph, with a tedous account of the hymenist pre-imiseries. Suffice it, they were married, and in her fathers house. It was a brilliant, "extravagant scene. The proud mansion illumined from the basement to the very top, the flood of gaslight glistened upon the flowing robes of rich sain, sparkling ornaments and massive jewled head-diresses-of many of the guests, gave them a preturespar honorean accas they flitted about the gay scene of fairies in a golden palace. Elmira, inne-cent, thomeh deluided, after much persuasion, and hoping to learn to hove the wealthy contain, at length received him to her bosom. Sure, though sa' the delusion, thousands belove h

the sex have been thus hopelessly blested, sacrificed to unsuited alliances, and left in the uncongenial soil of unreciprocated aftection to wither fade and die.

Elinita, arother's wife, so said the lore and the preacher, yet still side loves me. Oh: delaware, dangerous painful state, at thought of thee and in the solitude of my study, I bitterly wepk. Long and sadly I thought upon the cruel, "the hateful condition, and at leng h resolved yet on to say criminality, in the melancholy draus. I resolved, though hard the task, to leave my friend and benefactor, the city, and, perhaps, the country. Again I experienced, doubly afrest, all the ley colidness of a two fold orphan age. Bereft of my parents, bereft of her who had grown so soon to be the life light of existence to me, my day dream of hope, my song and source of joy, my angel guide. Thus deserted, lone and blighted, torn from every tender tie, I rushed half frault form my solitude, met my benefactor, informed him hastily, of my intentions. He was, of course, surprised at what he thought a sudden freak, from which I would so so recover. But when I reluctantly related to him the cause of my departure from the senses of my childhood, and even all that I had held so dear, he felt keenly and with a pang expressed the xtremest sorrow.

"But," sake this, with my richest blessing. May a beneficent providence ever guide and shield you."

With a trembling hand, I clasped his and, my being thrilling with emotion, bade him, farewell.

and extended to me a well filled purse, "If you will go, take this, with my riches blessing. May a beneficent providence ever guide and shield you."

With a trembling hand, I clasped his and, my being thrilling with emotion, bade him, farewell. Shrouded in despondency still, I slowly turned from the man who, though not intirely faulities, possessed yet a noble heart.

Listlessly, I wandered toward the river, and when I had partially collected my scattered thoughts, looked up and found I was in the midst of the busy shipping, and on the verge of the flashing Delaware. Another moment, and I fell off into a train of new thought. 'What have I now to live for,' I mused. 'Here am I alone in the wide world, uncharitable at best.' My hand rested against the wallet in my pocket, and instantly childed me for the ungenerous thought. 'Yes, I have or had a friend, who when I was a stranger, took me in; but I have now turned away from him. God bless him still; and for thee, at least, one wrong of his life, forgive him. No object now to live for, the sacred shrine of my soul's hollest Jevotion destroyed, cast down, what is there before me of any worth. The world; yes, unsympathizing and cold though it be, it will see it. I'll travel, and amid the changing variety of its scene, as yet untried by me, strive to forget the past.

Thus resolved, I was soon abourd a steamer departing for the bouth, and again to give you also have a submission of Havann, from whence I visited the sational capital of Spatish chilvilry and renown, stilling a number of rivined abbys and coloiters, and deserted casties.

and carrupt court of the famed, rottes, infamous Labellar.

After passing abrough musy for the old halls of Spanish chivalry and renown, risiting a number of Spanish chivalry and renown, risiting a number of spanish chivalry and closters, and deserted castles, rathering thus, ample material with which in reflection to enrich the restless mind, I salled for sunny England, sped through her narrow, contracted, hampered atreets, and lingged in her halls of Parilament, pervaded of late-bless the angel of peace,—with a spirit of redeeming liberality and the second of the safety of the safe

during a turee week's tossing on its unquiet waves, taking in a view of Table Mountain, covered with clouds and gloom. Rotterdam, that German city of the picturesque Rhine, received me. Stiling on the beautiful Rhine, I passed on through Switzerland, through her vine-clad, hills and valleys, and scenes of claim bevilenes, that and valleys, and scenes of claim bevilenes, that and valleys, and scenes of claim bevilenes, the heart from things of a groreling lower nature up-into an atmosphere higher and more scene. Next, sunny Italy, the land of poetry and song, greeted the a happy welcome. On and on I sped, through the fairest cities, and in fields of fruits and flowers, walked through beautiful gardens, and thrown, walked through beautiful gardens, and the set of the same strain of of heaving boson of the Red Sax; passed through despots the same strain of heaving boson of the Red Sax; passed through despots of many of ner past rulers; visited St. Petersough Turkey and the various of the same strain of heaving boson of the Red Sax; passed through despots crimbleus of many of ner past rulers; visited St. Petersough Turkey and the various son, Frorence, the beguttful, the gry, held out her lart hand, and I nastened to class ht.

the begaitful, the gay, held out her tair hand, and I hastened to clasp it.

"Florence, breasth the sun.
Or cities, lairer one."
The great gallery and school of beauty and of sirt, the mother of Rapana, Metacel Angets, Sit vator Rosa, and other brilliant sons of the divine sit, of which, indeed, the Italian school justify makes so proud a base.

Italian the state of the state of the school party makes so proud a base.

Italian the state of the

2.5 People in Maine are Islking about raising money for a statue of Whilam Pat Fessenden, its late distinguished Stantor. No statue of a pathic man has ever been erected in that State.

140 The eldest son of of Prince Napoleon of the Princess Clottide bears a striking reselance to the founder of the Napoleonic Tynasiy

24. New London, Count, has thriving high-

SPEAKER'S REGISTER.

The be useful, this should be reliable. It therefore be hovers Lecturer to promptly notify on of changes whe ever they occur. This column is tasteded for Lecture only, and it is or pightly interesting in numbers that we accompelied to restrict it to the simple address having part into the least only lecture by agent correspondence with the in-

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APP I fany person receiving this pages after the time for which it is proposed, desires to have it descended, he or for should disform us of that fact by letter, without design and proposed autocraption to take the pages after his or her time of proposed autocraption has applied; juy ment will be required at regular rate, until all internanges are posit.

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"The Pen to mighter than the Sword."

INDIVIDUALITY.

The Boulder-The Icicle-The Palace.

"We are all parts of one stupendous wi Whose body nature is, and God the soul

"We are all parts of one stopeodous whole. Whose body nature is, and God the seat"

Grand truth: A thought from the Central Source of all thought, bearing upon it the impress of Divinity! Man is regarded as the noblest work of God. The mechanism of that star-lit dome, the wondrous regularity in the movements of those brilliant orbs that dock the fair surface of the sky, those grand laws embraced in the formation of worlds and systems of worlds, and the grandeur of those scenes in the Summer-Land, seem to sick into insignificance before the majesty of min. His physical organizations, how wonderful in its mise-up! Then his mind, how towering! how noble! In our contemplation of the nature of man, the Universe of God and the wonderful machinery thereof seems like naugh; for it is to the mind alone, that Intelligently principle that is incorporated within each one of us, that plans the construction of planets and stars, that assigns them a place in the regions of space, and sets in operation those laws that are made automatic in action, and which move on throughout the endless ages of eternity, unless interfered with by that superior intelligence that brought them into existence. Thus, it is plain to be seen that endless ages of eternity, unless interfered with by that superior intelligence that brought them into existence. Thus, it is plain to be seen that man stands at the head of all created things. And why should he not? It was not our in-tention, however, in this article to discuss those intricate relations that exist between man and the Universe of Goti--we simply desired in our preliminary remarks to express, our opinion that man stands at the head of all created things, and yet

These only a part of one stopend, as whole, whose, where he do ynature is, and do die need?

As such, one man bears an intimate relationship with all the rest of humanity. In fact, no truer expression was ever made than this, "God our Father," Nature our Mather, all humanity our brothers!" Notwithstan ling this, we find a disposition among all classes to become intensely individualized. "I will do as I choose," says one, "I propose to maintain my indviduality, and will do just as I please in all respects, regardless of others. I will live isolated from the rest of the world, if I desire to—live for myself alone, not caring for the foys or sorrows of others, for I am an individualized entity, and I wish to assert the prerogatives of entity, and I wish to assert the prerogatives of or norrows of others, for 1 am an individualized entity, and I wish to assert the prerogatives of the same." Thus we find Spiritualists, particu-larly, becoming intensely individualized, in many places sectarianized, much to their own injury as well as the rest of humanity. We will teach a lesson from Nature.

a lesson from Nature.

