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Siterary Department.

for the Religio-Philosophical Jour THE DEITY THAT WE ADORE. BT DETTT BOR DOCES

Great God of Natare I unto Thee With reversive we head the knoo-Our Father and our Triend-And not to Him, with passions fell, Whom priests their trumbling bears Will doom their sinful souts to hell Where forments never as d.

We worship no revengeful god Who smites his children with the rod His anger to appears; Nor one who reigns in heaven alone. Proclaiming vengeance from fus thre On all who are to error prome.

for soft that we adors-And shall benesforth forevermore-Is meetiful and hind. It sever selver do IIIs plan To tempt with sin, poor fulle man, That he might terture, curse and has, With creatly refased.

With cracity raised. And Thos, great God of Naturel The Arit he Sopremies to whom we how, Our fealty is given. We need no "mediator" and Whose blood one dibt of air has paid Whose blood one dibt of air has paid Nor priest to ply his gespait rada To fit ora scale for heaven.

To neve here the form of everywhere, And love Thes for Thy kin ly care, For each created thing. We feel Thy presence, and we know Thy choleset blessings freely.fow For all Thy children, high and low, For present and for higg.

For peakant also for sign. In source, four's that scenis the gale, Each blade of grass that decks the wale, A Each pabole on the strand: In the manumber'd insect race, The reptile with its crawling pace, in severy hird and fash, we trace Thise own almighty hand.

We see Thee in the monstain prak, We hear Thee in the whiriwind's shrie The earthquake's sullen mouse; Joid cosen when, with hersing breast, Be gives from his fifth rest, and rease in wrath his fearful creat Thy soversign presence owns.

Thy sovering presence own. We see Thee in the comet's flight, The stars that twinkle in the night Like genuit f beauty rare. We see Thee in the lightning's flesh, We hear Thee in the lightning's flesh, The tempest's how, the surges' deab, and how that Then art there. and know that Th u art there

an now that how are them. In bears, on earth, in rocks, in frees, a storm, in sephyr, gole and brees, In comp. lake and stream: a mointain, dwaren, dell and glado, a very thing that Thou hast made fivery form and size and grade, We see Thee still Supreme.

And, God of Mature, unto Thee-And Thee along-we low the have With more of lows than fear, for how the knows on stepped in ata But has redeeming truths within, And who may not an entrance win To the meet billeful sphere.

m the Phr THE PLANCHETTE MYSTERY.

OF A FLOATING, AMBIENT MENTALITY

THEORT OF THE AGENCI OF DEPARTED STIRTS. This theory apparently has both marins and infailies, which at present we can only briefly obtain and most conspicatory one is this for, it is numerous forms of manifestation, has steadily, against all opposition, persisted is a present as a fact which is present one to a with what this mysteriols listic is the fact is a present as a fact which is present to a present of the second of the second to a present of the second of the second to a present of the second of the second to and investigation of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the second of the present of the second of the present of the present of the second of the present of the present of the second of the second of the present of the second of the second of the present of the second of the bottors of the second of the present of the second of the bottors of the bottors of atrance there we know by specking through the present second of the bottors of the bottors of the present of the second of the bottors of the bottors of the present of the second of the bottors of the bottors of the present of the second the bottor of the bottors of the bottors of the bottors of the bottors of the present of the second the bottors of the OF THE AGENCY OF DEPARTED SPIRIT

not confined to New Lebanon, but extended, more or less, to all the Shaker compautities in the United States—not spreading Tom one to another, but appearing nearly simultaneously in the theometers not confined to New Lebanon, but extendel, more or less to all the Shaker communities in the United States—not spreading Trom one to another, but appearing nearly simultaneously in all. They also tell me that the phenomena ceased about as suddenly as they appeared: and that when the brethern were assembled, by pre-vious appointment, to take leave of their spirit-guests, they were exhorted by the latter to tras-ure up these things in their hearts; to asy noth-ing about them to the world's people, but to wait patiently, and sonf they (the spirits) would return, and make their presence known to the world generally. During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uneducated boy—A. J. Dayis—in which the following aim-ilar prediction occurs: "It is a supth that satific communa with more

During the interval between the autumn of 1845 and the spring of 1847, a book, wonderful for its inculcations both of truth and error, was dictated in the mesmeric state by an uncducated boy-A. J. Davis-In which the following sim-ilar prediction occurs: "This a truth that spirits commune with one mother while one is in the body and the other in the higher spheres-and this, too, when the person in the body is unconscious of the influx, and hence can not be convisced of the fact; and this truth will ere long, present itself in the form of a living demonstration. And the world will hall with delight the ushering in of that era-when the interiors of men will be opened, and the spiritus communion will be established, such as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn."-Nat, Die, Res, pp. 675, 676. "Bigst months after the book containing this massage was published, and more than a year after the words here quoted were dictated and writen, strange rapping sounds were heard in an obscure family in an obscure village in the western part of New York. On investigation, those sounds were found to be connected with intelligence, which, rapping at certain letters of the alphabet as it was called over, spieled sen-tences, and claimed to be *spirit*. The phenom-tens increased, assumed many other forms, ez-tended to other mediuma, and rapidly spread, not only all over this country, but over the cir-lized world. And wherever 'this intelligence has been interrogende many other forms, ez-tended to other mediuma, subterd, not from the alphabe competition of the great mass of intell-gent and scientific mfinds to whom the world has looked for its guidance; and sourcestill ma-siting mathy of the intelligent and thinking middle classes, and of many persons routing this rafter to expose to the strate and thinking middle classes, and of many persons volumitered bas been instances, to move the world has looked for its guidance; and so und that the rafts of the isguidance; whom the world has indowed on th

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happen that the spirits—if they are spirits—can not communicate anything except what is al-ready in the mind of the medium, or at least of some other person present? If does not quite answer these questions to say that the medium is "undereloped," unless you explain to us precise-by on what principle the undevelopment affects the case. A speaking trumpet may be "unde-veloped"—cracked or wanting in some of its parts, so as to deteriorate the sound made through it; but we should at least expect that a man speaking through it would speak his own thoughts, and not the thoughts of the trumpet. And then, looking at this subject in its morid and social spects, the question should be an swered; Why, on the supposition that these communications really come from immortal spirits, have they made so little progress, during the twenty years that they have been with us, in elevating the moral and social standard fu-man nature, in making better husbands and wives, parents and children, clitzens and philan-thropissi, in drawing mankind together in har-mony'and charity, and founding and endowing great insitutions for the elevation of the race? Rather may we not ask, in all kindnes, why is it that the Spiritualist community has been little more than a Babel from the beginning to the present moment?.

it that the Spiritualist community has been little more than a Babel from the beginning to the present moment ? Or, ascending to the class of themes that come under the head of Religion : Why is it that praver is so generally ignored, and the worship 2 Why is it that in the distribes, dissertations, and spectres of those who profess to act under the sanction of the "spirits," we have a repro-duction of so much of the slang and ribidity of the infi...els of the last century, and of the Ger-man Rationalism of the present, which is now being rejected by the Germans themselves ? And why is it that in their references to the great lights of the world, we as often have Con-fuctor, Jesus Christ, and William Shakspeare jumbiled up into indistinguishability? I do not say that all these questions may not be answered consistently with the claims of the spiritual hypothesis, but I do say that before our Spiritualist friends can have a *right* to expect the butter portion of makind to drink down this draft of philosophy which thy have mixed, they must at least satisfy them that there is *no poison* in it.

must at least satisfy them that there is no poison in it. Having thus exhibited these several theories, and, to an extent, discussed them pro et contra, it is but fair that we should now ask Planchette —using that name in a liberal sense—what is Ar theory of the whole matter? Perhaps it may be sad that after raising this world of curiosity and doubt in the public mind as to its own origin and fure nature, we have some semblance of a right to hold this mysterious intelligence respon-sible for a solution of the diffculty it has cre-ated; and perhaps it we are a little skillful in putting our questions, and occasionally call in the aid of Planchette's brothers and sisters, and other members of this mysterious family, we may obtain some satisfactory results.

may obtain some satisfactory results. Planchette now takes the stand and gives such answers to these and many other queries, as must ever prove satisfactory to any inquiring mind, however skeptical he may be. She set-ties the question of originality, and upsets all the theories that have been, or that seems to us, can be urged against the theory of spirit control. The satute questioner is completely nonplussed. This exceedingly interesting portion of the series, will be continued in the next two-num-bers of the JOUNNAL-ED.

[From the Cleveland Herald] -A STRANGE PHENOMENON.

The Woman Who Has Been Preaching Every Two Weeks in a State of Uncon-sciousness for Twenty-three Years-Scien-tific Men Nonplussed. Another Version of the Affair.

Here Nonpitused, Another Version of the Analy.
It can be an any search barrier to the case of a Min. Birney, near the n

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er on the occasion. So sensitive in her herbad-system that she cannot bear to hear any low?, eharo noise. On the occasion of our visit we arrived at the family residence about 8 o'clock in the morning, and were courteously received by Mr. Birney and his wife. She was sitting in an arm-rock-ing chair by the side of a bed, and taking an occasional sup of what seemed to be some kind of tea. The influence was coming upon her, but she was able to converse with us morr than half an hour. In the meantime she kept rub-bing the right side, and occasionally also the left side of her forehead. She seemed finally for suffer considerable pais, and at about ten o'clock she became very pale, her system relaxed, her head fell upon her bryast, and she was as pow-erizes as a sleeping findant. In this condition-her husband lifted her into the bed, and placed her in a situing posture. For two or three min-utes she had to be held from falling over like a stick of wood. But soon her body seemed to be reanimated, and presently, alger some effort and in a changed tone of volce; she said: " is it noticeable, there is some things which is no-ticeable, and worthy of our a sitention." This sentence seemed to serve as a teXt, or rather motto for a discourse, which lasted about one bour and a half. otto for a disc ur and a half.

motio for a discourse, which lasted about one hour and a half. If any one who reads this ever heard an old-fashioned orthodox sericon forty or fifty years ago, delivered by an unclasted preasher and thrown together without reference to matter or arrangement, he has a fir idos of the discourse to which we listened for a morial hour and a half. It seemed to us that some oldsme coun-try preacher was attempting. "In farmest tones and grave," to address his "doing audience, fel-low travelers to the bar old60d." The speaker asserted that the Captain of our raivaline would "onne to cut down sectarianism, self-bloot ravelers to the bar old60d." The speaker asserted that the Captain of our raivaline would "onne to cut down sectarianism, self-bloot the wicked will be turned into hell with all the na-tions that fragt ourse, all Known thing, fem ," that " many people haint sense enough to know that they knownothing, and thay the wicked will be turned into hell with all the na-tions that fragt our as a synopsis of this sermon, for want of space, all contailed some excellent truths, rudely put together, errors in theology, viewing it from, the writer's stand-point. The case of Mrt. Birney is a strange and won-

excellent truthe, rudely put together, errors in theology, viewing it from the writer's stand-particle on the stand of the stand of the stand output of the stand of the stand of the stand have visited her from every her astighted by ac-output of the scientific men, many of whom have visited her from every part of the Unlied States. No one has ever been able to magnejize her, nor to prevent or to break the influence which comes upon her. When in this condition plane and needles have been run into her body without producing any effect whatever. The latest explanation of her case is given by the Spiritual friend who accompaneled me. He syst that the woman is a 'medium 'controlled by the spirit of an old forgy prescher who imag-ines that he is still in the body and traveling a circuit. But if this is ac, I have a nut for Spi-tianists to crack. They say that the future life is one of progression and improvement. If so, how comes it this 'd preacher, who has evident-ily heen iter for many years, has not progres-ed a particle, neither in word; thought nor deed? His language is very ungrammatical---iot half as orrect as good Mra. Birary uset when in her normal state--his arrangement poor, his reasoning liths ical, and his theology execuble. How is the to be accounted for on the suppo-tion that the spirit life is a progressive state of it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me bate even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher it seems to me that even an orthody a preacher its orthody a set of the set of t

ought to wake up, after being in the jmmortal existence forty or fifty years. Science has failed to explain the mystery surrounding this won-derful case and may it not be that tepiritualism, too, is unequal to the task of unraveling the mystery--even if it does claim to be " wise above that which is written."

that which is written." Mrs. Birzey is an bonest, sincère, Christian woman, who would not, for worlds, impose upon the credulity of any one. When in this state ber eyea are closed; she is completely uncon-scious. Is she controlled by an influence outside of herself? If so, what is it, and where does it come from 'j is it within the power of man to solve the phenomeno?

We will crack that nut, by asking the Cleve-land editor how it is that he finds himself au-rounded by old togies, who, so to speak, still yote for Androw Jackson for President-men rounded by old togies, who, so to speak, still yote for Andrew Jackson fop President-men and women too who have not advanced a single step beyond what their fathera grandfathers and grandmother had taught them. There is a class of people who, like's tarbid stream, more so slow that to a casual observer no perceptible change would be noticed within a period of fifty years, and yet by placing certain land-marks, and making close observation, we can discover progress, though very alow. Death produces no change in the character, habits, or knowledge of the individual. A man steps upon a ferry-boat to cross a river, and he lands upon the op-posite ahore precisely the same as when he started, and though all the inhabitants dpon that shore might be spiritualists, he could not be made to believe in any such nonsense. Some people cling to old ideas and habits with such persistent teracity, that centuries would be ro-quired to eradicate them. There are as many legrees of progression as there are individual to progress, and the same difference is manifested in the Spirit World as in this, and thus it hap-pens that this old fogy preacher still con inues in the old beaten track, and will there remain, untul by slow degrees be grows out of that con-dution. It would have been well for the Clero-land editor to have entered into conversation with him, upon the ideas advanced, as both might have benefici thereby.

ophical Journal. Geology vs. Genesis.

MR. EDITOR :-- In a late correspondence with a distinguished clergyman of this cit, he quoted Job in application to my remarks, "Where wast thou when I laid the foundation of the earth " thou when I laid the foundation of the earth '' I replied, "I was not there, nor was the writer of Genesis there, but the writer of the Geologic history was, and he contradicts the account given in Genesia." Who is more worthy of credence,-main irresponsible writer who recorded the reputed events sixeen hundred years after they were said to have occurred, or the uner-ring writer of "Nature's Revleations,"-contem-poraneous with, and author of the recorded the reputed events sixeen hundred years after they were said to have occarred, or the uner-ring writer of "Nature's Revleations,"-contem-poraneous *with*, and author of the recorded events? In any court of justice, the testimony of a winces is rejected, who gives the date of an event long after it is proved to have taken place. There is a case in which the writer of Genesis, fixes the date of creation within six thousand years, when it is proved by irresisti-ble argument, that man existed, mpon the earth more than one hundred throusand years before the period of his creation, as given in Genesis. Now, as the Christian system is based upon the creation and fall of man as given by Moses, and his existence upon earth is proved many thousands of years prior to the Moseis account, that theory is disproved and the Biblical fecord false. The opinion of some of the Christian Fathers upon this subject, is worthy of notice. Mosheim says, "The earlier Fathers consid-ered Ezra, and not Moses, the author of Gene-sia". Bat it is not so important-to know who wrote it, as to know if they wrote the truth. Origen says, "What man of sense could make you believe, that the first, second and third days of creation, could have an evening and a morn-ing, without sus, mooe, or stan 7 the uner-

or pelies, that the first, second and third days of creation, could have an evening and a morn-ing, without sun, moon, or stars ? St. Augustine says, "There is no way of preserving the true sense of the first three chapters of Genesis, without attributing to God

ting to God

chapters of Genesia, without attributing to God things unworthy of Him." Clemens Alexandrinas says, "Your Genesis in particular, was not the work of Moses." I will give your readers, in my next, some of the Geologic proof to which I have referred, and they can judge for themselves of their claims to trath. Washington D. C., Sept. 24th, 1869.