Look at the huge Boulder on the top of yonder cloud-cupped mountain. For ages it has remained there, a proud monarch, delying winds and storms, and while it listened to the thouder-bolts sent through the firmament, or saw the vivid flash of lightning or witnessed the fairy movements of the clouds beneath or-heard the statedness of the little randers or the fairly movements of the clouds beneath or-her'd the pattering of the little rain drops on the fields below, it thereght to itself, "How noble and eralted my position!" No clouds obscure its gaze into the starry firmament—there it stands on its peerless heights, proudly defying the clements, and maintaining its individuality. Soon the soil beneath it, tired of its heavy weight residues to leave. So particle soler on its pecrless heights, proudly defying the clements, and mantaining its individuality. Soon the soil beneath it, tired of its heavy weight, resolves to leave. So particle after particle slipped out from beneath it, and slid down the mountain's side, or was waited away on some genial gale. By and by we noticed a tremulous motion in that huge Boulder. It moves! Watch it carefully, for it is determined, apparently, to change its programme of action. I.ook, it trembies—it starts! Behold it, that individualized entity moving—down that mountain side. The oak towering skyward, the majestic pine and the thick underbrush, yield to it like the tiny form of an infact before a giant stroke. What a crash! The giants of the forest fell before it, and moving with fearful rapidity, carrying destruction in its pathway, it finally stopped in its weird career, in a quiet hamlet at the base of the mountain. As it gianced back on its pathway, saw the devastation and ruin, it exulted over its course and its individualized strength. The scenes around it were new. It now beheld the works of man, and saw busy life on all sides, yet, it still proudly and defiantly maintains its individuality. Ages pass away, and still it retains the same condition, doing no good, for it can not, it is no intensely individualized. By and by, we pass by that proud Boulder, and notice a change. Its rugged sides seemed lit up with a happy genial smile, and its rude heart appeared to beat with warm emotions, for it had resolved to change its-programme of action. There was rejecting then in all nature, for that huge move in joyous glee, while the tiny seed and tender plants apprehended a great change. It was a gala day in all nature, for that huge Boulder had changed its programme of action—had resolved to lose its individuality. It conse-

quently invited all the elements to act upon it, when lo! it commenced to cramble to pieces; commenced di-integrating, and by and by it became fire, rich soil. There was rejoicing then, for in losing its individuality, i's destiny became transcendentally grand. It now glistens

then, for in losing its individuality, i's destiny became transcendentally grand. It now glistens in the flowers, sparkles in the golden grain, or moves around in the physical organization of man. Glörious old Boulder! once standing on the mountain side, now on a mission of mercy to all the world, doing good wherever it can!

Look at that leicle, pendant on yonder roof-cold cheerless, is-lated, forsaken, it remains there year after year. It is intensely individualized, too, and refuses to act in accordance with the dictates of justice. "I will not stir," it says, "my individuality must be maintained, and here, pendant, I própose to remain." How cold and dismal it looks. It freezes the warm genial nature to look at it, and sends a cold shudder throughout the sensitive organism. What good can it accomplish there, so intensely, individualized: Nothing. We find, however, that it, too, resolves to change its programme of action. "It had heard from the Boulder, and distred to see if algorious mission could not be opened before it as well. We noticed a distre for a change. It seemed more cheerful and transparent, as if a divine mission had commerced by send its beautiful rays into its soul. Finally it hyties the sunshine to come and kiss it; entreats the zenbyts to move and throw Finally it havites the sunshine to come and kiss it; entreats the zephyrs to move and throw around it their soft, affectionate arms; prays for the air to breathe upon it a holy gental influthe air to breathe upon it a holy genial influence, when lo! another wonderful change The feele faces away like a pleasant dream; it dances heavenward to the clouds on a ray of light, and then as it gazes on the grandeur of the arched heavens, listens to the moaning of the thunders, and holds converse with the electric elements, it moves around in joyous glee; and, as it travels along on the etherial currents of the higher spheres, we hear it exclaim, "By lesing my individuality, I gained it." But its mission was not to remain in that dark portentous cloud. It descends to the earth in the form of dew drops, and lights on the bosom of some fragile flower, for a night's repose, dreaming of the grandeur just disclosed to its view. In the morning, as the golden sun rises, it dances heavenward again to the muray cloud,—and, joining the pattering rain-drops The Icicle fades away like a pleasant dream cloud,—and, joining the pattering rain-drops it falls into the cup of a weary traveler and slakes his thirst. But its brilliant career does slakes his thirst. But its brilliant career does not end there. It joins that moving current in the system, the blood, and passing into the velos, it finally, in its career, reaches the lungs, when it is made as red as a cherry, and is freighted with visality for various parts of the system. What a glorious mission for that Icicle—grand indeed! In its individualized, isolated condition, it was of no benefit to itself or humanity, but now, in endless cycles, it will move on, dispensing its errands of mercy and rejoicing that in losing its individualized, a battons career opened before it.

A Palatial Residence stands before us. It, too,

and rejocing that in losing its individuality, a glorious career opened before it.

A Palatial Residence stands before us. It, too, is inteacly individualized. For ages it has stood there, retusing to open its heart to the cries of suffering humanity. How grand and beautiful in its outward appearance, yet there is an expression of extreme sadices that seems to permaste every part of it. The doors had refused to turn on their hinges; the huge bolts had obstinately resisted all attempts to move them; the curtains within had pushed back 'the light and the glorious sunshine, and told the zephyrs not to come near with their offensive breath; the little dew drops dare not visit the flowers beneath its windows; the pattering rain was never heard on its roof; the wind avoided it as it would a festering canker; the stars blished and held back their feeble rays, fearing they might touch this individualized mouster. Year after year this palace remains unoccupied, for it is so intensely individualized that no one can approach it. It is no benefit to itself or humanity. By and by, it, too, changes its programme of action. Its exterior seems brighter, the flowers By and by, it, too, changes its programme of ac-tion. Its exterior seems brighter, the flowers under the windows and the clambering vines under the windows and the clambering vines near its side reem to glisten with additional lus near its side reem to glisten with additional luster. By and by the curtains move back and the glorious sunshine enters thereis! The huge bolts move, the hinges creak, and the doors open, and then there was great rejoicing. There is pleasure manifested in all nature at its conversion. But that was not all. The weary traveler enters its doors and is protected by it from the ravages of a fearful storm. Grand is its mission now. Its walls resound with the joyous, happy voices of those made glad by its change of programme!

Dear reader, we wish to impress you with a

Dear reader, we wish to impress you with a grand lesson now. Remember that you are on-ly a speck in existence, but as such you are in-terlinked with all humanity in such a manner that you must not become too intensely ladivid-ualized and isolated from the world. Remem-ber that as a Spiritualist, you should contribute to assist the unfortunate, to cheer the down trod to assist the unfortunate, to cheer the down trod den and lift those up below you. By remaining away from lectures even, you strike a blow at our beautifel Harmonial Philosophy, and when you, like the miser, close your purps strings to the wants of lecturers and suffering humanity, you become like that Iccle, so intensely individual zed that you are useless. When you refuse to attend lectures, to agels the unfortunate and sufficient to the Parks. use to attend lectures, to assist the unfortenate and contribute to their support, like that Palsace, the doors of your heart refuse to move, and the win Jows thereof will not admit the divine rays of benevolence; and in maintaining your individuality, you will lose it—sink to the lower spheres.

That man maintains his individuality when he visits the house of the destitute, cheers by his presence the unfortunate, contributes his means for the promulgation of truth, and who is willing to march patiently along in the grand procession from the cradle to the grave, trying to assist others, that, were he placed in their condition or circumstances, he would expect some one to lend him a helping hand. The poet has truthfully said:

"Think truly, and thy thoughts Shall the world's famine feed;
Speak truly, and each word of thine Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble dead.

The Bok of Life will contain your life. Try and have it brilliant with deeds of charity and The B-ok of Life will contain your life. Try and have it brilliant with deeds of charity and heroic deviation to the right, ever remembering that your individuality can be rendered noble only by going forth life the leicle and j-ining that grand procession which is moving on from the cradle to the grave, and as the I cicle joined the murky-cloud, imparted its sweetness to the daw drop, cooled the boson of the sweet flawer, slaked the thirst of the weary triveler—so do you go forth and impart to those less fortunate than yourself, that water you can soare, bearing in mind that all your acts are recorded, for even the ground is all memor unda and signatures, bearing evidence of your truthfulness to your own higher nature. Would that we could impress humanity with those "Better Views of Living," and show them that beautiful chain that connects all humanity in one common brotherhood, and convince them that when one link is weak, another moderately strong, another inflexible, resolute and unyielding, that each is none the lass a part of that mighty chain l'at unites togetner the thrubbing heart of humanity and that each one is geting its part, none the less, and none the more important, whatever its condition may be and whatever its position on the scale of existence.

ALCINDA WILHELM SLADE.

A multitude of our readers were startled at the obituary notice in our last week's issue, concerning the decease of our well beloved Sister, Alcinda Wilhelm Slade.

We were indebted to Bro. Robins We were indebted to Bro, Robinson, of Gales-burg, Ill, at whose house she was stopping at the time of her decesse, for the intelligence of her sudden demise, and at that date, only had time to make the usual obituary notice. Another worker in the spiritual vineyard has passed on to that higher life, the beauties and realities of which she has so often portrayed to

passed on to that higher life, the beauties and realities of which she has so often portrayed to eager listeners, who have been alike moved by her eloquence and convinced by her logic. For several months her health had been somewhat impaired, but an indominatable will, aided by an intense devotion to the cause of truth, it her in the lecture field until about 4, week before her death,—the immediate cruse of which was hemorrhage of the bowels.

It may be literally said of her, "She died with the harness on and the glory of her worksaround her," She was at the American House, Galesburg, Illinois. Though far removed from home and kindred, with the exception of her beloved husband, Bro. Henry Slade, who was with her through her illness, she received every care and attention from kind physicians and sympathizing friends of her faith. The funeral oralion was delivered by Bro. A. B. Whiting, the well known trance medium, at the Unitarian Church in Kalamazion, her residence. In accordance with her dea're, her remains were taken to Albion, Mich, and interied by the side of the father, sister, and former wife of Dr. Slade, Her bereaved husband, slater and other near kindred, have the heart-felt sympathies of the vast multitude of those was have known and admired her for her great ability as a public speaker, and sterling worth as a true hearted, noble woman in all the realities of lite. speaker, and sterling worth as a true hearted, noble woman in all the realities of life.

We are indepted to lice. Waiting for the par-ticulars in regard to the funeral and burial of

We are indepted to life. Waiting for the particulars in regard to the fueeral and buriaf of Sister Slade.

Many of our readers have had the pleasure of listening to the eloquient lectures of our dear departed sister during the last ten years that sike has be absorte the public, and we may be permitted to say that no one has ever given more general sutsfaction. Her inspiration has not been conduced to the Spiritual Philosophy, except in general termi; as occasion required, so she was inspired to speak. During the years of our national straggle, she was traveling from State to State, speaking to the assembled multitudes of all phases of religious fatts, cheering the brave and despondent to noble deeds in defence of the imperied republic, as well as to acts of benevolence and charity in procuring necessaries for the sick and destitute soldiers, and their needy families.

When Alcinda Wilhelm presented herself before promiscious audiences in those terrible days of our country's trials, all murmurs, at other times so common in such audiences against Spiritualiam, was hushed to silence I'The brave noble woman received applause and uncleigned respect from all. Her name will not only

prave noble woman received applause and un feigned respect from all. Her na live in the memory of Spirituali will not only the memory of Spiritualists alists but with liv ly recollection of hundreds and used and women—patriots of all phases faith throughout the length and be

country.

To live such a life and pass to the higher sphere thus beloved, is a boon greatly to be desired.

Such has been the good fortune of one, Such has been the good fortune of one, who in hr. early public career, faced adversity and overcome it, in part, by her own intrinsic powers of endurance, but more especially by her fidelity to the Angel World—a band of guardian spirits, who inspired her in fife and awated and received her to the spirit home in the Summer Land the moment of her transition.

"LIFE: MOTION MATTER."

"LIFE; MOTION MITTER."

Z. Houbton, of Jamestown, Wis, writes as ful lows in reference to the Journal.:

"Your articles on Life, Motion, Mind and Matter, were to me worth four times the cost of the Journal for one year."

We are gratified to know that our. efforts are duly appreciated by our readers. Those articles forshaddowed grand truths, which will follow than the recent lines are the services. forshaddowed gracu truths, which will follow when the proper time arrives. Henry Ward Beecher takes the same position assumed by us in regard to "Mind Diffused," but foolighly ascribes to the effects thereof the name of Holy Ghost: We shall allude to that sermon in due The Career of the God Idea in History.

The Career of the God Idea in Bistory. Having just finished the perusal of the recent work of Hudson Tuttle, under the above suggestive title, we are impelled to offer a word of comment. While scores and hundreds of volumes are written which are but a waste of the materials used, and whose highest claim to notice is the neatness of their mechanical execution, it is indeed refreshing to find one which treats of subjects of a religious character, without the usual partiality, prejudice and cant. The author has presented in this volume, the central idea of all historic religions, and of all sacred books, showing most clearly, that, from the first crude conceptions of Delty, growing out of the mere contact of savage man with the forces of nature, to the highest metaphysical speculations, the God Idea has kept pace with the culture and civilization of the race.

God Idea has kept pace with the culture and civilization of the race.

The universality of the God Idea is disproved by the testimony of missionaries and travelers among races who have no forms of worship, and whose ianguages have no words representing God; also the popular belief in the pure monotheism of the Jewish people, is ably confuted by the declarations of their own most prominent and authentic writers. The conflicting representations of God, the Trinitarian myth, and the defied devil of the Bible, form an interesting chapter. In his conclusion the author has shown the false reasoning upon the cherished doctrine of "Design-in nature," demoliahing the pedestal upon which theologians have so boastfully reared their anthropomorphic deity, and the realno of the unknown, closed against the profanation of ceaseless inquiry, by the easy ofanation of ceaseless inquiry, by the easy stulation of a final cause, the author would postulation of a final cause, the author would ruphically expose to the researches of unregenerate reason, through the demonstrations of positive science. The volume embraces a field of unusual interest to the thoughtful reader, and though the unavoidable conclusion ignores the "divine origin," the darling theory of all the systems of religion which if reviews, yet it will meet a wide demand, and doubtless excite the most bitter condemnation of illiberal religionists, as well as clicit high encomiums from all unbiased readers.

REASONS FOR REJOICING-A

All have reason to rejoice at the rapid promulgation of the principles of the philosophy of life—Spiritualism, with its legitimate results of loosening the bonds of sectarianism, and the elevation of human character.

We, with many others, rejoice at the rapidly increasing cumulative evidence that the Relation Philosophical Journal is going the great work in this sphere, designed by its projectors in spirit-life. We further rajoice in the knowledge of the fact that thousands of the readers of the Journal are returned to make special personal efforts to induce their neighbors to become subscribers, while those in arrears are become subscribers, while those in arrears are ne subscribers, while those in arrairs are be-uing conscious that it is unjust to longer de-

lay payment.

Good friends of the Lournan have sent us 213 new subscribers during the last, week, ranging

from one to seventeen each.

No person can appreciate these favors of forcibly than we do. We certainly have re-

to rejoice. In conclusion, allow us to make one request, and that is, that every subscriber make it a special business to induce as many persons as possible to subscribe for the Journal, for three months, or irrial, between now and the first of January next, at the nominal sum of FIFTY CENTS each. Sight a subscription would be a nice holiday, present, to be made by those who are able to do so, to such of their friends as would never otherwise have their attention called to a spiritual paper. If such an effort is made, many thousands of new subscribers will be added to our list, the evidences of the truth of our philosophy will be secattered broad cast among the people, and a desire to commune with loved ones who have gone before, will be awakened in the minds of, and sought for by thousands who have now no faith in its possibility, and be fully realized, experimentally, to the great joy of those whose communion has been severed, eternally, as was supposed, by the so called relentless distroyer—death. conclusion, allow us to make or

NOTHING IS LOST.

Of foundains for away.

So with our deeds, for good or til,
They have their power scarce us
Then let us use our better will
To make them rife with good;
Like circles on a lake they go,
Riog within ring, and never stay
Oh! that our deeds were fashloned
That they might bloss alway."

That they might bless alway."

Nothing lost i How true the thought! In a world of change—constant, ceaseless change, yet nothing annibilisted! A flower to day, gilatening with variegated tints! to-morrow the mildew and damp has driven them from its leaves, to glow with beauty—where? Are these beautiful tints lost that nestled with so much grace and loveliness on those leaves? If not lost, where are they? Joined the vast laboratory of nature, there to remain until conducted by of nature, there to remain until conducted by little tendrils and a tiny stalk, to the leaves of s blossom again—there to shine forth as freshly as eyer. It is consoling to us to know that nothing is lost. Our deeds live after us; they become a part of us.

Whatever changes takes place in the natural world, we know full well that bothing is lost, and that nothing is added to the grand volume of Infinite matter.

EE Societies desiring the services of Mrs. Bailou during the winter months, can address her in care of the Religio-Philipsornical Journal, Chicago

CHOICE LANGUAGE.

A writer in the Christian Intelligencer says:

"Boston has of late become notorious for the Choice language of its ministers. At the Temperance Convention, Rev. Messrs. Min er, Thompson, and Usher, freely used 'racals,' 'scamps,' and etc., and it was boped Universalist ministers motopolized such kind of 'slang' but Mr. Murray, of Park street church, seems to run a race with this delectable class, and vie with them in dispensing this vulgar diction. Last Sunday evening, in alluding to such as failed in presenting fully taxable property, he called them 'liars and villains.'

Well, why should these belonging to the various Oriodox Churches object to the free use of slang_words, or those which express the condition of an action, when it is well known that the Bible contains words bearing ggsat resemblance to those used in the Temperance Convention. On examination, we find the following passages:

"If a nan say I love God, and hateth his brother, he is a lar."

"He that saith, I know him, and keepeth not his communications."

"He that saith, I know him, and keepeth not scommandments, is a liar."
"Ye are of your father the Devil, and the lusts your father ye will do. He was a liar from

"Men of high degree are a lie."

the beginning."

"Men of high degree are a lie."

"Therefore hearken not ye to your prophets, for they prophety a lie unto you."

Had not those high digitiaries a right to use the refined language the Bible contains? If the Bible is the Word of God, of course, He dispired His worthy prophets to use the language see Sourse, and vulgar as that ascribed to those participating in the proceedings of that Temperance Convention, for they do not find it necessary to do so in order to clearly express their ideas. They can battle with error without resorting to slang phrases, or using those obscene expressions that abound in the writings of the Scriptures, and which an Orthodox would blush to read in his family. It is easy to say "liar," "villain," "scamp," but they mean but little, if snything, if not accompanied with the eyldence.

SPIRITUALISM IN CINCINNATI.