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IF A Connecticut boy recently had a kite made in the shape and size of a man, which caused some wooderment and much comment when calmly swinging just beneath the summer clouds.

MILL.WAKE. A Trip to Oregon and Washington Terri-tory-No. 8.

tery-No. 8. This town is situated on the banks of the Will-amet River, for miles above Portland. It is somewhat diminuive in size, though in earlier times it had some pretentions, and thought to ri-val Portland-Dut aiss (roo T is high hopes, they sill faced, for, like the hopes of mankind is gener-al, they were doomed to realike a bitter disap-pointment.

notiment. There are several Spiritualists in the place, in fact, it might be said that Spiritualism is the pre-railing religion. The Episcopalism have a small meeting-house, but it is in a displated condition, and the church that is accustomed to worship within its walls, is much like the building, going

mediag-bosise, but it is in a dilapidated conductor, and the church that is accastomed to worship vapidly to decay. There is one family in the place that deserves mention as true reformers. They use no ment or butter, no sail, mastal, papper or soless of any kind, and yet their table would be templing to an epicare. A pleaty of weet cream and nuits of all kinds, and the finast grahum bread I ever new. Should any of our speakers go that way, ready and your wants kindly caref for. Their hospitality is unbounded. DECOM CITT Hes on the same river, eight miles above Mill-wake, and is quite a thriting toom of the cordially received, and your wants kindly caref for. Their hospitality is unbounded. DECOM CITT Hes on the same river, eight miles above Mill-wake, and is quite a thriting tow of a thousand inholtants, with Canema only ones mile distant. The two would number, probably, nome fitteen or eighteen hundred inholtants. They have three, churches in the place—Congregational, Methodist and Catholle. They have all got the dry rol in they bones and are dying—we wave about to ary-by inches, but we will as fest. Many of the prominent elitizens are Spiritualias and many more lean that way. Here we have been studies tharthanes in the electri-tor bedress to well filled bouses. There have been studies tharthanes in the lecture is that this aroused all heirs and samo-thy of the popular theologians, and when they could not annoy us in any other way, they sent head relifieren to mice distribute and such to account on popular belongian, and when they could not annoy us in any other way, they sent head relifier to mice distribute in influence over by their very Christian parents— fina fillestration of the civiliang and header in influence over by head and head have to as a dose count to popular beology here has had to save count to popular opiolon. They zer like a save count to popular opiolon. They zer like a save count to popular beology here has had to save count to popular opiolon. They zer like a save count to popula

everywhere, popular theology here has had to user cumb to popular opinion. They are like a sarge mostiff that has had his teeth extracted, and can only bark and howl. From here, we returned to Portland on Satur-day, and spoke or Sunday evening is Oro Fino fill to a large and intelligent audience, upon the foltowing enject, "Religion, what is it's ist of God or may it'. On Monday morning we shared at two olook for Salem, the capital of the State. It lies on the castern bank of the Wilamett Riv-er, fifty miles south of Portland. Wing to a low state of the river, it was uncertain about our septidi-ties on the castern bank of the Wilamett Riv-er, fifty miles south of Portland. Wing to a low state of the river, it was uncertain about our septidi-ties of the river, it was uncertain about our septidi-state of the ourse, was a sever our septidi-ties of the ourse, was a sever our septidi-ties of the ourse, was a sever our septidi-ties of the ourse was a sever our septidi-ties of the sever well algo afficient. The wide way raveling in the same direction as ourselver, and for milies we could not see the leaders of our feam. As it is with all our annoyances in this life, of it was with our journey—it came to an end at tast after eleven hourse, riding. Our good bit and with all our annoyances in this life, but to life was with all our annoyances in the set of the ourse was adding reeting. To may think it strange that a deacon of the fongereating in the same of the life way, he has become a revy strong brittalist, and the church do not know what to do with the induct do the not know what to do with the origin and principles. And Bro, Havkina will but relieve them of their dilemma by going out of his own excord, so they are in a sad fix, for fusion and principles. And Bro, Havkina poor have, they are in a sad quandary. Spiritualist and and go with him. Poor preacher and poor have, they are in a sad quandary. Spiritualist and and go with him. Poor preacher and poor have, and y we induct the stool and with the in-sit

at opposition of the Methodist denomination, place a large unleverally here that is fostered the Methodist fraternity throughout the disas bigoiry that ever characterized the Pil-iss that landed on Piymouth Rock is 1620, students are required, by the rules of the littlion, to attend church three times on Sunday. The students are required, by the rules of the institution, to attend charch three times on Sunday, and if found delinquest, a black mark is placed to their name on the list, and a certain number of black marks is a sufficient cause for expution in diagrace, and so published to the world. An-other great difficulty has been the unmitigated slanders and willink lies of the Methodist clergy throughout the State. And for suck killed of ras-coility, the Methodist clergy of the State of Ore-gon, can carry off the jum from any other por-tion of the civilized world—our own expirience among them has proved the fact. But it is all right for them to follow Paul's example, and/lie for the honor and glory of their God, also, for the discomiture of Spiritualism. What a contempta-ble God they must have, that takes so much lying to make his power and glory complete. Another difficulty that they have had to contend with here has been the most serious of all, and that is, the wast of an eligible place to hold meetings. They have only had the district court-room, which is not of smillent capacity to any pothing of its other incoaveniences. The difficulty will scop be overlated, and the Spiritualists will, are long, be soundantly accommodated. C. A. Reed, the Adjustat General of the State, ho is a yer justeleating mer source of the State,

abundantily accommodated. C. A. Reed, the Adjustant General of the State, who is a very intellectual man, or at least so much so that he is more than a match for any of the preachers in argument, is engaged in building a large theatre which will be at the disposal of Spir-itualists for Sonday meelings and other evenings alo, when not otherwise entraged. Gen. Reed is a confirmed and out spoken Spiritualist, and one of nature's moblemen. He is also a man of stef-ing integrity : cannot be bought or sold, abad commands the respect of all who are acquainted with him.

commands the regulation of the set of the se

home crawded, and returned to Portland on Sat-urday, and spoke the following evening in Oro Fine Hall. Subject, "Sunday just as good as any other day." other day. KNOW THYSELF.

Facts in Regard to the Impulses of man-the Laws of Affinity-the stronger Element Subsists on the Weaker. BY J. N OSBORN.

Bublicks on the Wester. BY J.N ONNOR. I know of no requirement so difficult, as that may boal Hereulean task, yet it would be our present blessing, did we obey the injunction. We are complicated beings-we have a shree-fold nature-we have a material or earthly being-we have a miental or reasoning being-we have a soul or life being. That to know surelives, we must learn the whole man. Our organism, of gehily being is by far the either the mental or life element. The physical may be nore easily snatyred and understood than either the mental or life element. The physical mark may be separated into its several kindred parts. We remove the skin from the flesh, tho the host hood vessels, and these from the light do continue until we have the human system divided and set apart in its several kinds. We now take these parts, and by a chemical pro-ress a secretain that they are composed of cer-tain earthy elementa-the blood from one class of the true ture, our investigations to the earth, we most it it its composed of satty odd differ

structure. Now, if we turn our investigations to the earth, we find that it is composed of sixty odd differ-ent elements. Among these are all the metalled ores, iron, copper, brass, gold, silver and many otherst. Then there are many elements in the gaseous and liquid forms-among these are hydro-iren, oxygen, nitrogen, Phosphoras, water and so on.

otherd. Then there are many elements in the gaseous and liquid forms-among these are hydro-ten, oxygen, nitrogen. Phosphoras, water and so on. By a law of absorption and attraction, man's physical being is made up of some elekteen of these earthy elements. We take them into the system in many ways. Their properties bubble up in the fountain, and we drikt them, itey are physical male is the standard for the system in many ways. Their properties bubble up in the fountain, and we drikt them, itey are physical male is brought to perform the share more to do in above that it their vapors arise in air and we breath them, or absord the minor the system and the sys

writing elements in him that you and I have with-in us. But, let us consider this weaker and stronger muscular power. Because the ox, hore, lino, ti-his respect, than man ; and yet man governs and outrois those animals, are more powerful in his respect, than man ; and yet man governs and postrois those animals. But be does it by his will-power We see by this, that as life grades up, the nobler parts approximate nearer perfection; the stronger subsists on the organism of the weaker. The vegetable sucks up and lives on animalcule; the grasshopper derours the vege-table; the chicken pounces down on the grass-bod of the hog. Here then, is the lord of crea-tion-the utilimitum and highest, perfection of arth. As the material and life element goes up in the same ratio.

Better and the second secon

but never can reach infinity. There can be but ice laffaity, unapproachable. But, have stready said that mentality was a babe-it so acts, in arriving at occlaions. We winter our human senses to lead us to many error process conclosions. Tree, the five senses were solved in the react of the sense strength of the sense sense strength of the sense sen

The Bostrum.

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SPIRITISM

Dulline of the Lecture on Spiritualism,-Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves. Concluded

And again, in text frags xii: 00, we read-that he may on op and cli at Romoth diffed hab, that he may on op and cli at Romoth diffed hab, that he may on op and cli at Romoth diffed hab, that he may on op and cli at Romoth diffed hab, that meanser. And there came for has apirit what he may on op and cli at Romoth diffed hab, that meanser. And there came for has apirit and bins. And the card and said, I will per-wade bins. And the sci worth of a sile proph-ers and the sci of the month of all his proph-actions is point in the month of all his proph-actions is the sci of the sci of the sci of the prevail all is prophered hab the sci of the prevail all is prophered hab the sci of the sci of those he I hends to destroy, and one actin over me. The Joshua be high prints, standing before the sight hand to resist him. And the Lord said the Sci State, The Lord rebuke thee, O Satas : ever the Lord that that chosen Jerusalem, re-tored the Lord, and Satan standing at his and the resist him. And the Lord said the Satan, The Lord rebuke thee, O Satas : ever the Lord that that the chosen Jerusalem, re-tored the Lord and satan standing at his and the resist him. And the Lord said the Satan, The Lord rebuke thee, O Satas : ever the Lord that the the chosen Jerusalem, re-buke thee. Is not this a brand placked out of the first "Jude 9, "Te Michael, the screases, and to bury its of that nom might know the place of bury its of that nom might know the place of bury the date of the body of Moses, and to bury its of that nom the secret, and strove with Michael but the latter triumpled and sccous-less as be overcome, and taken capitre 50 the some ; and thus, doubles, intended to prevent late access and upon the plans of the some of the body of Moses' bones. But fa-the more data is the sci of the body of Moses', And he said unto me. O Daniel, of the some of the body of Moses', and strove with stands. And he said unto me. O Daniel, and the first day that thus discuss the theof the first day that the disk set thin-some for thy wo

OURNAL.

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history is found at length in 1st Samuel,

xveii. Bishop Patrick, Dr., Chark and others, had that the spirit of Samuel did result papers, particular, by the permission of God. Bait the spirit of Samuel did sectual papess. If Sama can transform inmediate for supportance of an angle of the spirit of Samuel did sectual papers. If Sama can transform inmediate and configurate on the Bibbe. These spirit of Samuel did sectual papers of the spirit of Samuel and the vice the spirit of Samuel and the vice the spirit of Samuel did sectual papers of the spirit of Samuel did sectual papers of the spirit of Samuel and the spirit did sectual papers of the spirit of Samuel and spirit of the spirit of Samuel and spirit of the spirit of Samuel and spirit did the spirit of Samuel and spirit of the spirit of Samuel and spirit of the spirit of Samuel and spirit of the spirit and spirit spirit did sectual papers of the spirit of Samuel and spirit did sectual papers of the spirit of Samuel and spirit of the spirit spirit did sectual papers of the spirit spirit spirit did sectual papers of the spir

Christ himself made a distinction between diseased persons and those posses ed of demons. He declared that he cast out demons, and coned the same power on his did cast them out.

ferred the same power on his disciples, and they too did cast them out. SINON MAGUS. If we pass into a postolic times, we meet with Simon Magus, as noted a medium as Simon Fos-ter, his successor. It is stil, "Simon Magus used sorcery and bewitched the people of Same-ria, giving out that he himself was some great one. To whom they all gave heed, from the least to the greatest, asying, "This man is the great power of God." The evil spirit was est out of Simon Foster. It is not wonderful that the series fram Magus tures of the dear departice Bab's tells as that Sa-ha can even tracking the Bab's tells as that Sa-ha can even tracking the Bab's tells as that Sa-ha can even tracking the Bab's tells as that Sa-ha can even tracking thom beinself into as angel of light. The cert may us against his wiles. When they be humedistely host his power -his art of divination forsook him, and so too would Fos-ters.

THE FORTUNE TELLER

rus, he immediately lost his power -his art of livination forsock him, and so too would Pos-er's. THE FORTUS TELLER. Again, in Ac's xvi, we read, "And it came to mas, as we went to prayer, actrian damsel pos-ensed of a spirit of divination, met as, which prough ber master much gain by soch signer. The same followed Paul and us, and cried, asy-ing, "These men are the survants of the most high God, which show unto us the way of sal-ration." And this she did many days, but Paul being grisred, turned and said to the spirit, inot to the damsel), I command thee, in the name of Jeaus Christ, to come out of her. And be came out at the same hour," ---t once. In consequence of this, Paul and Silas were arrest and been taken away: and then the apostles, firer baying their clothes torn off, and after be-ing baten, were thrown into prison. This lamsel was but a type of the modera clairroy-nata, so frequently to be me with in our day. Perhaps there is one in this city. Perphe thick it a small matter to consult them, and even Christians, have visited them. But to hold in-tercourse through their endiums with hemons, -to workhip the devil thus, is a most damnable is, from which the Bible commanda us to ab-tain. I would as soon, if I could, cill up the is, from which the Bible commands us to ab-tain. I would as soon, if I could, cill up the is, from which the Bible commands us to ab-tain. I would as soon, if I could, cill up the ison through the instrumentality of mediums. The sin would be none the greater. Spiritism is of no recent origin. Stata hase, through willing meliums, held ia-tercourse with the ungodly and the wicked from concordance, under the works. " Diviner," sooth sayer," "Neceromancer," etc, and you world's history; you will find di pronounced by world's history; you will find di pronounced by world's history; you will find a proto in the living for ever been filled with oracles, meliums of com-munication with spirits. We read in Virail of the syntl, who inhabiled a grotto in the living one of the out computing this respect curses npmt. A more set to the disappoint of the set is and oracles, of which we more ever became more noted than the sorscie of Apollo at Delphi, to which at me reserved, so that it, was colled "the *rr* fall the earth." The response wore first on by a young virgin is that aferwards by woman in the dress of a young malder, new called "tythin, from Pythins, one of a names. The tripod was, as some sup-three-legged table, sthen nam indexies, ich the prisetes placed herself when she is to give forth oracles. Sugges philosophers e wisest men of Greece, and the whole or prisetes have been described, and ac-tin funce legges have been described, and ac-tin funce influence of the demon suf-it the influence of the demon suf-

God has wisely concealed the future from our w. There is a dark vell between us and ming events, that is designed by the Almighty prevent our knowing what is yet to come, he mercy and goodness of God are evinced by

All bearsen from all creations hidse the book of fate, All ben the page prescribed that present state, Promberia, what man from men what angels know, Or who could saffer here below ? Thelamb thy reason, would he skip and pic ? Flearch to the safe here and the book of the pice. Add little the hand part neised to shot hablood. Add littles the hand part neised to shot hablood. Add littles the hand part neised to shot hablood. Add littles the hand part neised to shot hablood. That such may fail the place sadgend by liteven, a see humy still the place sadgend by liteven.