The Inquirer, speaking of Mrs. Addie L. Ballou's, closing lecture, says:

"Mrs. Addie L. Ballou delivered the closing

lecture of her series at Greenwood Hall last night before quite a large audience. She open-ed with a poem by a disembodied spirit, entitled the "Streets of Baltimore." Then followed an invocation," after which the fair lecturess poke for upward of an hour on inspiration." She concluded her lecture with the following

She concluded her lecture with the following remarks:

"My lile is dear to me, because scattered through the West-parts of that life, and dependent upon it are my children. Therefore I shall live and labor so long as I can." I have not yet done with you, but having scattered the steed I want to come back among you in harvest time. I may have disappointed you; you have not disappointed me, because I felt you before you came. As One who taught great more item 1800 years age, and bore all the great torners in forcing the standard of the great torners of contents. Most all of our ppeakers are discouraged. Thank God, the nugleis are with us. Ilsd we depended on mortals alone, we would long since have perished by the wayside, as we are now dying, inch by inch. All of us love our sudiences the instant we stand before them, and only ask one little word of encouragement. The poor mediums call down blessings upon all who cast even one little flower in their paths."

Mrs. Ballou closed with an appeal in behalf of the cause and of the many suffering laborers in it, and then bade a touching farewell to the sudience.

After the close of the lecture, Miss Lizzie Kei-

audience.

After the close of the lecture, Miss Lizzle Kei zer came forward and described spirits in the audience in the manner previously given to the readers of the ENQUINEN.

HOW AND WHY I BECAME A SPIRIT-

Wash A. Danskins, of Baltimore, has publish of the fourth edition of the above entitled work. It is interesting, and finds a ready sale. Brother Danskin stands high as a business man, and is Danskin stands high as a business man, and is inferior to none in a social point of view, and yet is bold to declare his taith in spirit communion, and publishes to the world the evidence he received that convinced him of the immortality of the soul and its power to commune with loved ones in earth life, after passing to "that bourne from whence (it has been falsely said) no traveler return."

W Pierce, of Palmyra, Ohio, writes as folom disorderly christians. I desire to obtain i

I have on ann, though rather read to seem as far." In peply to our Brother's inquiry, we would say that he can obtain the first chapter with reterence to "disorderly christians," of L. H. Pérkina, of Kansas city, Mo. During the last two years, he has clipped from the political and secular press over three hundred cases of seduction, rape, murder, larceny, etc., committed by ministers of the gospel and prominent church members.

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Zhiladelphia Department.

BY..... H. T. CHILD, M. D Subscription will be received, and papers may be obtained at wholesale or retail, at 634 flace street, Philadelphia.

LIFE.-NUMBER TEN.

The Means of Preserving, Accumulating the Powers of Life.

An ancient philosopher, inspired by the facts all ground him in nature, and, perhaps, by the eight of the departed, declared "that the father's had eaten sour grapes and the childrens teeth were set on edge." In eyery department of life from the lowest pant up to man, its transmission from one generation to another is the first, and no of the most important steps towards the attainment of conditions favorable for power. The agriculturalist and the horticulturalist are so well aware of this facely that it forms a prominent part of their studies and labors to secure the best and purest seeds.

This engaged in rearing animals of allkinds, are as fully aware of its importance, and know that their success depends in a great measure upon a preper selection and arrangement of the nativity of their studies and include to do all we can towards hastening the time when this first step lowards the attainment of power in individuals shall be so much better understood and practiced, that its fruits shall be manifest everywhere.

Finding ourselves here 40-day, under the disabilities entailed through ignorance of the laws, and carelessness in regard to their fulfillinent, it is wise to make the best of our conditions. We are happy to say, that much as we may fall short of the bonutions which our jokes mark out for us, we can help ourselves fa many directions, and as we do this, life will not only be a blessing and glory to ourselves, but to many others. One of the greatesterrors of life is the prodigal waste of its powers, which is so universal that every man, woman and child is charge able with it. Ask yourselves, my brothers and sisters, and ye besseed children, so often full to bretfinwing with life, how much have I wasted this day of the divine energies which kind and owing parents, our Father God and Mother mature, have bestowed upon mer.

When you wake in the marning upon a bed filled with extractions from your hody through the opining with four experiences from

When you was in the morning upon a been light, slid you rise immediately and opening idlet your appartments, give access to abundance of pure air, and, performing your abultions, repare for the days work? or did you traver under the stupitying influence of the immediately was a particularly and the same and the same are and yield again to the influence of leep. If 10, you have wasted what bours can obting back to you. We should rise at reglar periods, and if you retire at the proper me, you will always be ready to rise with the in in summer, and before It in the winter me, you will always be ready to rise with the in in summer, and before It in the winter right in the same and the best air we can bit an. After these gymmostic motions should be performed with pure water, and the best air we can bit an. After these gymmostic motions in which or a lew moments every muscle in the body rith be called into action, by this means we nill discover, whether any disease is insidiously riking around, and the first symptom oil pain is warning against this. If any muscle gives a pain, it is the divine monitor warning us to stend to this. In most cases, all that is needed to the same and the same

us a grand opportunity to discuss question which have too often been prohibited. We she avail ourselves of this, and ask our readers to with us into the investigation of all thin which relate to the welfare of our common h

A Review.

In the BANKER of LIGHT, of Nov. 6th, we find a report of an admirable lecture on "Remin iscences by our gifted sister, Cora L. V. Tap-

In the BARRER OF LIBITY, to John was, and, and find a report of an admirable lecture on "Hemin iscences by our gifted sister, Cora I. V. Tappan. It was one of the most prolound discourses we have ever read. We propose to review it, and if we do not accept all of its "propositions," we ra jace at the suggestions which it effers. Herein lies the secret-of real merit in such essays, for the soul is strengthened in grappling with great ideas, even though it may no-be able to carry them at once.

We are just as well satisfied that there has been a fast eternity, and there will be a future eleraity, as we are that there is a present existence. In the clear visions of soil-life, we realize all these things, and could not know of the present without toe other, tob. We should be in the condition of Bishop Berkley and The followers, who believed that all things were merely subjective; that there were no realities, either in the material or spiritual, planes. Mrs. Tappan says:

"Renniscences are not memories. There can be no recollection of anything, event or scene which the soul has not experience. In the carrence, but that you renember an accurrence, but that you are an occurrence; not that you recollect an event, but the event is a part of you. It is said that Plato remarked concerning afterority pupil, I do not touch that child, these thoughts are there, the sreminants of a past existence, the expression of a soul's knowledge and doubt not, my friend, whence that knowledge came. My mission to a wake tit, to give that immortal part an opportunity to expressities!...—to watch and receive the already ripening fruits of another existence."

How often in our experience have we heard truths relterated in our hearing time, after time, and, at length, when the germs in our souls had been awakened so that we could preceive and receive them, we have been astonished that we did not see them before.

One of the recrets of the success of Modern Spiritualism, lies in the fact that spirits knowledge and sould make knowledge, you wou

low to present the truths to humanity that shall awaken the dormant perceptions of the shall awaken the beaute pasts on so learning, and would not now be shall go of the shall go of the

oscile and outerly do not appear to bave any consciousness of the name from wheave they spring.

Let us in our jurney through life, seek for wisdom, ask for knowledge, and in caimness and serently, what for the infolding light which, shall cource to us, confident that the broad and beautiful basis of knowledge on which we now stand, will be continually widened and strengthened, and we shall go forth, clothed in the radiant beauty, that wisdom which is profitable to direct in 'ail things. Spiritualism sheds its mild and radiant light upon all truth everywhere, and when it fills our souls, it gives us a freedom to ask of Nature around us, the angle above tis, and our Father Himself.

The consciousness of a past and a future cternity, or, rather, an eternity which must be both, is the most consoling that can come to the human soul, not as removing any responsibility, but showing us that we walk in the universe as goods—chilitren of our Father God and Mother Nature, allied to both now and forever.

A Religious Dog.

"An exchange tells us of a wonderful dog in the village of Ludlow, Ky., who exhibits remarkably pious proclivities. This canine specimen, answering to the name of "Joe," is evidently a marvel in his way. He is a constant attendant, at the Christian Church, and during the service he posts himself near the pulpit. Daring the hour of worship he observes the strictest decorium, never barking or making the least noise to disjurb the most fastidious; he seems rather favorable to spirited scruons silways lending a listening ear to what may be said. During prayer Joe rises to his feet, and with his head inclined to the floor, assumes an humble position, and seems inspired with the solemnity of the occasion. Though his dogship is not desired in the assembly of the fistihul, he treat the frowns and rebuffs he receives from their hands with a lorgiving spirit. Nothwithsanding he is often ruthlessly ejected with kicks and bruises from the holy walls, his love is so strong for Divine service that at all hazards he seeks admission again. Turn out what the phenomenon may be in the end, he is a wonderful dog. Though not fair to look upon, he has a noble nature, and with limitatively religious."

REMARKS.

If the above be true, there is but one

hich we hope many of our readers will take ome to themselves, and they will find it to be at tidings of great joy evermore. We hight eak of many ways in which the energies of a re squandered, but we are writing for inking, intelligent persons, who are really king to know these things, and we believe the ats we have thrown out will be useful to see.

We should all be on our guard as to the produce to be dog. We have an account in an ancient record of a certain long eared animal that on one occasion spoke and rebuked his rider, as physiologist, we have strong doubt about the vocal organs of this wonderful animal being capable of deling, anything but braying, and the very stand to the vocal organs of this wonderful animal being capable of deling, anything but braying, and the very law of th

morning, and there was no one within sight. We did not suppose it was our horse, though he was an intelligent animal, as we shall show presently. That evening, at a small circle, we had this hentence spelled out by the raps. "My dear Jenry, dd thee hear me call thee, this morning?" I remarked that I heard some one, and the response from the spirit was, it was me, and the name of the dearly loved spirit was spelled out. We were informed that ere long many other sprits would be able to speak to ms, a prediction which has been fulfilled. We recoilect seeing an advertisement which for want of proper pure custion, read as follows: "Wanted a coachman to take care of a pair of, horses of a religious turn of mind."

Our excellent old horse, Don, has often reminded us of this, We were in the habit of going to Friend's meeting on First days vulley to called Sandays), and the old horse knew just as well to turn into the yard and go to his pince under a shed on that days on other days howould pass by the meging-house and make no effort to go in. Perhaps, the half reasoning beast saw that there were very lew wagons on the streets on Sandays.

I have a shed on that day to no other days howould pass by the meging-house and make no other streets on Sandays.

I have a shed to that days to no there days howould pass by the meging-house and make no close to go in. Perhaps, the half reasoning beast saw that there were very lew wagons on the streets on Sandays.

I have a little dog present; he requested the spirit mentally, to punch his tail. He had searcely formed the idea in his mind before they were very much amused at the expense of the dog by hearing "Ke-i-ac." He informed the circle what he had requested, It is a well known fact that dogs dream, and I think it would be very rash to deny that they and many other animilasare inflaenced by spirits.

We are well aware that the power of spirits to communicate, is modified by the chart-cler of the medium "The spirits of the prophets are subject to the prophets."

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unications from the Juner Tife.

FRANK'S JOURNAL-NO. 39. Immanuel Lemmon.

e a chance to make a confession. I am Give me a chance to make a confession. I am Immanuel Lemmon. I lived in the reign of Charles II, and had a situation in the Customs, Born of a good family, I moved in good society, und had every opportunity to become a useful citizen, but a faulty education swayed my curse

itilizen, but a faulty education swayed my course through life.

During the time of Cromwell Pafit inism prevailed throughout the land, making few, converts but many hypocrites. When Charlescame, what a change flashed over the realm! I was then in my first class in college, and well rethen in my first class in college, and well re-member the delight manifested by every one. A wall of separation had reared itself between church and people. The clergy lorded it over them with a high hand, and all stood in fear; but now all saw that their authority was at an end, and the reaction was wonderful. Nobody went to church except a few superannuated old women, and the clergy were unanimously dis-nised.

pised.

All this had a prodigious effect upon public morals. Even the semblance of purity was disregarded, and corruption had free course every.

where.

It was in such a school that I was brought
up. You can form no idea of the temptations
that assalled me on every side. Hardly had I
made my mark in college, as a bright student,
before invitations came from all the nobility
and gentry around, to accept their hospitality,
which meant also indulging in every species of

How could a young man like me of prepo

sessing manners and some acquirements, resist such appeals to his vanity? At first, I acted under some restraint, for my mother's conners were not altogether forsotren; but after a white I haid the reins aside and plunged into every kind of dissipation. How I now moourn over this? How memory calls up many a pour I ruined; many a family's peace I destroyed; many a youth I led from the path of rective heights grorow upon father and mother. Before my marriage, I doubt if ever was a more corrupt young man than the father and mother. Before my marriage, I doubt if ever was a more corrupt young man than the and mother. Before my marriage, I doubt if ever was a more corrupt young man than a young lady, the daughter of a noblem. At first, the family object of heeasteen and for six months was a patient of the propriety and no further objection made. I truly loved that girl, and determined to devote my life to her happuness; and all that could make one happy now was mine: but after a few months this began to fail, and I longed for my former companions. What tears this caused Elizs! Her nature was o refined that even anything like omitting a religious dury was painful to her; what, then, to be told I had corrupted an innocent girl, who waited upon her? Never did I witness such poigrant discress as when this came to her knowledge. All her finer feelings were so shocked that she fainted away. Her health began to fail from that moment: her mind gave way, and in less than a year the grave received her.

I knew that I had caused her death by my wickedness, and for a l-ng time my anguish was intense; but remorse tough keen cannot remain long amid the many allurements of lite; and if a lew months I was the same as ever.

I knew that I had caused her death by my nichars; but remorse tough keen cannot remain long amid the many allurements of lite; and if a lew months I was the same as ever.

I knew that I had caused her death by my nichars to my nicharshies, but remorse tough keen cannot remain long amid the many allurements of li

ed how to use a plant teen but nice known me I went rejoicing, and well supplied what I wanted. A lew dropa of the deon was given every day, and a month of which the processing any effect, but then a ge appeared. Her step was feeble; her began to tade; her appetite was gone; yes lost their brilliancy, and no one could y recognize the beautiful woman I had red. The most eminent physicians were called, but all their knowledge could not her case. Granually she faded away, and sthan six months after I began my attack the citidel of life, I saw her placed in the

nat now was my condition? Did her death ce the happiness I looked for? While my was goleg on, not a pang of remorse visi-supposed to the control of the control of the the polson tole away her life; and how god over her, as day by day I witnessed tots, and when the coffin lid was closed, I do n playing the hypocrite, but inwardly

as a lesson I could but understand;
was this lesson given. I now became
wretched man that hved on earth. It
not where I betook myself, at home in
ber, in the parlor, in others company,
eet, at church; no matter where—preseon, my wife was with me, and always

nting the two sape

presenting the two sapects, the first with a smile, the second with a frown.

I strove to banish the thought, but in vain. As the hour approached, a tremor seized upon me, becoming worse and worse every day, until I sairly groaned as I knew the hour approached. All looked in amazement, wondering what demon possessed me, for a bellef in such beings was then immoral. I dared not speak of what I saw, because that would excite suspicion. I must therefore bear my punishment in silence.

About this time, my means of support becomting low, I was obliged to look about for something, and by the aid of friends, obtained an appointment in the Customs. I hoped, too, that an active life would bring some relief; but there was no relief for me-punctually at the hour my wife appeared.

The clerks around me looked on in wonder to see a man, at a certain hour every day, become paralyzed with fear; gaze on vacancy, then, seized with horror, stand trembling in every limb, unable to move, and not able to speak:

This continued for a whole year; not one day's respite in all that time. Human nature could not stand this. Gradually my health gave way—I could not stand this. Gradually my health gave way—I could not stand the other stand the office, and another filled my place. Poverty set in: I was

other filled my place. Poverty set in: I was harassed by creditors; could not pay my board; applied to my wife's father for relief, but was refused—was threatened with expulsion, and cut my throat.

refused—was threatened with expulsion, and cut my throat.

In committing the last act, I had no fear of a turne state, for I believed in none. It was with me not a mere matter of indifference, for I had studied the subject with much care. I had seen so much corruption among the elersy and other professors of keligion, I could look upon it only as a mere farce got up to give saleries to those too bry towork for a living, and to give power too bry towork for a living, and to give power too the government. This was the case with all nations. Then if I looked to the lible, what proof could be brought to sustain its claims! It began and ended on human testimony. If I looked on nature, she told one unvarying story. The beasts came and live and die, and there is the end. The train sprouts, leaft, blossoms, ripens, dies. The spring becomes the rivinlet, the rivulet the river, the river the ocean, the ocean passes into vanor to return in rain and refresh the springs. The birds rear their young, and so on forever. In the floral kingdom the same law prevails. Everywhere, throughout all nature, the same, Chance is that universal law. Lthought all this over and over again, could see no exception throughout nature, and therefore why should man be an exception.

I opened my eyes upon a vast dome above, dark and dismal. In vain did I try to pierce the distance; all was far beyond the reach of my vision. I tried to see some living thing; but no! all nature seemed to have expired. I was not altogether conscious of my existence, and yet I distancely remembered having cut my throat.

I soon became sensible there was a being near, but oraid form no idea of what being it could be. Presently there shome a right in the distance, and in its midst appeared in wife in all her bridal brauty. She smilled and vanished. A darkened gloom then came, and in it my wife appeared just as before death had fixed his mark. She frowed and vanished here, had and in the midst appeared, but this was more than I could have submitted to any kind of punishm

MODERN SPIRITUALISM.

A Strange Story of the Mineteenth Century.

A YOUNG MAN AT WATERTOWN CLAIMED TO BE POSSESSED OF EVIL SPIRITE FOR TWENTY YEARS, AND HOW THE CATHOLIC PHIESTS HAVE BEEN TRYING TO CAST THEM OUT.

Mailson (Wia.) State Journal.

In our State Items, the other day, appeared a presence in regard 10 some strange doings at

In our State items, the other day, appeared a parsgraph in regard to some strange doings at Watertown—the demoniacal behavior of a young man there alleged to be possessed of evil apritis, and how there had been priestly attempts to cast out the devils. One of the editors of the Milwaukee Wiconain has been to the scene of these transactions and inquired into the case, and we republish most of his report of what he made we republish most of his report of what he time of Luther, than like a story of the enliquenced Nineteenth Century.