Additions the hand just raised to shed hableed. O, olindense to the future Mindly greag. That such may fill the place senigrad by Heaven. The are thus prevented from acquiring knowle, e, that could not but render us miscrable all lives. And hence, as God designs we should the such that the senigrad by Heaven. The senigrad senigrad by Heaven all lives. And hence, as God designs we should the such as the senigrad by Heaven the senigrad senigrad senigrad by Heaven the senigrad senigrad senigrad senigrad the senigrad senigrad senigrad senigrad senigrad senigrad the senigrad senigrad senigrad senigrad senigrad the senigrad senigrad senigrad senigrad senigrad senigrad the senigrad senigrad senigrad senigrad senigrad the senigrad seni

is but a prelude to the greater laxity yet to come upon them-to that utter destruction God will surely bring upon them unless they repeat and turn away from their intercourse with de mons, their worship of the devil.

will surely bring upon them unless they repeat and turn away from their intercoarse with de-mons, the ir worship of the devil. We lear our own people, even the lababitants of the Biuff City, are, many of them, falling into these soares of the devil. Sume of our most estimable citizens resort to these possessed "with familiar spirita." The delesion is rapidly spreading in our very midst, and we be unty this people, if its progress is not checked. The dreadfal visitations now sein in the North will be upon us, unless we kegin in thum to bottle with this fatal delusion. "Resist the devil, and he will fer form you," yield to him, and he will continue with you until your destruction is secured beyong the hope of remedy. Some may think it mgfe pestime to visit these medi-ume, but I ware you, men and women of this audience, against it—as the sin of Sull—as the sin of necromancy, for which heatten mations have been destroyed—as the worship of demon-for which you would be visited with evertas it condemnation, and with perdition, bundless in the magnitude of its horors, and endless in the duration of its terrors? "WIAT WEANS THIS SUDEN REVIAL OF THESE SATANC MANIFISTATIONS, KNWN AS SUBURYAL IS something the statement of the target and the magnitude of the horors, and endless in the MIAT MEANS THIS SUDEN REVIAL OF THESE SATANC MANIFISTATIONS, KNWN AS SUBURYAL IS as a sign of the last itimes. It means that is go of the closely with a statement of the would, hopefal to the Christian. This as sign of the last times. It means that

Its, that is sufficient of the second dependence of the sould hopeful to the best times. It means that the near approach of the second advent of the seco

many. The art is soluctive-they are seducing spirits. A leading Spirit warned me not to enter one of their circles, unless I wanted to be converted to it, for it was dangerona. I repeat only werted to it, for it was dangerona. I repeat only werted the solution of the solution of the solution will be all to-night. Unless you wish to place yourself under the enchantment and within the will be devil, do not enter a circle. Shun them as you would the house of death and the gate of hell. But do I admit too mucch in ad-mitting that Satan and his evil spirits in these latter days will be permitted to do miracles to deceive all who will not receive the teachings of the Bible and obey them? In the revelation of Christ to his churches, he gives them one of the signs of his mear ad-vent. I will read it, and acoffors may treat it as they please.-Rev. xvi. 13, 14: "Aud I saw three unclean spirits, like frogs, come out of the month of the dragon, and out of the mouth ot the beast, and out of the mouth of the false prophet. "For the are the spirits of devils, working"

"Aid I saw three unclean spirits, me rogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. "Por they are the spirits of devils, working mincles, which go forth unto the kings of the earth and of the whole world, is gather them to the battle of that great day of God Almighty." Is not the world ripening—do not all things seem preparing for some great crisis *t* is there not a marshalling of all the forces of Satan for a conflict? Have not these unclean spirits been let forth, and ' are they not arraying all the physical science, human and religious, sgainst God's Revelation ? See false religious multiply; see Ritualism, with Roman Catholiciam in the van, sweeping through the churches of the land; see Christianity sunk into cold pomp and show, Pharinsiam and formality. see the numberless isms, from bold Atheism, Universal-ism, down to Arlelism, and now Spiritualiam, when and the spirite-dres over land at eas. What means it?

hin, down lok printering and now oppinious. Sweeping like printerine over land and sea What means it? Has it ever occurred to you that the first delusion will be the kast and the most general one? Eve was seduced by Spiritualism, Satan using a medium to deceive her, causing the serpent, or appe, if you will, to speak doing a miracle; and from the sacred Scriptures I have read, he and his evil spirits will decive, by similarminacles and wonders, all that dwell on the arth, except the elect—God's own true children—his withesses, who, and it all, will teach, hold and practice his Word. I have these solenn, fearful facts with you. Thaye been secringly saked, if the devil has more power on the earth than Christ. While I belleve that his demons posters human beings now mis in the days of the spoules and first Christians, I also believe that the miniaters of Christians, I also believe that the ninisters of Christians, I also believe that the ninisters of thelenge the Spiritist of this city to present before me in this house to slight, and will hoor him; and in his asame to hight I challenge the Spiritist of this city to present before the in this house to valght, or any other intracle before this to orgengation. Let that medium bid this table; on which to day were the comblems of our dractied Messiak, rise to the ceiling without human touch; let them supped

this Bible in the ar, from whi night preached G d's truth, and and by the power of a living by the po

this plane in the art, from which I have this nick preseded G di truth, and I, in the nume and by the power of a living Jesus, will east the devil out. Let the ministers and aposites of this new religion, the teschers of the doctines of devils come forth. They are here to object i they meck and biasphene it he Xartene as the d vnc Son of G at. I challenge them to put his dwirky to a test here in bis own house, and helf or the eyes of this assembled contragation, or any other contragation' assembled to witness the trid, and it shall be known to this cut that his name has not lost its power over devils, as we have here so after seen that his blood has not load 'is difficult to instance, and state has been cust out a state that his blood has not load 'is of grace and metry have been here wroughtin hundreds of instance, and State has been cust out of human heart, and here I be-lieve his den on so un be east forth by His mine. Until the trial is mide nod Christianny is de Goved. I pronounce Spiritism a debusion of atu-de the trial is doctrines of demons - the selecting and lying spirits locetod by Carit and his operflows - and there why of God it, there take has word the second of the selecting and helieve his device yoo force, ensember this . All Spilitiss reject the *R* by a soid, by the mouth of Paul, 'If any nan or an angel from heaven preach another go-spil than that preached by the apostle, let him be accursed." "Sweedenborg impresses apon us, in the mass mode is active another of his, which will ead of being taken in sections of his, which will ead of being taken in the soid. When a man's mind is laid open to spiritis of existing and is had believe when the plass. Takey know his character, his thoughts for soid, which will ead another gospel : and the folly Spirit has said. by the mouth of Paul, 'If any nan or an angel from heaven preach another go-spi line number. The vat majority of yoint and corne and of heing led into evis of his, which will endan-ger the solution of the sout. When a man's mind is laid

hum not extending a hair's breadin beyond natural range of our spiritual forces."

Bhiladelphin Department.

вү..... К. т. синьр, м. р. Subscription will be received, and papers may be obtain d at wholesale or retail, at 634 Rice street, Philade'phia.

Narrative of a Spirit.

Narrative of a Spirit. To reaveral days past we have seen a spirit, with frank, open countenance, the very pleture of high shirt, one alseve of which is rolled up, and how on understeed. With a leap and a bound, he how on understeed. With a leap and a bound, he has face seems to say, "Weil, i am almost ready," and in an instant, just as we think he will speak to the spinor to say. "Weil, i am almost ready," and in an instant, just as we think he will speak to the spinor or riminal about him, he spinors to the spinor or riminal about him, he spinors to the spinor of the spinor to be spinor to be spinor to be spinor. The spinor to be spinor the spinor to be spinor to be spinor to be spinor the spinor to be spinor to be spinor to be spinor be spinor to be spinor to be spinor. The spinor to be spinor to be spinor to be spinor which she calls the full divide all home that de-spinor to be spinor to be spinor to be spinor which she calls the full divide all home that de-spinor to be spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor which spinor the spinor to be spinor to be spinor the spinor the spinor to be spinor to be spinor pleasant and spinor to conditions in which he has been private spinor to conditions in which he spinor spinor the which for all the spinor thim, and high believe will, through you, be the means of house, I would retter to the spinor their distribution induged. Frequently, when we had parties at our house, I would retter to be spinor the spinor the spinor house is reading. An this yes the ultiform easily and house, I would retter to be spinor the spinor the spinor high distribution thim spinor to spinor the spinor high distribution thim spinor to spinor the spinor high distribution the spinor to be spinor high distribution t

was capable of loving him ; but he was satisfi-with all the love my nature had, and we lived ve

We separate the room of the second we lived very happly. Thad imbiled the common idea among are ex, that I must sphnit to my hashand, and I db nor-murmar when i found I was to be a mothen yut it was not any choice ; prehaps if would have been, but for this one idea of sabuilsion. Our child was a dinghter, a field bad, who lived bat a few weeks. How sad it is, to feel that the weaknesses of our bodies are to be visited upon our honcent child-rep, and so intensis die dy une sillow materinity; co-operality is, this that the weaknesses of our bodies are to be visited upon our honcent child-rep, and so intensis die dy une sillow materinity; co-operality is, this the case with the first-born. My own health was better, but I folt saddened at the loss of our child. The old habit of refirement re-turned upon me with increased power, my hus-band and fielends sought by every means to divert me from this, but I have learned that there are conditions which cause so to return to form r hah-lis, though we may think we have entirely out-grown them.

He, Bough we may think we may child for the second provided and period of the second secon mined to rise above the oul focings, and for vord-ed, but we away plainly, as the years rolled on that f had left the impress of my condition upon our duar boy, to be modified, it is trace, by a "trong physical constitution, which gave to that, which in my case had been indifference, a recidesance that was at times itterly uncontrollable. Here, great to parabood a bright galax, with sparking genes of thought, but are outledy recides in re-yuld to the customs and proprieties of life, that welcould not hell what to do with him. We sent is not various schools, but there was very little satisfaction in this, and no one could be induced to keep him long. He would climb to the top of the highest trees, and, fixing bimself aerosethe limb's, would go to sleep there. At a country place, where they had a rope well, he fixed a kind of brake on the windlas, got into the backet and lowered himself down sour forty or fifty feet, trast-ing to any-one who might come that way to draw him and yet few boys have grown up to manbood without more serious accidents than he had.

had. The way is constant source of care, I will not any monyance for no parent should ever feel that be-way due to a for no parent should ever feel that to-say others only can know, they reason for all this way ardness, and blanned anyself much more than I did him, though I knew bat little about how this is to be come a mother when I did, and in I did. him, though I knew bat little about how this is to be come and the parent I did, and had a been consulted, as every woman should be, in relation to this most important mission of our little, he would not have come just when he did. When we about twomp, two years oid, much well as all his friends, he joined a troop of symmetry, and by his dring he room became one of the most should be the wishes of his father and myself as well as all his friends, he joined a troop of symmetry, and by his dring he room became one of the most should be the wishes of his father and myself as and by his dring he room became one of the most should be the should be the should be the should be the site of these. A short career, however, ended bot his connection with them and his life. By and pickut up inscalible, and room afterwards and by his dring her bound have come on a fitterwards and by his dring her bound have the should be the should be the way are releved from this world of trial. All heir maide, condemend him to eternal push-heir midd, condemend him to eternal push-her midd, condemend him to eternal push-her midd, end parent his world by his, and or spiritualism, or I should have come more will have as releved from this world by his a harded of Spiritualism, or I should have item more that have some were dreadilly distributed by his, and the what were my feelings, on waking to a consciouse has half here and has it is so for more more that which had, in my reskness, had had ford and placed upon his life. No one can had ford and placed upon his life. No one can had ford and placed upon his life. No one can had ford and placed upon his life. No one track as the the though ha

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"I thank you must kindly for the patience with which you have listend to my story. I shall go with hum, and you will hear from me again soon." The mother the's said. "Way ha even's choicest bireings rest on you, my brother, may the angels ever protect and guide you through all the walks of life, and erown you with pesce and joy, and may the blessings which fall continually around you, be as even increased out only to yoursel, but to all who come within the sphere of your infla-eres. I, too; habil be glidd to return and bring to you the compensation of a mother's gratitude and have for what you have done for me."

The Artist's Heaven.