The Wiconain writer went to Watertown, Priday, and, in company with Mr. Sleeper, the depot agent, Mr. Coe, of the Republican, and Mr. March, the artist and interpreter, went in the evening to the home of the young man, whose namis is Seige, in a small wooden house long its search of the poorer order of German peasantry, and came from Fomerania, in North Germany. The account of the visit, somewan san Seige, in his shire, in his shire, as the young man, whose a form of German peasantry, and came from Fomerania, in North Germany. The account of the visit, somewan san Seige, in his shire, in the shire.

count of the visit, some new Seige, in his shirt sidlows:

We found the young man, Seige, in his shirt sleeves, sitting by a little old pine table, trying to polish his face with a razor. There was a prayer-book and three or tour old dirty bead charms on the table, and a shilling picture of the Cross with a death's head at the bottom, where the property of the beat of the property of the cross with a death's head at the bottom, and it from the young man is a slight.

ful history of the devils and the miracles, which we give with literal exactness.

About twenty years ago, when the young man was but five years of age, his next-older sister found?a.duck's eag with a small pin-hole in it, deposhed under a tree near their coor. She brought it in to Bermother, who told her to take it back. After putting the egg under the tree again, it was picked up and easen by their old house dog, who was immediately stricken blind and raging with madness. The dog was quickly killed, when the little gir! was selfed with similar blindness and spayms, and taken to bed. She lingered out a year in blindness and agony, till relieved by death. The boy, Carl, was then immediately attacked withe bindness and paralysing pains, continuing for

interval, when the standard and the neticity. He would now be suddenly taken with contorious, pulling round the bead, jerkings of the shoulder, smiting of the first, grating of the test, inching at the mouth, and obeside the with contribution of the test, and the standard and the table with shaking hand, and strike at all who approached him. He would be seized at the table with shaking hand, and shift food scattered upon the first. When master of himself of the shaking hand, and his food scattered upon the first. When master of himself of the shaking hand, and his food scattered upon the first of the shaking hand, and shift of the shaking hand, and shift of the shaking hand and shift of the shaking hand and shift of the shaking hand and shift of the shift of the

LFA bill giving women who are tax payers the right to vote in school district meetings, was recently lost in the Vermont Legislature, by a vote of 123 against 92.

There are now 500 young American at German universities, and upward of 1,000 ican youths and girls attending the higher and educational institutions.

For the Brilligh Ph MRS BETSY BALLOU.

itualism over Twenty Years of Age.

BY MRS. SUSAN C. SIMMONS.

Dran Sin :—The account of Mrs. Birney, of Ohio, in your Journal. of Sept. 5th, reminds me of a trance speaker I once knew in Crown Point, New York, a Mrs. Betay Ballou, then a resident of that place, and a member of the Baptist church. The first time I beard her speak in that condition, was in the summer of 1832 or 33, one or two years after the great religious excitement of 1831, on the shortes of Lake Champlain. It was in the Baptist meeting house in Bridge-port, Vt., at the close of the forenoon services, that she made a most earnest and affecting export, Vt., at the close of the forenoon services that she made a most earnest and affecting export, Vt., at the close of the forenoon services, that she made a most earnest and affecting export, Vt., at the close of the house, and others are possing out of the house, and others are possing out of the house, and others are continued to the continued of the continued the residual and private.

She lost the power of locomotion when entranced; never rose to her feet like the trance speakers of the present day; could only gesticulate with her hands, and turn her face in different directions. Her eyes were closed and she seemed wholly unconsious of everything going on around her. She took no notice of anything that was said or done to her. One time at our regular Sunday meeting (in Crown Point) she commenced before the last prayer and benediction, and we could not stop ner or rouse her to consciousness until she had finished her exhortation, made a prayer and sing a hymn.

She made no appoint of the proper she was a dome a sharp and the presched regular sortholox serions. Ever a text the above the continued of the presched regular sortholox serions. Ever a text the presched regular sortholox serions, Ever a five the day, though she had no such talent in her normal control where of the day, though she had no such talent in her normal control where the presched of the she was a diff

Edenton, O. 1 SPIRITUALISM IN MUNCIE.

The Red Man Returns to the Hunti Ground of his Father.

On Monday evening last Home News was present by special invitation, at what is called-a Spiritual Seance at the residence of Prof. J. H. Powell, in this city. The occasion of the Seance was, as stated to us by Mr. Powell, the fact that Mrs. Powell wife of Prof. P., had lately been "developed" as a "dancing medium Mrs. P., acting under the guidance of a deceased Indian Chief, named "Silver Arrow" would exhibit the profiency she had acquired under the spitualistic tutelage of aforesaid it. A., dressed in full Indian (!) costume. We reached Prof. P.'s residence on ——street about seven o'clook P. M., and were met by him at the door with a kindly welcome and were soon made perfectly at home amidst a small coterie of our citizens—male and female. As a preface of what was to follow, Prof. P. informed us that Mrs. P. had never attempted to take one step in dancing in her normal condition, and was utterly-incapable of performing what the was about to perform in and of herselt, and had not selfhad never attempted to take one step in day-ing in her normal condition, and was utterly incepable of performing what she was about to perform in and of hersell, and had not self-confidence sufficient to even undertake it. Of the truth of this statement we, of course, cannot speak. If it is true, what followed was stream and remarkable area.

and remarkable, even dusine of all spiritualistic theories.

In a short time after our arrival, the room was comfortable filled up, and Mrs. P. retired to an adjoining room, accompanied by other ladies, to dress for the saltatary exercises which were to follow. Those present were then requested to "form a circle," which was about by all joining hands. In a few moments Mrs. P. re-appeared dressed in red "Bloomer" pants. Gartbald wasts of same color, both being trim.

med with beads and farciful work. She also joined the circle, and stood quiescent. for a few moments. Shortly her breast began to have, her face and hands began to typich the face and her face and hands began to typich the face and her face and h

AUSTIN KENT

AUSTIN KENT.

"Bo Unto Others as ye Would that Others Should do Unto you."

Brother Jones:—Will it be asking too much of you to publish another appeal in behalf of our auffering and needy brother. Anstin aKent, of Stockholm, N. Y. I received a letter from Brother Kent a few days ance, containing a number of circulars, theirly stating his deplorable and unfortunate condition as an invalid. Please allow me to quote from both his letter and circulars, that benevolent people may understand in a clear light his absolute necessity for help. He says, in his letter to methat "li harts me (Kent) to take money from the poor; but if any body can spare me one, five or ten dollars, and not injure themselves, I am most grateful for it. * * * * I have often thought that if the radicals knew my condition, they would not see me suffer for temporal necessities."

He farther says that the appeals written by Brothers Walker and Sherman in the JOURNAL, "brought him three dollars only," and that he also received, as a result of his letter published in the JOURNAL, "Thirty five dollars, which has relieved fine meth), with what has come from other sources."

We would say to the Spiritualists, and all who may have a good supply of the "milk of human kindness," that a fee opportunity is now presented to them for doing an act of kindness that will bless the giver as much as the receiver, and make light the burdens and trials of a life of pain and suffering, now being borne by a brother mortal,

from the door?"

There are many is our ranks who are needy and deserve to be sided by those who have the wherewith to give, and I have no doubt that many would cheerfully give of this world's goods to those who are in poverty and want, if the case was fairly stand to the case was fairly stand to the case was fairly stand to the case was starty stand.

are in poyerty and wan, if the case was fairly statement of the move that the control of the con

Barre, Mass., Nov. 20th 1809.

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Notice to Correspondents and Others.

Our Tour in Michigan-No. 6.

On Tuesday, Oct. 49th, we left Detroit, via 3. S. R. R. to Ridgeway. forty-one miles by private conveyance, to Almont, Lapier County, wenty-seven miles from Ridgeway. Por miles we rode over one of the best natural highways we ever saw, a ridge of ground several feet above, the level of the country, making a file public and

we rome over one or the ness natural magnays we ever saw, a ridge of ground several feet above, the level of the country, making a file public road.

Our home while at Almont, was with the angels in the house of the Bristois and Andrews. Almont is the center of an carthly Eden, make more beautiful by the cultivation and development of the soil through the angel man. Fruits of all kinds abound, including the fruit of the tree of knowledge of good and evil, and woman is there also, with her hand to pluck the fruit and eat it. Bless her dear courageous soil, what would we have been to day, if she had refused to pluck the fruit and eat it?

"Now the serpent was more subtle than any beast of the field which the Lord God had created."—Gen. 3rd 1st.

Will some one of our Christian friends tell us through the Journal, if this serpent is their devil? We want to know.

We lectured in Almont our nights to full houses, the people manifesting a deep interest in the cause of our Christ, and many came asking, "What shall we do to abatian practical knowledge of Nature's God through nature's laws, through the rugged path of toil; teaching them that beaven must exist within the soul before it can be enjoyed by the soul. The words of our elder Brother Jesus, and the burshen of our discourse was to lead them up to knowledge to a future existence," and the burshen of our elder Brother Jesus, and the burshen of our select should be a substance of the soul hefore it can be enjoyed by the soul. The words of our elder Brother Jesus, and the burshen of the proper of the soul hefore it can be enjoyed by the soul. The words of our elder Brother Jesus, and the burshen of the first of the soul hefore it can be enjoyed by the soul. The words of our elder Brother Jesus, and the burshen of the substance in the Frontier Department. It was seen to be a substance of the manifesting to the minimum of the proper of the character, was a first of the substance of the

spirits, that carried conviction to many who doubted heretofore.

4th. We asked Mr. B. to stand up. We then passed our hand over his person, when our left hand was attracted to a spot on the right of the back just shove the hips, and lavelened for a few accounts of the spot.

5th back just above the hips, and lavelened for a few account of the canse, all of which was confirmed.

5th. By a lady we saw a spirit, described him and was asked what relationship he was to the woman? We answered promptly, "He is her brother-in-law." Correct.

6th. Luther Wright. This reading was in many respects, the most marked of any we gave in Almont, reading the event of a remarkable life of toil, dearthing vividly many incidents of a long life, remarking that this man's life has been a lonely one and especially through, his childhood. Then came his mother from spirit life, speaking words of comfort to him. The old man received and accepted the reading, and his reference to his lonely childhood, brought tears to the eyes of many, and as he turned to us, and in a tremnlous voice said, "I was all slone as a boy, bound to a cruel master, who knew no mercy. Hef allows a cancer we sensething to fall back upon the many experience of the owner, and we will also the point of the audience, to whom he was well knew to first the surface of the sudience, to whom he was well knew to first and also and the surface of the sudience, to whom he was well knew to first and alone and the surface of the sudience, to whom he was well knew to first and alone and he was a first and alone in the world. At sixteen you are in the water, struggling for life—traity dead when taken out. At A dighten you are nearly killed by the fall of a stick of time of the sudience, and he a night ride of the miles, through as fine a farming country as the world affords, and well adapted to fruit. Saturday, October 23rd, leave Romeo for Ridgeway, at 5 a. m., ride seventeen miles in no old rickety back, an insult to the faves of these dates and there incidents. These are but a

"Yes."
"Were you called of God to preach the gos-

"Yea."
"Do you believe in a God !"

"Do you know of yourself where He is?
"No."
"Do you know positively that you have a futre life?"
"I believe it."
"Do you know of yourself where He is?

e life?"
I believe it."
Do you know it in and of yourself?"
I am taught it."
That will not do; do you know it?"
No."

"That will not do; do you know it?"

"Thee, in fact, you do not know anything about the future in-and of yourself, of your own knowledge?"

"Yell no, not in fact, but we believe it, and teach it as divinely revealed to us."

"Was this revelation made to you, and if so, when, where, and by whom?"

"It was not revealed '50 me personally, but I was taught to believe in it as revealed wisdom from God, through has prophets."

"And you accept it as a fact?"

"Yes, I do?"

"All a delustusion, revealed humbug, cheng and impossition, without a particle of, evidence to sustain it; 'And for this cause God shell send them strong delusions, that they might believe a lie." and we parted, the gentle Wilson, and suitoster; he in anger, we "in love; each to our work, and then came the iron horse, with his breath of fire. We took our seat upon his tail, and soon he whistled us into the succent

INFANTICIDE.

Infanticide in England - Discussion, on the Means of Preventing it.

From the New Tork World.

Read this article, my dear Christian friends, and ask yourselves if it is not a good paper for Dr. Potter and might belong properly to his department of disorderly Christians. Read the remarks of Dr. Ellasbeth Blackwell, and the pions and sality Rev.Mr. Salilwan, and then compare the remarks of the chairman with the Rev. Suilivan, and thank God that you are not Christians:

At the "National Association for the Fromotion of Social Science," now in session at Bristol, England, there was, the other day, a very lengthy discussion upon the question, "Chair infanticide, be dimiplahed by lepislative enaction!"—and as several lades, maids and matrous, participate of the compared of the

crime—that of evil in Ameri

A Dr. Green vindicated his tille to that name by ascring that "no woman in her sound mide ascring that "no woman in her sound mide statement quite in conflict with those of Mrs. Merculth. Finally, the association agreed upon three points and ascertained that they could not

Mercedith. Finally, the association agreed upon three points and ascertained that they could not agree upon two others. They agreed that the panishment of infanticide by death should be abolished, that still-born infants should be registered, and that the number of newly born infants found dead should be published. They could not agree that asylums for pregent single women should be established, nor that seduction should be made a criminal offense.

The chairman twitted the association, at the end of the debate, by remarking that "They had spent a whole day in coming to conclusions which all have added that they had left innoticed the two most remarkable things connected with the subject viz: that in Christian countries [santicide is, more prevalent than in pagan countries, and that its common among Protestant communities and rare among Roman Catholic people.

he could leave his wealth, they determined to pe-tition flog for an unfant. They went to chirch, burned a wax cashile, and promised the Lord that if He would give them a collid, it should become a pontifical zonave to defend the temporal power of the Pope. It would have been laughable if the child had been a girl. But the prayer seemed to have been granted. A man child was born unto them, When he was a year old they gay's him toy roldiers to play with. At two, he was dressed like

to be fitten years of sgc. Italy had recoved to govern itself. The Fope was alck, I he should die, the Courch would be in peril, and that before the fitte source was old enough to defend it! The little source was old enough to defend it! The little source was old enough to defend it! The little source was the same of the little source council, and prayed God to take the life of their child and add the number of years he would have lived, his "expectation," as the life insurance men say) to the years of the Pope. The Lord ought to have replied, say the "Rappel":

"Here are some people who don't know their own minds. Not tong ago they tessed me for a child; now they are arxious to return it. Will the life of the life o

Oh God, are these Thy children, and did you this y

thil?

The Devil is too good, and never had such worshipers as these plous French Catholics.

God gave the child—shich was repeating his visit to Abram and Saral,—and then, at the request of its parent kindig kills the child.

Christians, can you find such traits of character among the Spiritualists? We have not, and yet it is precedented in the Bible in Jeptha's vow, and the death of his daughter.

Texts for sinners—Pretexts.

When is a toper's nose not a nose? When it's a little reddish.

"Is your master at home?"
"No, sir; he is out."
"Mistress at home?"
"No, sir, she is out."
"Then I'll step in and sit by the fire."
"That's out too."

Conundrum by a clergyman at a dinner party:

"Why don't they build mills on the Lower Misslashpp?" Answer, "Dam it they can't."
Response by a lady of the party:

"Why does the devil never skate?" Answer—
"How in la-can be?"

DESOLATE.

DENOLATE.

Is the sunlight less golden I wonder
Than in the sweet summers gone by?
Does the sea in its musical thander
In sadder tooud micholies sigh?
Have the oaks from their green glory faltered?
Are roses less roidy and white?
Has the picture been shadowed and altered?
Or has it lost only the light?

** An outerprising British house agent is vig-rously advertising a vita which adjoins Mr. Ten-yers a house, and is recommending a for the view commands of the grounds of the poet. The tended of the poet is not included in the lease, but is all by implication.

[17] In despatching the remains of Mr. Peabody to this country in an English man of-war, Queen Victoria pays a truly regal tribute to the dead.

NOTICE OF MEETINGS.

nectings at their church at J. N. W. W. S. You President U. S. Hamilton, Seely, Joycenum meets at I. H. Mr U. S. Hamilton, Conductor; Miss A. Barne, Guardian.

Bruikuviral Hall—The South End Lycenum Association have entertainments every Thursday evening during the greater Lycenum meets every Studay at 10,4 n. N. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Ouardian. Address all communications to A. J. Stewart, Ouardian. Address all communications to A. U. Stewart, Ouardian. Address all communications to A. December of the Conductor of the Conducto

Ireasurer.

Baltimore, Mn.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wedineday renings, at Saratogo Balti, notthe-aut torner, Calvert and Saratogo Balti-notted in the Conference of the Conferenc

evening at the usual bours.

Bardon, Ma.—Spiritualists hold meetings in Pioneer Chapel every Sunday sternoots and evening. Chalten's Progressive Sternoots and evening. Chalten's Progressive Sternoots and Sternoots. Sternoots are supported by Computan, Conductor; Miss M. S. Curtiss, Guardian.

Buttor, When.—The Spiritualists of Belott bold regular Sunday meetings at their church at 10% 4. M., and 7½ 7. M.
Wm. S. Yoat, Predient; U. S. Liamilton, Secretary, Leyeum meets at 12 m. Mr. Wo. Wadsworth, Conductor; Miss O. Borres, Guardian of Group.

nes, Guardian of Groups.

attle Creek, Mich.—The Spiritualists of the First Prescrich, hold meetings every Sunday at 11 A. M. at Wakest Lial. Lycams sension at 12 M., Goorge Chiase, ConducMrs. L. E. Bailey, Guardian of Groups.

cividers, III.—The Spiritual Society hold meetings in
our lialit we Spandays in each month, forenoon and vern104; and 715 Uctock. Children's Progressive Lycams
at at 100 october. W. F. Jamseen, Conductor: E. C.

BRIDGEFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10/4 LW, at Lafayette Halt. H. H. Cran-dall, Conductor; Mrs. Auss. M. Middlebrook, Guardian.

The Spiritualists of Carthage, Jasper Co. every Sunday evening. C. C. Colby, Cor. 7; A. W. Fickering Clark.

mo, note meetings every mining events. C. Courty, Our-responding booseless 7. A. W. Flecking, Clein bold meeting every fluority in the control of the control of the con-engaged.

Dorsa Arp Forkkery, Ms.—The Children's Progressit-Lycens holds its funday season in Merrick Milali, in Down, at 10% a. m. E. R. Averil, Conductor; Mrs. A. K. F. Gray, Gaurdina, A. conference is lead at 15% p. m. effective that the first stunday to each month. Children's Progressite Ly-cens at the same place at 3 c'elock each Bunday versing, J. O. Mangeld, Conductor; Brs. Barn Fire Guardina, of Groups, Bocks Leve for this benefit of the Lycens, every Den Motion, Comp. The Fire Respiration of the Lycens, every Den Motions, Comp.—The Fire Respiration of the Comp.