The Arith's Heaven. In a private letter to a folend in this city, the spirit Aritat, S. A. Starr, sends the following clo-source and impressive description of what hal-ter and the send of the second second second second contrast of the send the second second

one containing a gen of sculptured art. Yast scalaris of painted grens whose living figures seen to breathe, and thrill, and glow with radiant beauty. There in that beautiful hand, we aball gither predictions of the beautiful hand, we aball gither predictions with the glow of percendial beauty, our brows are fanned by the spice winds, that have come ofer sumy scale, away from the bles of the blessed. There are stylp like forms of just denses are fanned by the spice winds, that have come of beauty, fill the soul is wont to pant al sense of beauty, fill the soul is wont to pant when a category of delight. There in that glori-ous land, the artislof earth-life, who shall be control worthy, will meet the artists of olden days, Apeller, Proxidelts and Philais, of ancient ince, There are galleries specially devoted to the preservation of the portrails of the grout at al good of earth, for all along the pathway of vorgres, hearthst of the better and have kept a record of ble dense of the better and have kept a record of the dressed to heaven from scaliolas gory," have the forms of their old holies portrayed and preserved here—thousands who died at the mar-ty stake, the queens and sugs of old times, Zo-roiset, Cangelto, Rayles, Okrates and there, but preserved here—thousands who died at the mar-sty stake, the queens and sugs of old times, Zo-roiset, Cangelto, Pathy, Socrates and there, but here we as shines out conspicances samong here we as an entrounded by a ga laxy of stars, we are the some we as the source of the pathy and there and there here are the some we as the source of the pathy and there here and an entrounded by a ga laxy of stars, we are as an entrounded by a ga laxy of stars, we are as an entrounded by a ga laxy of stars, the area the source and the source of the source and the source and here and an entrounder by a ga laxy of stars, the area the source and source and source and the source and here and the source and source and source and the source and here and an entrous and source and source and s

For the Religio-Philes optical Journa Principles of the Civil Rights. BY H. S. BROWN, M. D

NUMBER THREE

In my last article was shown the impossibili-ty of our organizing where Christians rule because murderers and other criminals could be

In my last article was shown the impossibili-ty of our organizing where Christians rule, because nurderers and other criminals could be longiven by them, but they could not forgive unbelievers. Now let us consider the fve primary princi-ples of the civil rights party ; they are the exact opposite of the Christians ; they forgive all persons but criminals, and often the most wicked of these under the unitence of kindnew to all, and a wish to exteid mercy to all, so as to use any means to make good citizens of them...-civilians are the most merciful and the most abused persons in christendom. Knocked down in the Senate ; shot the streets ; spit upon in public places; butchered and hung by these who are inspired to evil deeds, by the teachings that there is no forgiveness to unbelievers. They sill continue to advocate the most merciful and just laws of any persons of earth. The civilian establishes the law that every person has a right to worship God according to the dictates of his conscience, when he does not interfere with the righte of others. This gives to the sille f. Every civil person will concede this right without the least on diemannion. To others. They will not worship a God that con-demns because of non belief; because they know that they will be apt to follow his exam-ple, and be condemining people for entertaining the very best enpinions that ever entered the minds of men. This has been the Christian fault in every age since the Christian era, and has caused them to be the most blood thirsty changed opiniona in hater ages, they have enabled of allows the tawen erec-ted gnonuments of honor to those their fathers' durinals of all these ages. And is they have changed opiniona in hater ages, they have encland during the of descred the most be the onst blood thirsty changed opiniona in hater ages, they have encland during the descred the prove the statement and the descred the to be the onst blood thirsty changed opiniona in hater ages, they have encland duringered the people funce tha fathers' dur

ted monuments of honor to those their fathers damied and murdered. Civilians adopt the law, that people must spree to disagree in people funct spree to disagree in people funct sone, They worship the God of natural law that sends blessings upon the just and mjust, and imitate Him by making laws that are bless ing to all people who live under them. Under the rule of this perty we have finally got anch a public opinion, that we have organized upon a religions basis that is consistent with the prin-ciples of the party who have stood so nobly for the rights of man through good in all times. How we have the party that we are idebted to for the right to organize, and it js our duty on protect that party from the assaults of their religious enemies. If any of these religions partians societies own property which is not axed, we at once call upon the people to tax it, for upon such property they erect batteries to assail our common schools, so that people will become so ignorant that they can impose upon them the dogmas of their church, and in that way get the ruling of the sailon, and institute ther Christian bloody tortures upon unbeliev-ters.

Milwaukee, Wis.

the in a graveyard at. Shrewsbery, New Jersey, is a row of ten graves, of a family of brothers and sisters, all of whom died at the age of ten days.

Religio-Philosophical Journal

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82" All letters and communications should be addresses to S. S. Jones, 192 South Clark street, Chicago, Minois The Fun is mighter than the word."

THAT DITCH. In this number of the Journat. we give the conclusion of the Rev. J. R. Graves' lecture on Spiritualism. It is a valuable production in this, that is is a complete gadorsment of all the spiritual phenomens of this and past ages, by an orthodor minister of much learning and god arcpute. (for aught we know to the contrary.) The Rev. gentleman has a peculiar faculty of explaining Scripture passages to please himself, and we feel disposed to indulge him, since he has been so good as to acknowledge the facta and phenomens. Hisdevil theory will not harm any one: he has so entirely overdone the mat-ter that his argument on that head's foretilless; heades, people are becoming to much enlight-ened to believe in a God who wolldbreast so powerful a trial as he makes out the devil to be, and for no other purpose than that of destroying nine tenths of the being: He has créated in His wer purpose of leading them satry. "The Daity that we deve-Mat and beneder the mat-ter that his metchain the fact and shall beneder the mat-ter purpose of leading them satry. "The Daity that we deve-Mat and beneder the fact The the might torture, curve ad ban, Win tervity related." We don't ace fit to meddle with . his valuable collection of Scripture texts is supported of his the-collection of Scripture texts is supported of his the-solution. THAT DITCH.

It never estered is its pass To simply with its sport fails max. That ills night torture, carse and hat. With creatly reduct." We don't nee fit to meddle with this valuable collection of Scripture texts in support of his the-ory, but will add a few more, to reader the collec-tion more corr plete. Good and had people have lived in all ages; that is, good or bad according to the views of the ruling class in any given time or section of country, and it was but nat-ural that all, without any distinction, should ex-perience the change called death, and it was al-so but natural that these dead men should re-ture, quantions that they did ; and whatever they and do did which was not in accordance with the teachings of those who condemned, was de-nounced as demoniscal ; even so it is now. But Rr. Graves does not; recognize any good as com-ing from spirits of either a high or low order, although every grade exists in the Spirit World as well as here, and we have but to exercise our presson and judgment in all matters presented to us either by spirits or mortals. For this pur-pose we were created with the solarit world here and shift cociety ; he dump the whole cargo of the instance into our lay, while it is a notorious fact that all persons made insane by any form of eligious excitement, not one in tweety can be chargable to Spiritualism ; and then talks about ine low, prostilutes, burbles and assignation house, etc., as if no such even of Spiritualism in alta.

house, etc., as if no such evils ever afflicted hu-manity till since the advent of Spiritualism in 1848. Should he take his concordance and consult the Scriptures under that head, he would never think of making any such charges against Spir-itualism, nor could he complain of Brigham Young even-and how he dared venture so far as to make such serions charges in the face of the fact that for every recreast Spiritualist, he could-have found ten recreant ministers and clurch members, is beyond our compreheasion. Brother Graves saks: "What means this sudden revival of these Sa-tanic manifestations that is aweeping so widely over the jand in our day ?" It means just this ; that you have been on trial for eighteen hundred years, and the verdict of God Almighty is, that you "have been weighed in the balance and found wanting," and your power is being wreated from you. "To him that hath, much shall be given, and to him that hath not, shall be taken away even that he hath." Your ery of Infield 1 and Deeno I is only-hastening your demise. According to your own admission, you have beheld the hand writing on the wall. The power once given to the saints you are utter strangers to. Christ said to his disciplee, "And lo, I am with you even unto the end of the world." (Matt xivitii, 10, 50.) "And they west forth and preached every-where, the Lord working with them, and con-ting the word with signs following." (Mark xri 30.) Where are the signs (miracles) following your

firming the work with signs following." (Mark xri 30.)
Where are the signs (miracles) following your preaching to confirm the word? Whom do the signs follow but the Spiritualitat? I seus said, "And these signs shall follow them that believe, in my name shall they cast out devils ; here we pause to notice Brother Grave's challenge.
"Show me," he says, "one of those miracles working mediums, and I will cast the devil out of him or give up that h am not one of Christ's disciples."
Elder Miles Grant made, the same challenge motions go, which was accepted, and he tried with all his might, and all the help he could command from Jesus, and he could not more

the demon (f) a peg, and gave up besten; and Elder Graves will tyy with the same result aimply because in all probability, there would be no demon to cast out; and if there was, it would re-quire a medium to do it:) "They shall epeak with new tongues: they shall take up serpents, and if they drick any deadly thing it shall not harm them, they shall lay hands on the sick and they shall recover. (Mark xvi, 17, 18." There is not one of these signs but that follow the Spiritualists, according to Brother Graves' own statement, beside shousands of others still more wonderful that he did not mention. If healing the sick and binding up the broken' hearted is the work of demons, pray tell us what the work of an angel or a Jeag is? If Jesus was writug this article, we think he would exclaim, "Oh ye blind leaders of the blind,"-and divers other hard saying, which we forbear to quote. "Therefore being by the right hand of God er-alled, and having received of the Fährer the promise of the Holy Ghost, he hath shel forth this which ye no was en abear." (Acts II. 33. And now in this nineteenth "churty and twen-ty-first year of these Spiritual manifestations, ye age found "kicking against the pricks." This hard Brother Graves, very hard, and I would not do it any more; but let the volce that Paul heard, ring in your ear, "why persecutest thou me?"--and become as follower of the new goe-pel that you have become as founditry with the grave that is given us, whether prophery, let us prophers accortation; he that grief, let him do it as extra the proportion of fait; or ministry, let us wait on our ministering; or he that teacheth, on tasching; or he that teacher th, on extortation; he that grief, let him do its given by the spirit of the word of wis-dom; to another, the word of knowledge by the same spirit; to another, faith by the same spir-it, to another, the gifts of healing. For to-reth, one stortation; he that grief, let him do the sposite, honest and prayerful, you may obtain some of othem, and be enabled, infor-tiona

you, and ziven to a nation bringing forth the fruits thereof." Verily, verily, we say unto you, that ditch you have chosen will prove your utter ruin. Your boast of being able through Christ or his word to east out the angele (whom you have first given a bad, name) is perfectly ludicrous, since not one single manifestation of the spirit attends your ministry, while every one of the "signs" enumerated, ables with us, according to our Savior's promise, and hence' they every-where abound; legions of angels attend us, and who shall prevail against us when God and His angels (ministering spirits) are "with us always, even unto to the end of the world. Your churches, you confessare lifeles,—dead; yes, your gorgeous temples are filled with dry bones, and the fires of hell have so stained the giase, that your windows are so drakened, that the sound by our six obvers are so that while that mass of corruption is within, the darker the windows the better. Our advice to you is, to cease that wicked and foolish cry of "demon," and spend your remain-ing strength in trying to deas out those *Augean Stables*, and then smash those darkead windows, and let in the sunlight of truth, and our word for it, you will be more properous and happy.-You say that Spiritualist ignore the Bible:-this is failes, *absolutidy faile*. It is notorious that the Spiritualiste accept and believe, yea appro-priste more of the Bible than any other sect under heaven ; and those portions of it which have so long been enveloped in mystery, are being brought into the light by these modern revelations; the croked ways are being straight-ened;--this straightening process wrenches the frame-work of Theology and soon that old, wore out manikin will be durped into that ditch, which God intends shall be used for the effal, but which you have chosen as a *buluesrk of de fane*.

but which you have chosen as a buisark of de-fanse. Oh, ye poor, weak, deluded, and self-righteous morials ; we trust God will yet be merciful unto you, by tearing from your embrace your many idols, and from your bodies your gramente of self-righteousness. (filthy rags), and wash you clean in the muddy pool you have made, and clotheyou in the garments of truth, and thus make your fieshly tabernacle a fit temple for the servants of the Most High to dwell in. God speed the day, for the coming of which, many sympathizing Spiritualist wait and pray.

SPIRIT PICTURES.

SPIRIT PICTURES. In another column will be found an adver-tisement of photographs from a spirit picture of Ometa, the Indian spirit who controls J. Milleson, and Yan Namee, the medium, drawn by W. P. Anderson, spirit stitst. The photo-graphs are very ness, and will be forwarded by mail to any address from this office, on receipt of twenty five cents, and a three cent postage stamp.

A NEW PROPOSITION.

To any one who has never taken the JOURNAL, we will send it for three months on trial, on the int of An

WHAT A MAN KNOWS

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WHAT A MAN ENOWS.
What a man can write out clearly, correctly and briefly, without brok or reference of any kind, that he undoubtedly knows, waisserer else that is waged. Anot be undoubtedly knows, waisserer else that is waged. Anot be undoubtedly knows, waisserer else that is waged. Anot be undoubtedly knows, waisserer else is a start of the theory is a start of the start. Other the start of the start. Theory theory is a start of the start.
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This, would be orighting mes a capacities within the narrowest possible limits, that which is not warranted by the experiences of men during the last half century. Inventors as a class, are highly susceptible and rensitive, and it is the experience of all with whom we have conversed, that their idea a come to them unbidden, and from a source they know not of. In conversation with a isewing mething inventor of much celebrity about three years ago upon the subject of Spiritualism, (which subject be entirely ignored) he said that all the inventors he had ever made (and they were mapy and various) both the subject and the ma-chine listed were presented to bin (at about the bour of midnight) while in a semi-conscious state. He said he could see the machine in all its parts, both separate and combined ;--and he had always made a practice of gotting out of bed at the close of the vision and making sketch-ts of what had been presented, and thus he had brought out many remarkable inventions. Others study hard, and try one experiment after another, till becxning exhausted in their efforts, they conclude to let the matter rest awhile, and no sconer do thay get into a pas-sive state, than an idea faskes across their minds and they join answ, and acomplish the object they were saming at by a much aborter method, and the machine is made much more simple and effective. This experience of inventors is to a greater or

and the machine is made much more simple and effective. This experience of inventors is to a greater or less degree the experience of scientists, authors and orators, many of whom write and speak better than they know, and are not unfrequent-ly as much surprised at their efforts as are those who are instructed by them. Who then will accept Lord Stanley's criterion; surely none who have had their interior natures quickened, and many who would, are puzzled to account for their singular inspirational ex-periences.

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or be trained in, is a knowledge of himself. We need most to know how to render ourselves the most receptive to this divine influx, that we may possess all knowledge intuitively—that knowl-edge which will enable us to bid farewell to books and classical training—that what we re-ceive or learn, may lead us onward and upward in the path of real progress, instead of binding us in the galling fetters of ignorance and super-sition.

in the path of real progress, instead of bioding us in the galling fetters of ignorance and super-sition. Men of the Lord Stanley-stripe more very slow, and when we consider the infinite capa-bilities of the mind of man, it is unaccountable that the world's great men know so little-bave made so little progress; they are mere pigmies in comparison with thousands that are to-day in obscurity—a class that seem to be in the lower strata of life, from which terille bed we see here and there a rank weed apringing up like a Beecher, Cheever, Tyng and Chapin, going to be the fulluide supposed to be living in ignor-ance and obscurity. Mankind will be judged socording to their inferior, nature and capacity as we would judge of the soil we would select for a garden, and thus, meis, mens, tokd upharris will be written upon many a "lord," whom circumstances have placed in positions they are not entitled to co-cupy, while these upon the lower seats will be commanded to go up higher, that the Scripture may be tuifilled, "The first shall be-last and the last first."

may be tulfilled, "The first shall be last and the last first." **PRESSURFENCE.** The persistence of the editors and contributors of the Boston *Insergiadra*, in their determina-tion that Spiritualiam *shall* be a delusion, would be commendable in them, if directed in an earn-est search after truth. But, as they will frankly admit, no person can see truth clearly, who looks through the windows of an old and long establiabed prejudice. That they entertain a long cheriabed prejudice, and they will reakly admit, no person can see truth clearly, who looks through the windows of an old and long establiabed prejudice. That they entertain a long cheriabed prejudice, and they entertain a long cheriabed prejudice. That they entertain a long cheriabed prejudice. That they entertain a long cheriabed prejudice, they entertain a long cheriabed prejudice. That they entertain a long cheriabed prejudice, they entertain a long cheriabed prejudice. That they entertain a long cheriabed prejudice and the spiritual between the caption of "The Spiritual between the caption of "The Spiritual between the caption of "The Spiritual between the caption to lin, bo dog--ti ing ground of not I have no measo it knowing. But it is destined to come to sufficient eventually, for there is no foundation to lin, bo dog--ti ing for the theory as one people think it strange, however, that Spiritualism 1d nonf, for their theory as some people they for first the theory and come to be at-tractive to certain progressive minds who want accordingly they withfore their allegiance. They are not indied people, nor were they ex-arely Christian, but between them both, or in a vanced and liberal idea: as othat when the cor-of spiritualism, freighted as they thought with new and improved evidences of immortality contenting better than creatisand dogmasand accordingly they withfore their allegiance. The group of the spiritualism, because any force, or analogy in .Nature, wither in the elispoint duber of deas: as othat when the cor-as of origing spirit indep

The same contributor also says in a post-scrip: The same contributor also says in a post-script: The same contributor also says in a post-script: The same contributor be account investigation, these the Eddys and all the other physical may be account of the same time. The same contributor approach on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, must be account on the same con-text of the same time, and the same time, and the same the same constraints and the same time, and the same same of the same time, and the same time, and the same the same of the same time, and the same time, and the same the same of the same time, and the same time, and the same the same of the same same of the same time, and the same the same of the same same of the same time, and the same the same of the same same of the same same of the same the same of the same same of the same same of the same the same of the same same of the same same of the same the same of the same same of the same same of the same same the same of the same same of the same same of the same same the same of the same same of the same same of the same same the same of the same same of the same same of the same same the same of the same same of the same same the same of the same same of the same same the same of the same same of the same same the same of the same same of th

Joct claims such general and universal attention at the present time, in the magazines and other literary mediums, than does that of "ghosti" or Spiritual visitanta. So much interest is mani-fested, and or great is the demand by the public, for evidence from bayond the tomb, or ghostif literature, that the facts bearing upon such ques-tions, are engerly sought after by the publichers of all he leading prints of the day, unless we accept our estéemed cotemporary, the Insestige-tor S emphasically true is this, that the seo-ular creation of the day, unless we accept our estéemed cotemporary. The Insestige-tor S emphasically true is this, that the seo-ular creative set of the Spiritual phenomena to a hungerlog and craving public. This hows more clearly than any other evi-des abroad, on the question of Spiritualism, or of a continued existence beyond the tomb. And as multiply replicity, and not alone through the me-liumship of the Davenporis, Fays, Eddys, Hi-ticate facts, it certainly looks like fooliah per-sistence to continue to denounce the evidences of Spiritualism, through the set, and esticated fact, it certainly looks like fooliah per-sistence to continue to denounce the evidences of Spiritualism, through the set, set one instance of faut and deception - without faing one single hatance of *Superly* against any of the mediums and the deception - without faing one single hatance of *Superly* against any of the mediums, the *Insensipator* any cited, the difficult of the *Insensipator* any cited fucles of the *Insensipator* defined as fuel and deception - without faing one single instance of *Superly* against any of the mediums are to how any one trick of the Davenports and the *Insensipator* any one, to lift the single of delusion from our shoulders, if defines in the for we are no in the would believe an intely and dyncicely given, as once would gelieve an intely and punciesly given, as once would gelieve an intely and punciesly given, as once would gelieve animetry and dynciesly given, as once woul

MRS. M. J. WILCOXSON.

NRS. M. J. WILCOXSON. This highly gifted inspirational speaker, now on a tour Westward, writes from Roscoe, III, giving very flattering accounts of her reception at different points, and the eagerness with which the truths of the Spiritual Philosophy are sought aiter. She says, "Here I find myself engaged by one of those 'free religious societies,' who are so offensive to Rev. L-welsand. Had the Court House at Monroe, Wis., packed last Sunday versing, and many on the outside who, could not gain admittance." This will surprise no one who is acquainted with the rare gifts of this highly inspired lady, and it is to be hoped that all who can, will avail themselves of her services, and keep her em-ployed every day in the week—It will pay. "The Journata gets abundance of prise this wy."

way." We receive like expressions from all quar-

We receive like expressions note in "My health is very much improved, having been truly healed by Dr. Grant, whose healthy magnetism and gift of healing should not be loat to the suffering." The friends of Sister Wilcoxson everywhere, will rejoice at this, and award to Dr. G. their meed of praise. "I go to Recine, Wils, next Wednesday, (Sept. 29th)." That God's blessing will be yours, and His ministering spirits (Angels) will attend you wherever you go, is our belief, our hope, our earnest prayer.

whereever you go, is our bener, our nove on earnest prayer. **THE VALUE OF PAPER.** The usedimess of papers, as an article of comfort and apprecisted. While it can be made to access-folly vie with lines fabrics for beauty and comfort, it can at the same time be manufactured at prices that, for many parposes of orasment and use, will tend to drive lines fabrics from the market. Taper petitoats have been infrodued into beauty of such beauty and clicker; as no amount of labor with needle and acissors could imitate. The paper used for these "garments" is applied as the production of initiation critones and chickes for bed-faroliter, sade can be seen about a durate and excited and the same orange and the same composed is so farible that a entrale may be will be dear costing retail about a dular and a quarter. The material of which these are composed is so farible that a entrale may be listed to a roose and baken out applied as the production of initiation critones and shift are sone worderful still, paper is entrale may be will be day-covers for beds, and table-stobe encoded with dealgns of great bean-tary treated. While day-covers for beds, and table-stobe monosed with dealgns of great bean-tor, are also manufacture of water-palis-racing-boatisted even in initiation of laber made in promeable to water, while horms a chape overing for forniture, and is even manufactured into above. Verily it do how begin to apper a water we shall yet learn to do and be.

HE STILL LIVES.

HE STILL LIVES. In answer to & correspondent's inquiry, we can asy with pleasnes, that Samuel Underhill M. D. L. L. D., late Professor of Chemistry, etc., ale-, and author of "Underhill on Mesmeriam," is a resident of Chicago as this time, a hais, harty, joily old man, weighing in the neighborhood of two bundred posnds avordapois. He viais our anotum quite often-enjoys life remarkably well and iooks forward with much pleasure to the time, when he will shuffle off his mortal coll, and en-ter the Sammer-Land, about which he seems to be well posted.

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another column will be found the adverti of Miss McFarlane, a well recommend am, who has recently located in Chicago. HOME.

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TTER FROM A. H. BUCKBOUT. ME. S. S. JONES.-Sir : please find enclosed five llars for the RELIGIO-PHILOSOPHICAL JOURNAL. hen. I want you to stop the paper, I will write you. Oakland, Sept. 13th, 1869.

Gakiand, Sepi. 13th, 1869. We publish the foregoing private letter for the reason that the soul of the man is thrown luto these few lines, and manifests a spirit of gener-osity and appreciativeness for the Journat. Similar letters reach us daily, but we are sorry to say there is occasionally as exception. Some ten daysago wegot a letter from a "s party "nor "by the name of Johnson," who upbraided us for wanting pay for the paper after be had received it for two years on credit !O, my spirit ual friends, think of the contrast! Perhaps we will publish that letter by and by.

WORTHY OF NOTE.

never knew a poor woman who had received waxaLover the time for which she had paid, er it discontinued without remitting dues,

The BORRAL Diver the time for which are map pair, to order it discontinued without remilting dues, even if it were but one week ! Some others seem to take it as a matter of course that it is all right to cheat the publisher out of from one to four weeks subscription, by discon-tinning without remitting small ercearages, at his is not right. Every week's issue costs the publish-er moner, and when a paper is discontinued, jus-tice demands that all dues should be remitted, however small the smooth may be. Let the whole world learn to deal jusity, and wrong will disappear. The readers of the Statono-Purt-osornitat. Journat, above all others, should ob-serve the first principles of a philosophical relig-ion.—To deal jusity with all men, and let creads and church dogmas be observed by those who are not strong enough to do right without them. trong enough to do right without Spiritualist does right for rights sa ut them.

A Wonderful Phenomen

A Wonderful Phenomenon. M. Pouchet relates the following anecdote in followed Franks was engaged near the village of Chamba with a body of rebels, and many prisoners were take. One of them, a Benga-tes aged about fifty-four, was conducted before the authorities, to undergo laterrogations. "I that then," said Surgeon Major Famy, "an op-portunity of observing personally the following to realize the dangers of his situation when he to be the transled violently, terror and de-tod the transled violently, terror and de-the to the transled violently, terror and de-the to the transled violently, terror and de-the transled to plant the space of some half when replying to the questions addressed to him, and the special based and seen to be of a while head. The sergeant who had charge of the prisoner relator, became gray on every part of the our sitention to the singular phenomen-and on the special phenomenous and the phenomenous the terror based de-tion of which I thus, with many other personal all the phase."

There are, at this moment, 22,000 men omen and children starving in two English unties. They have been reduced to want by strike among the nail-makers.

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pres-What it i - Tos M spa with Bar. hapter treats of Transverse Currents of certri ity Survanding the World-their o of Atmosphere-Matter-Theories of -chapter treats of the Duality of Man oily Lives-Why It Lives after the M to Abnormal State-How We Know of f

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interesting and instructive matter. tage 9 cts. Address 8. 5. Jones, (197 rago, 11).

PUBLIC MEETINGS.

cond Annual Convention of the Minue sota State Association of Spiritualists. ary Convention of this Associatio polis, the 18th, 18th and 17th of

art, 1850. Mr. B. F. Boyd, of this place, is Chairm summittee to arrange and attend to the in baveation. Delegates and friends on arriving in Min spair to the Globe hotel, one block above

None. Perijal arrangements have been made with our r briffle return tickets, and will be completed as reportintendests are heard from. By order of the Excensive Committee, By orde

At Middlet wa, Ohio, on the evening of Sept. 23rd, by Dr. James Copper, Mr. George Kates of Dayton, to Mrs. Harriet A. Miller of the former piece. Kates is well and favorably known as who lives what he teaches ; while Ma ad a man some beautiful manifestations that are d many skeptics. They have a work to ad they will do it. May they be happy. do for Øbituary.

Left the earth form, from Gordon, Durke county, Ohio, Jaly 24th, Mrs. Bizabeth Mikie, Aged 31 years 9 months and 15 days.

and 19 days. Mrs. Mith was Spiritust is, and during a long sickness and much sufficing, ano was kiways calm and chasted, trying to encourage and strengthen her bushand for this separation from binantiant her two little daughters. Up to within a few moments or har departure, the sainly generation about her affort, and stepard. We interview a doubt or far. The writer depired bur fatered discovers, to a very stepling and the depired bur fatered discovers, to a very stepling and the second step teresteed discovers, to a very stepling and the second step discovers without the the two for same terms and the second step discovers of the second step and the second step and the second second step and the same terms and the second secon

JANS Coorsa , M. D. taine, Ohio

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was, that in tendays, he was coll and at his work. [that of a common laborer.] His wife, a devoted Ghiblic, said, "She had spest quite SHO, upon him for doctore, with no good rewells but having faith in good Spirita, she would try this." His name is MOArthy and he Ures in this place, No. 113 Frequent St. Yours Tratestrally.

Georgetown, D.C., January 7th, 1868.

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For the Beligio-Philosophical Journal, Prank's Journal,-No. 36. EN THROTOR THE DIAL,-PRANK, MEDIUM. CHARLES.SHEPHERD.

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and i: "Dear sir. I have heard every word, and every word has sunk deep in my heart. I feel better already, for I feel that these sufferings are not estraal. You can always help us poor dark-ened onics, and you shed light where others fall. God bless you." ?

CHARLES MINISTER

I am Charles Minister. I carried on a machine shop in Philadelphia. I am as had a man as you ever heard of. I broke the heart of my lather; I ruined the peace of my sister; and sent my mother to the grave, and all on account of my wickdiness.

Must be the start of the grave, and all on account.or may wickedness. At an early sig. I became in love with a girl, who had been the playmate of my childhood. I had no thought of marriage, because I haft moth-ing to support a wife upon. It was not fang he-fore I accomplished my purpose, and my vill-laidby was discovered. Four I carct not for the poor girls misery. Every one now regarded me as a desperately wicked fellow, and every body abunned me ; but this only made me more wicked still. I had to leave if seading, where I was born, and went to Philgdelphis. I had now no mewne of support, and was compelled to do compatibling. I got employment is a machine stop, and soon made myself useful. I at leight became togeman, shd-filled that position for ass-

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r". lere I read to him my conversation with rid. Younger, and the instructions given to we listened to you with the deep

ELIGIO PHILOSPHICAL JOURNAL.

interest, and have bad waked up, feelings that I thought were dead forever. I listened to you, wondering where you got such ideas ; mothing like it was ever beard in the churches; and yet my beart tells me that every word is trae. I kept no record of my life, and have given you a very meagre account of it. "I am now progreased more than I was some years age, and look forward to a still higher home. Avever can I forget the lesson you have taught."

A VISITOR FROM THE OTHER WORLD A VISITOR FROM THIS OF THE OFFICE A Bend Man Visits a Living Fries braces and Talks to Him. From the San Francisco More og Call

Buildes berme to the conclusion that his precedings he rame to the conclusion that his great need was a sound and undisturbed nights are not one to be an end of the source of the so

and looking at his thumb, lound the skin sugar-ly abraded. This is the story as it was told to us. Harry, as we said before, is a sensible, practical, unro-mantic business man, and no believer in spirit-ualism. He has nothing to accomplish in de-ceiving his frichs, and as a joke, it would be sorry enough to be beneath contempt? It may be considered one of the marvels of the latter days—not to be believed by many, incapable of solution by all.

For The Religio-Philosophio "IN GOD WE TRUST?

The Action of Congress Criticised and Bx-amined.

BT MRS. M. L. SHERMAN.