Wolnedey visining. The First Spiritualist Association most regularly or winning. The First Spiritualist Association most regularly or behavior and the second of the Spiritualist Association most regularly or behavior and the second of the Spiritualist and the Spiritualist Progressive Lycotom mosts at 11/2 P. M. B. M. Klayou, Corresponding Secretary.

The The Spiritualist hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged—Mrs. C. F. Taber Guring January.

Personov, Mass.—Meetings in Town Hall. Progressive Lycotom mosts every Sunday at 11 a. M.

ists of Lynn hold meetings ever, r, at Codet Hall. r, at Codet Hall. g Secretary.

LEWE, MASS.—The Spiritualists of Lynn hol
unday afternoon and evening, at Cadet Hall
Lapshys IND, Association of Spiritualists
very Sunday, at 10½ a. M., and 3 r. M., at.
vr. S. B. Collins, Pray't; F. A. Tuttle, Sect'y

Milwauer, Wiz.—The First Society of Spiritualisis thesis at Sowman's Hall. Social Conference at 2 r. w. Address and Conference at 75 r. m., every Sunday. H. S. Browls M. D. President.

Milan, O.—Children's Progressive Lyceum m unday, at 1014 o'clock a. m. Conductor, Huds uardian, Emma Tuttie.

Mariboro, Mass.—The Mariboro Spiritualist Associated meetings in Forest Hall. Speaker engaged, Prof. Senton, once a week for a year. Mrs. Lizzie A. Taylor.

and of oreuga.

Phillideliphia, Pa.—The First Association of Spiritualists at learmoniat Hall, corner II and Wood sts. Lectures Sundays at 10/5 a. w. and 7/5 r. M. Speem No. 1 at 2/5 r. M. First Spiritual Guerch of Phillideliphia, Thompson at. below Front. Meetings bunday at 3 and 7/5 r. M. Lyceum No. 2 410 p. M.

Spiritual Union, Washington Hall, 8th and Spring Garden sts, Sundays, Lyceum No. 3 at 9 a. M. Lectures at 101/4 a. m. and 71/4 p. m.

PROVERNCE, E. I. The Spiritualists now hold the restince at the Musical Institute hall, Maract squar. PATROUTH, MASS.— Lycoum Association of Spiritualists he settings in Lycoum Hall two Sandars in meetines at the Nusical Institute hall, Maraet squar, PATNOUTH, Mass.—Lycoum Association of Spiritualists held meetings in Lycoum Hall two Sundays in each month. Chil-dren's Prograssive Lycoum meets at 10-clocks.m. Speakers singaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Peb. 2 and 8; I. P. Greenlon, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 134 o'clock. Progressive Lyceum at 1034 in the ferencen. QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-ressive Lyceum meets at 13% P. M.

gressive Lycuni meets at 13f. r. u.

Riccatous, I.sa.—The Principe of Progress hold meetings
every Sunday merings in Henry Hall, at 10fg a. m. Childread Progressive Lycuns meets in the same hall at 2 p. m. Childread Progressive Lycuns meets in the same half at 2 p. m.
half at 1 period of the principe of the principalities meet and
have speaking every Founday evening an high children of the same half.
Dr. E. O. Dunn. conductor; Mrs. M. Rockwood, guardian,
RICCALAN CESTRA, Wirs.—Prount meets every Sunday at
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Wilkine New Hall, Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

Wheeleck, Guardian.
Thor, N. T.—Progressive Spiritualists hold meetings in
Harmony Hall, corner of Third and River street at 10½ s. m.
and Tid, m. Children's Lycome at 25½ p. m. Morros J.
Kelth, Condector's Mrs. Locals Retired Obserdian.
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E. Stockwell, M. Hall jr, Tquated? and A. Tillotson Sec-relary and Transuter.

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— Mestings are held in Horticultural Hall noon and evenings, at 2 and 7 c'clock, tree Lyceum meets at 12 c'clock every place. R. B. Foller, Corresponding Soor of the Lyceum; Mr. M. A. Stearns, or of the Lyceum; Mr. M. A. Stearns,

sardian.

Washinston, D. C.—The First Society of Progressive Splivalists needs every Sunday, in their (New) Harmonial altopposite Materopolitan Bieth, Penanjivania sevine, the seas this and 'the streets. Speakers engaged: Osfober, Mersen this and 'the streets. Speakers engaged: Osfober, Mersen the Streets of the Streets

Georgetown, Colorado. The Spiritualists meet there three svenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

evening.

HARMSTON, N. J.—Meetings held every Sundary at 10½ at Spiritualist Ball, 3d streed. J. B. Holt, President; Mrs. C. A. K. Power, Secretary, Lyceum meets at 1 p. m. J. O. Banson, Conductor; Miss Lissle Bandall, Gugrdian of Groups. Lyceum numbers 100 members.

HAYMA, III.—Lyceum meetsevery Sunday evening at two M. H. J. Hollewsk, Gonductor; Miss B. Rogets, Gnardian, Léves, Isn.—The "Friends of Progress" organized pseimanelly, Sop. 9, 1565. They us the Ball of the "Skalm Library Association," but do not held regular meetings. J. P. Barnack President; Mrs. Gardes B. Meddleston, Yice President; Mrs. Gardes B. Meddle

THE DOCTORS AND THE SPIRITS. SPIRIT TRIUMPHANT!

SPIRIT TRIUMPHANT!

The following extract is taken from a letter written by Man, Many A. Syoddan, of Kouts Station, Forter Co., "Ind.:

"I have lately been called to take and treat several patients whom the M. D. a had failed to cure. I will here mention one, the case of a young woman who was very sick. Her friends called one of our Doctors first, and then the other. They both called her disease Lung Fever, treated her three weeks, and left, her worse than they found her. Her friends then called me. I canniced her case, and found her in the last stage of QUICK CONSUMPTION: After I had had her under my ower for one week, her friends met the M. D. a who said they knew that she had the consumption, and could never be cured. Some two weeks afterward, the learned Da. UNDERBUIL, of Calcago, was here at my house on a visit. He examinely her, and he, too, said that she was in the last stage of Quick Consumption, could not be cured, and he would not be surprised if she did not live but a few days. 'Mrs. Stodard,' said he to me,' she can not live; have you any hope of curing her?' I answered, 'The spirits say that they will cure her if we obey their orders.' In the first three weeks after I commenced treating her, she had three large ulcers in her lungs break and discharge an almost incredible amount. But at the expiration of eight weeks she calls herself well. She will work all day, go to a party at night, dance until the small hours in the morning, take a short nap and then get up and be as gay as a bird all day. Allowing herself to be the judge, she lawell, has not an unplessant symptom in her aystem, and has taken only six boxes of Mrs. Spenc's Positive Powders. I gave her no other medidice, To the Positive Powders, God and angels we give the prisse of skring her life and restoring her health."

WHERE IS THEIR EQUAL?

THEIR EQUAL?

K. F. HATCH, of Huntington, Mass., sends to PROF. SPENCE, the following remarkable report: "I feel it my duty todeport to you what Mrs. Spence's Positive and Nagative Powders have done for me. I had suffered with a heredikary Headache for 35 years. During no week had I been free from the Headache in all that time. Two years ago last August, I sent to you and got a few boxes of your Powders, and commenced taking them according to the directions, and am cured, as I have had no Headache since I took the first Powder. I had also been troubled with a disease in my bowels from childhood. There was scarce a day that I did not sufter pain in my bowels, up to the time I got your Powders. They have cured use of that, too. I had employed many of the best physicians of the Od School, and none of them could tell what alled me, and could do me no good."

MUST ONE RISE FROM THE DEAD ?

FROM THE DEAD?

Pinnebog, Mich., Aug. 4th, 1869.

Pror. Sprance—Pear Sir: I feel that I ought to acknowledge some of the benefits of the Pasitive and Negative Powders in this place. Well, then, two years ago one box cured my child, one year old, after given up to die. Half a bex of the Positive Powders carged H. G. Kilburn of Eryspellae, from which he had been unable to work for several years. He took up the half box, went to work, and asys he is now cured. Again, a young girl, twelve years old, who had become blind from pais in her head, has used up one and one half box of Positive Powders; she is now around at work, can read, write and sew. I might give more such cases; but after seeing such evidence if people can't believe, they will not believe "though one should rise from the dead." I should have stated above that the girl was pranounced lacarable by our skilled doctors of this place.

Yours, &c.,

W. D. KELLY.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S

POSITIVE & NECATIVE POWDERS.

The Magic control of the Positive and Negative Powders over disease of all kinds, is wonderful beyond all preedent. They do no violence to the system, causing, no purging no manesating, no vomiting, no marcotting. Men, Women and Children find them a silent, but a rere-

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mail, should be in the form, of Money Orders, or Drafts, or hear in Registered Letter. OFFICE, 371/87, Maju's Flicts, New York. Address, PROF. PAYTON SPENCE, M. D. BOX 5817, New York City. If your Dragget han't the Powders, lead your money ya a tone to PROF, SPENCE, as above directed, For male also at the Office of the Runnio-Pint-Weening. ""/**