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SPEAKER'S REGISTER

PUBLISHED GRATUITOURLT SVERT WEEK

FERINGED GALVINGERT FIRST WEEK. [To be useful, this should be reliable. It therefore be-hores bectures to promptly uside the shares when-ever they occur. This column is intended for Lecturers outly, and it is so rapidly increasing in numbers that we are compiled to restrict it to the industry against alars to be instruct by special correspondence with the Indi-viduals.] oral, and it is so rapidly increasing in numbers that we are compatied to restrict it to the imple address bering particular so be insured by special correspondence with the individual...)
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Chicago, III., General Agents	Harbinger of Health, by A. J. Davis	Mail Passenger	Contraction of the second second	mouths slace, and I have not intesed curing to any instance where I have used them. I took the Negalive Pow ders which you complianeted me with for usefness, and and cured. I am treating two cases of Nyuraigla. Use I
Senar can do so by addressing Mas. Darrorts, and the proper remedies will be compounded and sent where the medicines advertised are not appli-	Harmonial Mun, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. Cloth	Woodstock Accommodation	THE PRINCIPLES OF NATURE AS DIS- covered in the Development and Structure of the Uni- verse, the Solar System, the Barth, also an Expedition of the	Oliver Permard of Katsas City Ma Junder data of Ret at
cable.	History and Philosophy of Evil, by A. J. Davis. Paper 40 cts-postage 6 cts. Ciuth	Day Express	Bpfritual Universe. Given inspirationally. By MR3. MARIA M. KING.	your Positive and Negative Powders for Deal
By permission, the following parties are referred to : Berkeley street, Cambridge, Mass., Feb. 5, 1969		Afteruson Express	Price, \$2; postage, 24 cts.	ness of three or four months statiling, and 1 am happy b state that 1 am much releved; in fact, nearly as well a avet " Milk log.
DEAR MAS. DANFORTH-Will you please cause to be sent by express to the address given below three bottles of your Vegetable Syrup, and one bottle of the Bronchial	Important Truths, a book for every ghild,	Wankegan do	MANOMIN,	Rheumstism, Fits.
Syrup. They have both been used by a relative of initia	postage i cta. Clob by c. Printy reprint 60 10 ls there a Devill The Argument Pro and Con	H. P. STARWOOD, General Ticket Agent. - Chicago, Rock Island and Pucific Railroad.	A Bythinical Romance of MINNEOTA THE GREAT REBELLION	Dyspepsiet, Deifness. Yorkville, Ill., Dec., 21st, 1868.
inonary complaint, with excellent effect, and I should be glad to hear that the sale of these medicines is extended both because of the good they have shown themselves capa-	the second s	Day Express and Mail	And the Minnesota Massacres. By -	Da. Spince-Dear Sir; I received a letter from you a most a year ago, askillig me to give an account of the care
that to hear that the sale of takes measures is extended both because of the good they have shown themselves capa- ials of effecting and because of the evidence they forelabed rnat practical aid may come to us from the next world. Yours truly.	Else for a Blow, by H. C. Wright	A. H. SHITH, Gen'l Passenger Agent. E. St. Jour, Gen'l Ticket Clork. P. A. Hatt, Ass't Gen'l Superintendent.	MYRON, COLONEY.	mode by the Fontilve and Negative Fowder under my directions. One was the case of Mikieley of sizing the second second second second second second second basis or fits of sizient years' familie, and a number case of Dyspedia. The Previors have suis helped my Das uses, and cares the Numbers in my legs. You can use m same.
ROBERT DALE OWEN. Address the medicine, Mrs R. D. Owen, care Phillip Horu- isreok, Esq. Evansville, Ind.	O CLA. UII Lassassessesses provide the second secon	Michigan Swiltern Railroad. Depotsornes Van Buren and Sherman streets. Ticket Office	Price, \$1.25; Postige, 16 conts.	Does or fils of sixteen years standing, and a number of cases of Dyspepsies. The Pewders have also helped my Dea ness, and cures the Numberss in my legs. You can use m
St Louis Mo. Nov. 1848	Lectures on Geology by Prof. Wm. Desico	56 South Clark street. Accommodation	LYCEUM MANUALS.	Fever and Ague, -
inco. S. S JONES-I see you are advertising the medicine of Dr. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Danforth. Per- nist me to tell you, with deep feeling, friend Jones, that I	Life of Josus, by Renan, postage free	Stening Express	Bith Edition now ready. Price 80 cents; Postage, 8 cents. 163 per huurded. Pourth Akidged Edition of Lyream Manual. Price, 44 cents; Postage, 4 cents. SA3 per hundled. Orders for Lyream equipments promptly Biled.	Dysentery, Coughs and Colds.
the output the output with deep feeling, friend Jones, that I have used these remedias—the Syrups, Nervines and Pow- ders—with the highest satisfaction. I know them to be er- cellent, as hundreds of others will testify. Dr. Clark is a no-	Love and its hidden mysteries, by Ocan i be bi. Loon, 1.25 10 My Love and I, by Abby M. Lafin Ferres	Datwii Line. Day Express via Adrisa	orders for Lyceum equipments promptly filed.	Biows, Vt., Dec. 24, 1908 Paor. Srasts-Enclosed pleas- field \$2,00, for which see two boxes Positive Powders. We have need the
the and brilliant spirit, Most truly thins. J. M. PEEBLES.	My Love and a, by Acoy as Lonis Ferriewick and the Magnet Stark, by Myron Coloney	F. S. Mozas, Gen'i Pass. Agt., 66 Clark st., Obleago. Pittsburgh, Epri Wayne and Ohiongo-Depi, Owner of Madi- son and Onional Streets.	THE MIDNIGHT PRAYER; AN'INSPI-	two boxes Positive Rowders. We have used thes in our family until we know they are all they are room manded to be, having proved speriort success in Ferre an Ague, Coughs and Colds, Dysentery, and other disease. D
M. MILLESON, New York City, writes : "Was under		Mail	Trational Poem, given through the Mediumship of MRS. M. J. WILCOXSON.	Ague, Coughs and Colds, Dysentery, and other diseases. D rectio Jour A. Sauroan. Kidney Complaint)
winter for ulcerated inflamatory sore eyes. Returned ht me well; have used the remedies in my family, and am satisfied of tooir virture.	Midnight Prayer. Price	Fast Line	Price, 8 cta.; postage, 2 cta.	J. P. Mist, of Ridgwood, Lond Island, under date of Jam 30, 1869, reports substantially as follows: Spont sever
T. W. TAYLOB, Ancors, N. J. writes, ordering more medican for his wife i says she has gained fifteen or wenty pounds since she commenced treatment. Neighbore	min precision rised and entities	W. C. CLELAND, Gon. West'n Pass. Agt., 65 Clark st. Ridnois Central-Depot, fool of Lake street.	MEMORANDA OF PERSONS, PLACES	years in the army. Betarned with a shattered constitution and among other complaints Disease of the Kidneys. Noth ing in the shape of medicines aliared him" maket
the disgoosis.	Mother Goosa by Henry C. Wright Status Jackson Mature's Divine Revelations, by Andrew Jackson Davis	Bay Passenger	IVI AND STREETS, Embracing authentic Pacts, Visions, Inferessions, Discor-	years in the army. Returned with schattered constitution and among other complaints Disease of the Kidsoys, Not- ing in the share of models in the third Bodgh size back in the share of the state of the state of the share of the tions, and was cored. Also he sharf riced of Mr. Mirr has little boy, now three monthsoid, which for several days a ter its birth gave unstateholds args of Diseased Kidsoy probably interited. The Positive Powrders were a ministered. They gave it relies and the same for her the state of the state of the state of the state of the state of the state indistered. They gave it relies and it has more form it row
ABSY M. LAPLIN PERREE, Georgetown, D. C., white: Vegetable Syrup sent to her milk woman's austand, who was suffering with pains and fisternal tumors couffining hum to his room: in tee days was out and at his	New Testament Miracles and Modern Miracles, by J. H. Fowler	Kookuk Night Passenger	Embracing authentic Facts, Visions, Inferensions, Discov- eries in Magnetism, Chairroyance, Spiritualism. Also quota- tions from the opposition. By	ter its birth gave unmistakable signs of Diseased Kidney, probably inherited. The Positive Powders were a
continuing bim to his room: in ten days was out and at his work.	Josan's Wave. By Wm. Bush	Hyde Park Train	ANDREW JACKSON DAVIS, With Appendix, containing Zschokke's Great Story of "Hortonsia," viridity portraving the wide difference between	
Ciscinneti, O., 1868. Mus. Dawronyn-The clairtoyant examination for the	Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	W. P. JORNSON, Gen'l Passenger Agent.	With Appendix, containing Sachokke's Great Story of "Bortensis," vividly portraying the wide difference between the ordinary state and that of Clairroyance. Price, \$1.40; Postage, 20 cents.	 The Magic control of the Positive and Negative Powrders over disease of all knok, is wooderful beyon all precident. They do no violence to the system, canala no purging, no nauseating, no vomiting, no narcotizing Men, Womeand Childran and them selfent but a sure yrac
Sady whose hair I sent you is perfectly satisfactory. She informs me that the disguesis is more neturate and complete than she could give herself. Please forward remaining	 Pialyong Boldner or Little Harry's With Philosophy of Bpirtiani Listerours, by J. J. Davis, paper 60 cfs., postage 6 cfs. Cloth. Pillosophy of Creatice, Frim Thomas Palas, by Horner Wood, Middium, Paper Step patage 4c. Cloth. Pillosophy of Bpacial Providences, (a Visiting Davis) Philosophy of Bpacial Providences, (a Visiting Davis) Philosophy of Bpacial Providences, (a Visiting Davis) 	Chicago, Burlington and Quincy.	Address S. S. JONES, 192 Souta Clark Street, Chicago, III.	no purging, no nauscating, no vomiting, no narcotizing Mon, Women and Children find them a silent but a sure sac cess.
CHARLES H. WATERS.	Horace Wood, Medlum, Paper 30c; postage 4c. Cloth. 60 19 Plain Guide to Spiritaalism, by Uriah Ulark	Evening Express	THREE VOICES,	coss. Toiltives, cure Neuralgia, Headache, Elcauna The Pointives, cure Neuralgia, Headache, Elcauna itam, Pains of all Minds; Diarthon. Dyrentery, Yomilion Dyreppair, Jiatiunco, Worms: all Postania Wakisemegan derangements fores, isnall Fox, Measier, Bengama, a high of all Informations, austs or chronin of the Kieney
ISRAEL HALL, Toledo, 0. CHARLESS. KINSEY, Cincinnati, 0.	Policeophy of Special Providescos, (a Visión, by A. J. Davis	Mendota Passenger	A LIVE BOOK OF POEMS, BY WARREN & BARLOW	derangements: Fits, Cramps, St. Vitur' Dance, Spaams; al high grades of Fever, Small Pox, Messiel, Scariatina, Erj singlas; all informations acuts or chronic of the
" PAUL BREMOND, Houston, Ter.	J. Davis	BANUEL POWELL, Gen'l Triket Agt. Office in Gt. Cent. Depot Obicago and S. Louis-Depot, corner Madison and Canal sts.	Ist, The Voice of Superstillors, gives the bibli- cal context between the God of Moses and Batan, with nn- merous quotations from the Bible, proving Satan victorions, from the Garden of Zéen to Meant Calvagy.	high grades of Ferr, Oshai roz, steaste, postatina, my sipais: all infammations, acts or chronic, of the Kidayr Liver, Langa Wonshillsdder, or any other organ of the body Catarb, Councempion, Bronchild, Congts, Colds; Scords Merrozanes, Steppiesnes, dc. Tas Negalives cure Famijuin, or Pairy, whether ofth
"A good cleit repart model is a blessing to humanity." We note that the second second second second second into city dress. Database to be seen. While prestings is acted at 312 kers at 364 streets. Now Text. One of beg con- trolling spirit poiled (Dr. Wm Clark, sell known fit this ity as a most second second second second second bet we real coord remarks for these milited."-BANNEE OF LAC SET, Headown, Mana.	Persons and Events, by A. J. Davis,		from the Garden of Eden to Meant Calvagy.	Nerrousnes, Stephennes, at. The Negatives cure Farajais, or Palsy, whether ofth muscles or of the sonse, as in Blindness, Desfness, loss to taste, smell, fieling or motion: all Low Ferers, such as th Typhoid and the Typhus; extreme nerrous or muscle
raied at 313 East 33rd street, N.w Tork. One of hes con- trolling spirit gnides (Dr. Wm Clark, will known fit this ulf wa a most scellent bhysician) has most with the	Larged Ed. by A. J. Davis	Lightning Fxpress	Snd, The Voice of Nature, prove Nature's God victorions in over-villog all for a great and glorious end. Its poetry is beautiful, while its Philosophy is most sub- lime, argumentative and logical.	taste, smell, itering or mouse, all low Povers, such as the Typhoid and the Typhus; extreme nervous or muscule Prost-ation or Relaxation. Both the Positive and Negative are needed i
CP LIGHT, Boston, Mass.	responsing at weaking and the second	A. NUTRAN, Gen'l Fase. Agt., Office of Dearborn st. Chimplus, Chicage d Indiana Ontral Railway (lais Chicage and Crait Eastern Cincinnali dir Line and Indiana Cap- tral Railway O(1.)	Brd. The Volce of a Pebble, teacher, from Nature the individuality of matter and mind.	multi- and Fatar
The above valuable medicines are for sale at this office. Address, S. S. Jones, No \$2 South Clark St., Chicago, Illinois.	Bevival of Beligion Which we Need, by Theodore Parker		The Work is mucht for and said by themands and	Physicians are delighted with them. Agents and Drag gists find ready sale for them. Printed terms to Agents Druggists and Physicians, sent free. Fuller Lists of Diseases and Directions accompany each
	Beichapbach s Dynamics	Cincinnati Night Express	in suproting upper titious error, and sense of mountain and - the sense of the sense of the sense of the sense of the sense of meetry 300 pages. Fries 5, 35 postage 15 cents. For sale at the office of the Randou-Fanneourput Jonnas. Address 5 Jones, No. 84 Dearborn street, Chicago, III-	Fulier Lists of Diseases and Directions accompany each Box and also sent free to any address Send a brist descrip tion of your disease, if you prefer Special Written Directions tions of your disease, if you prefer Special Written Directions
Florence	Suirituelle.or Directions in Development, by A. M.	Lansing Accommodation	sola.	[1 Box, 44 Pos, Powders, \$1.00 Malled 1 th 44 Neg. 44 1.00
Sewing	Lodin Force	Michigan Central Maurosa-Conten Depos, Jook of Lake Breen,	HOW TO BATHE. A Family Guide for the Dee of Water in	Prices 12 " 9,00
Machines	Withed	Mail Train	Preserving Health and Tresting Disease.	Send money at our risk. Sums of \$5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, en else in Registered Letter.
WM. H. SHARP & CO., Genoral Agents,		Kalamasoo Accommodatioa	T BT E. P. MILLER, M. D.	OFFICE, 3146, MAR PLACE, NEW TORE. Address, PROF. PAYTON SPENCE, M. D.
100 Washington St., Chicago. This machine is reccommended to any who desire a first-	Sober and Neusense, S. M. Landis, M. D	Citocianti and Louizville Trains Mail and Express	Water, when property each, is case of the most effectual Health Preserving and Ramedial spotts Roow to man This work discusses the properties, saw and effects of ver- ter; describes missistly all the various water applications; both in the backity and the sole, and explained for method for applying its and particular Action, the Carlot Carl Transformer. Address A. Jones, 133 South Clark Street, Transformer, Address A. Jones, 133 South Clark Street,	Box 5817, New York City.
oleas Family Sewing Machines and is noted for its quiet, rep- id motion, regularity of tension, case of management. Four different attiches and reversible feed-motion, fastures poor- ilar to the Florence claimed by so other in the world fam-	Norvali, « Onward Black to Freedom, pon para 110 m Gent Grant Antonia and There 110 m Seens of the Ages, by J. M. Poebles, 110 m Talo of A bryelian, by Al. J. Daris, 3140 10 The Feture Life, by Mrs. Street,	Harar C. Wastwoarn, General Passenger Agent. H. E. Sansarr, Gen'l Superintendent, Chicago	ter; describes minutely all the various water applications; both in the healthy and the sick, and expisits the method for applying it is each particular form of disease.	If your Draggist a su't the Powdere, sond your money at once to PHOF. SPERIOE, as above directed. For sale also at the Office of the RELET-PRIME TRADE TO THE STREET 192 South Clark street.
that to the Florence claimed by no other in the world Bam-	The Foture Life, by Mrs. Swette	"Bandays excepted. †Mondays excepted. Iffatardays ex	Price 40 cents. Addres 8. 8. Jones,193 South Clark Street,	Tel Ne 11

RELIGIO-PHILOSOPHICAL JOURNAL.

Frontier Department

BT..... R. V. WILSON The Theft of a Dian and Ring.

The Theft of a Diamond Hing. From the Kassa City Turae. A valuable diamond vince has been stolen from a ference in Quincry, Illinole, whither it had been seriet (or reme work to be done upon it. The Jaw-eler was in great distress—could bear nothing of the ring-was scarcely able to pay for 1L—say intervention of the state of the series of the series intervention of the series of the series of the series intervention of the the series of the series of the ring-was carcely able was able sclebbre, bless which friend 'spotters in reputation—a Christian. He said nothing, however, and after several months had passed away, the lady's husband moved to Knows City, hingings with him his wife and two children. He followed in a werk, sought and the children in the several to the several trable misk to his observation. D— trable misk to his observation. One day he say it on her right hand, and have it in a moment. That evening was howe here to be seven. The teresting the lang and have the a mere, blad the several to goin pion the lady and found here alone. The ring was nowhere to be seven. In-the several to you pion the lady and found here alone. However, and a darger, she had wit is on here, the suproseh of danger, she had wit is on here, the suproseh of danger, she had wit on here, the suproseh of alonger, she had wit on here, the suproseh of alonger, she had wit on here, the suproseh of alonger, she had wit on here the open subthere to be seven. In-the specifient to you upon a little matter of basis. """

"Ab 1 str," she replied, "then perhaps you will mil sette when my hurband hat bome." "Unfortunativ, Madam, my reasons for seelong you were of such a nature, that I had rather your washand would not be at home. What have you dence with the ring you wore this morning at morch " a muscle moved in the woman's matchless matchless for its wonderful calmness and re-

ring !" she replied in the most nonchalant in the world, " what ring, and what do you

procession of the second state of the secon

E. V. Wilson in Morrison, White Side Co., Illinois,

Illinois. Below we give the crude report of our seance in Morrison, clipped from the Reform Investigator. The editor is a live man, a brick, and knows how to publich a nows-paper. We like him, and all he lacketh is a thorough knowledge of Spirita-alism. Come out, Brother, and make friends with us! ' for the children of this world in their gen-eration are where than the children of light."

are wher than the children of light." Wilson, of Chicago, has been giving a se-lectures and tests on Spiritaalism, at Con-l, during the past week. As a speaker Mr. is logical and convincing, as a test medi-is hardly arrowed by any "hombac," from who "alling into a trace, yet hwing his of Simon Maccu who would "pay in cols." "right" of mediumshin. We could, if are it, expedient, offer quite as convincing m he is hard " to S ship. r quite spiritu but co to break its shell by the sl n chici rejects Spiritualis

the interpretation of the Bible is It is the attempt to marry the Orirituation. It is the stiempt to marre the dra-doxy of the ninetenth century to the angel at came down from heaven, at whose "presence earth was lightened," and to reconcile creeds d dogmas to the teachings of the inspired Word, at makre's work logical minds as Henry Ward eecher, Christian in name and Infidel in belief, ey teil us that Modern Bpirituation is of the vil. We have never doubled the agency of the vil is making up in the stars of maskind and roweling in." among good company from the order of the stars of maskind and roweling in." among good company from the viet, by offering his hit be king the impiled with to offering his hit be king the impiled with to offering his hit is airing powering in the et by advocating financial, social and political form in a demorsized government. The devil in Modern Spiritualism, as well as in the Chris-t him kicked out. There was One the devil id and they with money-tet us, whether Bpirit-lists or Orthodox Christians, follow Him.

Disorderly Christians.

Disorderly Christians. We have about completed a second chapter on Disordery Christians. Our readers will oblige us by forwarding to us all well asthemicated facts of the short-comings of Christians of every denomination, We regret to resort to this measure, but are compelled to do so by the unfair representations of the short-comings of Spiritualists through the

d us facts authenticated.

Notice to Correspondents and Others. All letters, papers and matter for us or the Fron-r Department, must be addressed to E. V. Will on Lombard, Dupage contarty, Illinois. We speak in Michigan every night during Octo

The Chinese in California are learning civiliza-ion. The other day a lot of laborers struck, hrowing down their picks and rolling on the rass, crying: "We sabee white man's dodge."

A New York paper has employed a lady as re-

BY WM. B. PAHNESTOCK.

BY WM. B. PARTHERTOCK. BROTHER JONES .--Since the publication of my article upon somnambulism, in your inter-ching paper, the Joensal, --inquiry has often been made in regard to whether somnambulism was not the cause of the phenomena sacribed to disembodic spirita. I have a letter before me from California, to-day, requesting information, and in a postacript wishing to know whether I deem the phenomena of Spiritualism all resolv-able and accounted for by somnambulism. Per-mit me, through the medium of your paper, to say to all, that I do not consider somnambulism the cause of the phenomena cabibiled through asy to all, that I do not consider somnambulian the cause of the phenomena exhibited through spirit mediums; but am convinced that all per-sons must be in a somnambulic condition before it is possible for a spirit to communicate through them. Some persons coter the state so readily and appear so natural, that a casual observer would not be able to asy whether they were in the condition or not-indeed many impressional and inspirational mediums are scarcely aware of it themselves—and the brain may be in that condition, although they may be perfectly con-scions of all that is passing around them. Trance mediums are generally unconcious—but I have reen some who were conscious, and remembered all that it manifest around them. Trance are the condition while the rest sumain in a sit is possible for one or more of the senses to enver this condition while the rest sumain in antural state—we must expect to find mediums of various kinds, possessing powers according to, or in exact proportion to, the depth or per-fectness which they may have entered the state. There are times alto, when mediums seem to base their mediumsitic powers. This is simply owing to their not being able to enter the sem-nambulie condition or all their on being able to do so, is owing to the state of their health—the condition of their mind, or constitutional chang-es, which they may have caterit due state, (viz: the sense of seeing, a band, or an organ of the brain), that sense, organ, or portion of the body can be used by disembodied spirits. If the cyc of any person be in this condition, they can ison-if the sense of hearing be in this state-they can be are pirits as well as objects and sceners at all tance—if the sense of hearing be in this state-they can be are pirits as well as object and sceners at all tance—if the sense of hearing be in this state-they can be are pirits as well as object and sceners at all tance—if the sense of hearing be in this state-they can be are pirits aswell as they can metiter when spirit if their senses are say to all, that I do not consider somnambulism the cause of the phenomena exhibited through spirit mediums; but am convinced that all perrial sounds, etc., -but they can neither see no hear spirits if their senses are not in that condi

tion. Miss Lizzle Keyser, who has given so many successful public seance in Cincinnati, is per-fectly uncoatclone while giving tests—yet walks to and fro upon the 'platform of the hall, with her eyes open, and describes the spirit friends of many, (as well for strangers as others) during the seance, giving in each case the full name of the spirit she so accurately described. During these searces, she is in a scmnambulic condition, and is always most successful and happy in her description when deepest in the state.

state. Spirits while speaking through mediums, usu-ally do so, in the third person, and it is notori-ous that the musical medium "Blind Tom," does

ally do no, in the third person, sour a resour-ous that the musical medium "Blind Tom," does so alwaya. His femarkable aptness at spelling the articles held up by different persons in the audience, certainly can not be learned by bim from the sound of notes struck upon the piano by his at-tendant. The notes in musicas every one knows —are named.—A. B. C. D. E. F. G. and a rep-etition of the same for higher or lower tones. Now when "Blind Tom " was giving concerts last apring in Cincinnati, several articles were held up by different persons in the audience, and among the number was an opera-glass, a hand-kerchief and a hat. Now it is impossible that "Blind Tom" should have derived his information of what was held up in either of the above cases, from noise struck or sounded upon the piano, as there is no O. P. R. Lo r S. inj the Gamut,—nor H. N. R. or I, as in handkerchief—nor H. T. as in hat, so that he must have obtained his]information from some other source.

He stood with his back to the audience, and

other source. He stood with his back to the audience, and if blind, (of which there can be no doubt) he must have gained this knowledge some other way, and so it is, but reasonable that he did to thorogh clairvoyance, or spirit influence, conse-quently, he must have been in a somnambulic condition, and when in that state; it is nossible for spirits to do all "through him which usually takes place" at his concerts. There can be no question that somnambulism is simply this, viz ifthatin spirit communion, the disembodied spirit of some one who has paased into spirit life, controls, or makes use of, the body of some fliving! person who is in a som-nambulic condition... While in somnambulism, the spirit, of the fliving! individual is using its orm organism, and the phenomena of clairvoywe spirst of the parting; individual is using its own organism, and the phenomena of clairvoy-ance, or clear mindedness, etc. are powers natu-ral to the condition and are independent of any person or any foreign cause, and can be exer-cised by the subject at pleasure. Sept. 22nd, 1869.

Sept 22nd, 1800. To the Beligio Philosophical Jearnal. **Hannai Laboring School Association.** To all bubdesire to take stock in the Masmall David Sexa, of IMequokets, Jackson county, iows, has agreed to sell any portion of his farm are casary for the Association buildings and for building lots, to all sach as desire to build their outdoing school and such for their agreements on 500 per acre, and make such for their agreements in farm and water power to the use of the Associ-tion, for carrying out the objects and supposes of Manaal Laboring School. All persons desiring to become members of the formediately to the sail barid Bears, and state-the burden of abarse of expiral stock for \$25 circhy they will take, and also fatis whether they was

to pay in cash or stock, auch as cows, brood mares or Bees, and as soon as a sufficient amount of the capital is piedged, a convention will be called at Moquokets, where the stock holders and all oth-ers interested in the morement may meet together and examines the premises offered, and if found suitable, agreements and yeas adopted for future operations. The convention s whold be called his fail before the close of an avigation, so that all nec-essary arrangements may be made to start a cheese factory and splary, carly next spiring, and to pro-ceed with the erection of suitable buildings for opening the school and company store. Mr. Sears states that has the tother land joining can be bought to from \$20 to \$39 per acre, or leased at a reasonable rate for a long series of years. D. BIRDBALL.

D. BIRDSALL. Fairibault, Minn., Sept. 15th, 1869.

NOTICE OF MEETINGS.

The ANDOVER, Obio.-Children's Progressive Lyccem meet at Moviey's Bail every Studay at 115 A. M. J. S. Motey, Conductor, Mr. T. A. V. Papp, Guardian, Mr. H. P. Coleman, Asst. Guardian. Armans, Micz.-Lyccem meets each Sabbata at 1 o'clock r. M. Conductor, H. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

L. B. Alles. A main, Micro. Regular funday meetings at 10% a.m. and 74 p. m., in Oity, Hall, Main street. Children's Fragmentry Lycoum meets at the same pices of 13 m. under the sampless of the Adrian Boeisy of Spirinalist. Mrs. Marcha Hunt, Freiddett; Err. T. Eksprein, Scoretay. Astoria, Classop county, 0r. The Society of Friends of Progress hars giat completed and we hall, and furth separaters traveling their way to give them a call. They will be kind-ip received.

traveling their way to give them a call. They will be kind-preserve. The second secon

L'evèles during May. L'evèles during May. Némera Haut-The Pint Progressive Lycestim Society rest, corus Cristan San Hoken, al 3 and 124 ocieta, n M resident, -----------, vice President, N. A. Biammons; Treasares, C. Riley: Corresponding Scretary, L. P. Freemann; Be-refung Scretary, H. M. Wiley. Lyceum mests at 104A John T. Freedman, Coinfourcy: Mr. Martas B. Jonkins

Musio Hall. Lecture every Sunday aftern o'clock, and will continue until next May and agement of L. B. Wilson. Engagements have with able, normal transce and imprivional seeak

with able, formal france and legarations does made with able, formal france and legarations appearing Brancerana Bata-- The South End Lyceum Association have caterialments wery Thursday evening during the winter at the Hall No.80, periodical street. Californ's Pro-Gause O. Journal J. W. way found y at 10/4 at 1. J. Gause O. Journal J. W. way found y at 10/4 at 1. J. J. Chase, 161 Washington street. Uprover Hait--The South Rooton Spiritan's Association hold meetings servery Bondy at 10/3 and 1/3 coicet. Mr. Keess, Francest; E. H. Gould, Serversy; Mary L. Franch.

Keens, Preudent; E. H. Goild, Serviar; 'Mary L. Brench, Treasurse. Baitmore, Ma.-The "The Spritualist Congregation of Baitmore's Mol-The Study and Weissedy revealing the Study of Marking and Study and Weissedy revealing treas's Programite Lycom Interest revery found with C. M. Brendeey Antibuc-The Sciency of "Progressive Sprin-alists of Skittmore." Berner weter 3 fands moveming and evening at the small botts. Barson, Mar-Bpirinalise hold meetings in Pionser Chapter forour meets in the same swery fands moveming and evening at the small botts. Congenent, Outsider: Miss M. S. Cartan, Gazardian, Daday Martiney, Martiney, M. S. Cartan, Gazardian, Daday Martiney at theritowick 100 (Science Science) Win B Yosh, Freidenti, U. Manihov, Scortisty, Green meets at 12 M. Mr. Van, Wedwurth, Conductor; Mins U. Bartes Quardian of Groups. Batty Orean meets on 11 M. Oberge Chase, Outsider ("win Hill, Cheann senson it M. Gordon, Dians U. Bartes, Dian Marchine every Suddy at 11 A. M. at Wate-lew' Hall. Lyconam senson it M. Oberge, Meriden, Markan, Gazardian of Groups.

or; Mrs. L. E. Bailey, Guardian of uroupa. Beividers, III.-This Bpirtual Society, hold meetings in Brees's Hall two dundays is each mouth, foremoon and sym-ing 103₂ and 13₂ of cited. Children's Frequenties Lyceom meets at two of cited. W. F. Jamilseon, Conductor; S. G. Mayfood, Assantant Obdodcor; H. Sm. Hirms. Bisiwell, Guar-

dru Brezalo, N. 7. - Meetings are need in Kremlin Hall, Wes. Eagle treet, every Sunday at 10% a. m. and 7% p. m. Children's Lyceium meets at 3% p. m. Harvey Futgerald, Fondactor Mire. Marr Lane, Guardian. Jahlfan's Lyceum meets at 3½ p.m., Harvey Fungerau, Doductor Mrs. Mary Lano, Guandjao. Banbasyan, Conz.-Children's Progressive Lyceum meets every Sunday at 10/2 a.m. at Lanotto Ball. H. H. Cran-tall, Conductor; Mrs. Anna M. Middlebrook, teardian.

Gail, Conductor; Mrs. Anna M. Middlebrook, (taardan Bacottry, N. Y. The Spintanish hold mes. berland street Lecture Room, near Dekalb arenne Sunday at Sand '% on. Ohldrevis Progressive 1 meets at 10% a.m. J. A. Bartlett, Conductor; hars Bredford, Guardian of Groups.

Breddreid, Guardian of Groups. Brititani meening for Lapitrational and Trance Epoching and Spiritani meaninetations, every Sundar at 30 pm, and Thursday resulting at 1% doited, in Genauda Hall (Opper Priday resulting Spirit, eveny Brocklyn, Alao, Bunday and Friday resulting Spirit, eveny Brocklyn, Alao, Bunday South and Bouch Math Streider Williamstoury, Alao, Bun-Bay at 3 and Tuenday at 1% d'oldri Williamstoury, Alao, Bun-Bay at 3 and Tuenday at 1% d'oldri Milliamstoury, Spirita, Franklin streid, sposist Even Office, Grees Point. One-thing, Franklin streid, sposist Even Office, Grees Point. One-Fourth and Sou day at 3 and Tu-Hall, Frankti

tribuinga 10 conta. Ottataaa.-Toa Asociated Spiritualista hold masulings al Frendon Hall every Sanday afternoon and evening commen-ing at 3 and 75 g to A. Administor-Laides, 5 contast gentia-men, 10 conta. Children's Progressive Lyroum massembles at 105 g a. m. Leander Dusti, Gooductor J. S. Grandon, Al-stanag Gooductor; Mr. R. 8. Dodge, Guzardan. All letters addressed to J. 10. Crosoo, Boc. CLEWELEN, OHLO. The First Society of Spiritualists and CLEWELEN, OHLO. The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-iorSt. at 2 and 7 p. m. Lyceum at 10 s. m. Lewis King, Donductor, Mis. D. A. Eddy, Guardian, D. A. Eddy, Oor,

Secretary. The A. Solt, University, D. A. Eddy, Okr. Chicago, Hindson-The Othese Spiritualities most very Sonday in Crosby's Music Bills and 10:46 P.M. Res Sues R. Johnson, Juin Shi and J. The Children's Res Sues R. Johnson, Juin Shi and J. The Children's Host Sues R. Johnson, Juin Shi and J. The Children's Host Sues R. Johnson, Juin Shi and J. The Children's Host Sues R. Johnson, Juin Shi and J. The Children's Science Dr. S. J. Arry; Comments of the Shi and J. The Science Science Stream Stream Sciences of the Shi and J. Shi Shi and J. Shi and Shi and Shi and Shi and J. Shi and Science Science Science Sciences of the Shi and Shi and Science Science Sciences Sciences of the Shi and Sciences The Bible Christian Spiring Science Sciences and J. A. Shi and Sciences Sciences and Sciences and Sciences and Sciences Children Sciences Sciences and Sciences and

Curns. O .- Progressive Association hold meeting Sunday in Wills Hall. Childrens Progressive Lyoso at 11 a. m. S. M. Terry, Conductor; J. Dewy, G Mrs. F. A. Perin, Cor. Sect.

Mrs. F. A. Perin, Cor, Soci. Carracas, Mo. - The Spiritualists of Carthags, Jasper Go. Mo., hold meetings very Sunday versing. C.C. Colly, Cor-responding Societary; A. W. Flotering, Circle Carthages, Man. - The Spiritualists hold meeting wy Sunday in Williams Hall, as S and T P. M. Speaker sugged.

engaged. Dorms ATP FORCEOFF, ML-The Guildren's Progressiv-Lycenm holds its Benday season in Kewrich Hall, to Season 8:1005 m. B. 8. Averill, localoctori, ML-R. 8. R. 6070, Guardian, A conference is hold 6:155 m. D'G QOUT, Lin-The First Bochety of Spiritaniant, hold their regular moetings in Schraders hall, at 10 o'dlock A. M. the first South of Season and State State State or and the many place at 3 cylock such Sanday revening, Groups. Bell Conductori, Mrs. Sarah Ther Garardino Verspace State Conductoris first. Sarah Ther Garardino, over Wedneday seraing.

Groups. Botal Love for the beads of the Lycenn, every Weslandsy evening. Des Moltas, Love. - The First Spiritualist Association met in Goot Tampiar's Hall (west adds) at 1000 contend and and 7 P. M. Dhilfere's Frogreasive Lycean makes at 115 P. M. B. N. Shinyon, Corresponding Secretary. Prozento, Mass. - The Spiritualists hold meetings every Hall. Spacker engends - mile D. Schlarg and Dickinson Hall. Spacker engends - mile D. Schlarg and Dickinson Genera, New York. - The Heritanists hold meeting every Hall. Spacker engends - mile D. Schlarg and Dickinson Genera, New York. - The Heritanists hold meeting of Genera M. Y. hold meetings every Meddandy sensing 15 o'look at the residence of R. B. Bach, Bunday 3 o'dick F. Generakory, Colordon. - The Spirituality of

Georgetown, Colorado. The Spiritualists meet there three enings each week at the residence of H. Toft. Mrs. Toft, shrroyant speaking middling. HARTOND, CONN-Spiritusi meetings are held every San-day scening, for conference or locture, at 71/2 o'clock. Chit-dren's Progressive Lyceum meets at 3 r. M. J. S. Dow, Con-

Housen, Ms. - Meetings are beld in Liberty Hall, (owned by the Spiritnalist Society,) Sunday afternoons and evening.

Ames bibe at Spiritualist Hall, 5d street. J. B. Holt, Pre-taction of the Spiritualist Hall, 5d street. J. B. Holt, Pre-schol, O. A: Poors, Screitary, Leptenin meets at 1 Rassoon, Conductor; Hiss Lissis Randall, 6 Wah 1 Geouge, Leptenin numbers 100 members. uident; Mrs. l p. m. J. U. Guardian of

Havara, III.-Lycom mosts every funder evening at two evices, at Halproffs Hall. H. H. Philtreek, Conductor; Mins E. Boyers, Guardian. Loren, Izn.-The Friends of Frogram "organized pre-manently, Boyt. 5160. They us the Hall of the "Balam Library Association," but do not held require meetings. J. Barand, Previous Mar. Garciary, D. A. Garden, Treasurer Johnshan Switz, Collector. LOUISVILLE, Ky.-Spiritualists hold meetings every Sunday at 11 a. m. and 714 p. m., in Temperance Hall, Market street, between 4th and 6th. OCTOBER 9, 1869

PROSPECTUS

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LUWHI, MAS. - The Children's Progressive Lycoum held meetings every Sunday afternoon and evening, at 3/2 and 7 o'clock. Lycoum session at 10/2 at N. B. Oattre, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

lag Secretary. LTRR, MASS.—The Spiritualists of Lynn hold meetings every Sunday Aftersoon and evening, at Casiet Hall. Laports 1 nr. Associatou of Spiritualists hold meetings every Sunday, at 10% a.w., and 8 r.w., at "Ocseer Hall.— Dr. 8. B. Colling, Frest"; P. A. Tautis, Beety. MASO MANIN, Wig.--Progressive Lycoum meets day at 1 p. m., at Willard's Hall. Alfred Senier, Mrs. Jane Senier, Guardian. The First Society of f meet at the same place stery Sunday, at 3 p. m., ence. O. B. Haseitine, President; Mrs. Jane Se tare. every Se Conducto

strat Bociety of Spiritualist nday, at 3 p. m., for Confer at; Mrs. Jans Benler, Ser

MILWAUKER, Win.—The First Society of Spiritualists meals at Norman's Biall. Excial Conference at 10% a. w. Addres and Conference at 1% p. w. Goo. Godfrey, Freident. The Programire Aproxim meads in the name has at 2 P. M. T.M. Watson, Octobergin; Bettle Parker, Guardian; Dr. T.J. Freeman, Musical Director. MONNOUVE, ILL-Lyceum meets every Sunday forencon. Sout one hundred pupils. J. S. Loveland, Conductor; D. R. evens, Assistant Conductor; Helen Nye, Guardian of

Monatesana, N. T .- First Society of Progressive Spiritual-ta-Assembly Rooms, corner Washington avenue and Fifth treet. Services at 3 p. m.

street. Berrice at 3 p. m. Mirat, 0. - Childree's Porgenstrie Lycenm meets every smaday, at 1056 of clock a m. Condestor, Hedson Tuilis Bardian, Emma Tuila. Mariboro, Man.-The Mariboro Spiritualisi Association Mariboro, Man.-The Mariboro Spiritualisi Association Desion, cince a week for a year. Mira Lisasi a Traylor, Seo Marcusares, N. H. - The Spiritualist Ashid meetings revery Sociaty at 10 a m. and 7 r. K. In the Police Cont Service: A. & Boarer, President J. Pathan, Service: J. 2019. Particulus and the J. Pathan, Service: J. 2019.

Berriary. Nuw Yang Curri-The Bodesty of Progressive Spiritualists bold meetings every Sunday, in Everett Hall, coner of thirty-fourth stress and sixth arcsness, at 100, s. m., and 74, p.m. Conference at 12 m. Children's Progressive Lyceum at 25, p.m. P. & Faraworth, Conductor; Mrs. H. W. Faraw-worth, Guardian. The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodworth Hall, 800 Broad-way. Conference every Sunday at same phone at 2 p. m.

Beats free. Naw Yoax.—The Friends of Humanity meet ev at 3 and 7.4 P. M., in the convenient and comfor 270 Grand street, northeast corner Forsythe, ad b Reverse for moral and spicing culture, insuit

at a Bail (2), Y. M., in the Colveniest and commerciant Bail Beovery, for morel and equivalent actions, insuprational and trancespeaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Beak free, and contribution taken up. Bail, correct of the varues are very foundary at Lamartine Bail, correct of the varues are overy foundary at Lamartine still, correct of the varues and west 20th street. Lectures at 000 celock is m. and Tp. m. Conference at 3 p. m. Navasz, N. - Schrittalists and Friende of Progress hold meetings in Music Hail, No. 4 Back street, at 2% and 74 pm. The attence in deviced whelly to the Children's Pro-gressive Lyceum. 6.7. Leach Conductor; Mrs. Harris Par-ross, Grandhur of Groups.

one, Guardian of Grougs. Gweneo, N. Y. - Thereforitanists hold meetings every San-day in frid, and 135 pra-day in frid, and 135 pra-day in frid, and 135 pra-day in frid, and 135 pra-cession of the second second second second and an in the second sec

nardian. Omono, Wis.—Children's Progressive Lyceum mests every abuaih at 10 o'clock a. m. John Wilcox, conductor. Mrs-hompson, Assistant Conductor, Miss Cynthia McCam, Guarmpeon

information and a set of the set Desartory J. W. Lewis (uncuma, mr. Actos II. Potter, Brrasorn, Mass. Lycen and accidion of Spiritualists hold meetings in Lycens Hall two Smokys in sech month. Chil-Representation of the second sector of the second sector for the second sector of the second sector of the second Petras, Oresz-Meeting are set held as Central fail every Smoky afternoon at 15 o'clock. Progressive Lycens at 105 in the forecome.

In the Breacon. Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Goucert Hall, Chestont, abore 12th arrest, at954 A. M. on bendays, M. B. Dyst, Conductor 1 Mr. Mary J. Dy-ott, Guardian. Lyceum No. 1, at Theorpson agreet church Guardian. The First Association of Spiritualizes has in its four that a straight of the Straight of Straight of Straight tures at Concert Hall, at 11 A. M. and Ty f. M. on Bundayn.— The Philadelphia Spiritual Union" "meet at Washington Hall, servy Bunday, the survaing devoted to their Lyceum, and the servaing to texture.

and the eventing to fectures. Quincy Mass.-Meetings at 3% and 7 o'clock r. H. Pro-ressive Lycoum, meets at 1% r. H. Bicuntory, Iran-The Friends of Progress hold meetings every Banday morning in Henry Hall, at 10% a.m. Chil-trus' Progressive Lycoum precisi in the same hall at 2 pr dwark Progrissive Lorsonn marks in the server a distribution of the Child Beerrozz, Liu-The First Beichy of Spiritualitation, and have apsaking every Bunday evening at 7 ofcieck, at Browsy Bail Lorson meets at 10 ofcieck, and Browsy Bail Lorson meets at 10 ofcieck, and Browsy Bails and State and State and State and State Bails and the Scillator's Hark M. Rockwood, gaardian. United and the Scillator's Hall, Bunday and Theorem Spiritu-nings. W. W. Pareells President. Speakers engaged, Mrs. Barah A. Brox, during New, J. C. Fannis Allyn, during Fab. Jocctory Him E G. Babes, Asthemat Origins, P. Oblins, Gom-Acctory Him E G. Babes, Asthemat Origins, P. Collins, Gom-Steinard P. Straver, Wu-Lorson and Science Scie

RICHLAND CENTER, Wis.-Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Della Peace, Guardian.

mrs. Denis Presse, Gazvilan. Brainorisi, Ri. —Spiritualist Association hold regular meetings every Sonday morning at 14 o'clock, at Capital Hall, Bouth West corns this and Adams street. A. H. Wor-then Frasilezi. H. M. Lappber Bererkar, Children's Aria rest's Lorean every Sonday at 2 o'clock P. M. B. A. Rich-ack, Conductor, Miss Mizsg Porter, Gazvilan. Stramore, III. The Children's Porter, Guardian. Stramore, III. mets every Sunday at 2 o'clo Wilkins' New Hell, Harvy A. Jones, Conducts ratio James, Guardian.

ok, p. m., in r; Mrs. Ho-The Free Confer 8 o'clock p. m., o a moots at the same place on Sunday at hour session. Essays and speeches lim-ch. Chancey Eliwood, Esq., President hh D. P. Jones, Corresponding and Bo ited to ten minutes each. of Society ; Mrs. Sarah 1 cording Secretary.

or poccasy ; Mrs. Barab D. P. Jone, Corresponding and Baccording Society of Spiringham and Baccord and Society of Spiringham and Spiringha

Bold meetings in street at 10% a.m. Thor, N. Y .-- Progressive Splittualists Bol-Harmony Hall, corner of Third and River strees and TV p. m. Children's Lyceum at 354 p. . Keith, Corductor; Hive. Louiss Reith Grandian

TROMPSON, O.-. The Spiritualises of this place hold requestings at Thompson Conter. The conformance Hubb Biockwell, M. Liau if, Drustees ; and A. Tilledow

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day at 3 p da Hall Sunst ng and Spiritual meetings for Inspi ng and Spirit Test manifestations (upper room) No. 112 and Friday evenings mer Fourth and Sout inday at 3, and Tuesda ance Hall, Franklin str

bill. Contribution 10 conta.
Woncentra Mass.—Meetings are hold in Horticultural Hall revy Bonday afternoon and evening, gt 2 and 7 o'clock Bidren's Progressive Lycoum meets at 26 o'clock ever mudgy at the same piece. H. R. Fuller, Convergending Rev stary and Conductor of the Lycoum; Mrs. M. A. Stearna wordan. fedian. Manimoro, D. O. — The Mini Society of Programics Spin-talists mosts every Society, in basic (Keey) Marmonial all op ans Maricophian Michael Pensoy leads (Marmonial all op ans Maricophian Michael Pensoy leads) rest dila and The Spine All Amoni David (Marco Millout) Not Michael all J Marco David (Marco Millout) Not Michael all J Marco all david (Marco Millout) all david (Marco Millout) rest all La an and Millout) dave, Possideat.

YATES CITT, ILL. The First Society of Spiritualists Triands of Progress meet every Stinday for conference long's Hall, at 314 p. m.