\$3,00 PER YEAR IN ADVANCE.]

Eruth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a rearing.

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S. S. JONES, PUBLISHES AND PROPRIETO

## CHICAGO, OCTOBER 30, 1869.

VOL. VII.-NO.6

# Ziterary Department.

CASTLE BUILDING.

BY HARVET OLDFIELD.

ear me sits a little maiden, Eyes of blue and golden had

Lofty wallegrith golden po td.

Trees, whose leaves are ever green
Lovely Sowers with hues immertal,
In the radiant light are seen.

Chide we not our little maiden Blue of eye and gold of hair, Rosy mouth with kissee lader, Bdilding cas les in the air.

Yet we would not for our maken, Ask that life from care be free . Rather would we trust the promise \* As her day her strength shall be."

# derful tests given through Home, the

THE MERCHANTS COMPANY.

Wonderful tests given through Home, the Medium.

From the Tavaport (Englasch) Independent.

This word, in the minds of many, is understood to apply merely to a series of juggling tricks, whereby a set of mee, either in, or from, that extraordinary country across the Atlantic, seek to impose on the senses of the credulous, attributing, in an excess of partional improflence, to the interference and assistance of spirits or demons, the effects pr duced by their own skight of hand and ingenuity.

But to those who have examined the matter more closely, and without that prejudice so engrathed in the nature of the typical Englishman, it has a much deeper significance; it is the term employed to distinguish the faith which now counts its believers by millions in the New World, and has its adherents, more or less themehaus, in almost every capital and city in Europe, with a literature yearly increasing, and becoming more, and more influential in moulding opinion and modifying creed among the properties of the company of the company of the company of the seekers about the company of the truths taught by Jesus, and His Apostles, which have been preserved, doubtless, but at the same time per rified, in the creeks of the Christian Chirches. The doctrine which distinguishes them from ordinary Christians, for they profess to be Christiane of the pruse type, cherishing all the moral teachings of the great founder of their faith, is, that the communications between Heaven and earth are still open, that the "one family" still have interours, as the order leaven and earth are sti

or instance, the columns of an American early aware as the columns of an American early aware contain a number of munications given through a Mrs Conant, 158, Washington-street, Boston, who holds at are called "free circles," at stated times the columns of the

the earth-sphere in an undeveloped state, even tunily progress into a higher condition."

These messages are so varied in character, style, and ability, that if they are not what they profess to be, they certainly emanate from an excellingly clever woman, who knows what would be likely to come from the mouths of every class of mind, from the rughe, uncluculd black, the ignorant cill, the neglected and degraded city loafer, up to the expressions of wisdom and piety to be expected from the most exalted characters. Faragraphs continually appear also, in the same publication, professing to come from hearers or readers of these messages, contessing that they must have come from the very spirits alleged, as they contain things which they and their departed friends alone which they and their departed friends alone which they and their departed friends alone free to his containty cocurring; and, as the Apostles, audiances were convinced by the secrets of their beart being made manifer, so these witnesses report (not exactly that Ord is in the medium of a truth, but that, of a trath, they who are dead yet speak! Then there are 'evenly mediums,' who have visions of objects invisible to the sight in its natural state, as Elisha and the young man whose eyes he spened to see the mountain full of hores and chariots of fire.— healing mediums, writing mediums, and a host of others.

The writing mediums profess to answer sealed

Cent Stamps."

As the ocean postage has recently been reduced, it is suggested to the curious to "iry the spirits," and ascertain whether those who have set out for "the summer land," from this cuntry are as willing to communicate with their friends as those traised in the Great Republic I To avoid the imputation of deception, Mr J. Y. M. jis reported to allow visitors to bring their own letters to his office, place them on the table before him, and watch the reply written out, seeing that the letter is not even touched by

The third annual convention of the Spirit uslished Kansas met at Topeka, Oct. 1st, pursuant to call. President, F. L. Crane in the

obant to can. Prestorn, F. D. Grane in the chair.

On motion, Mrs. E. E. Barnum was chosen Secretary pro tem. After an invocation by M. E. Taylor, the President delivered an address of welcome. The Secretary was instructed to furnish the same for publication.

On motion, the chair appointed a committee of three on Ordentials. Treasurer's Report was submitted and adopted. The chair appointed a committee on Business, and also one on Finance. A committee of three was chosen on By Laws.

Benett of the committee on Condentials.

on By Laws.

Report of the committee on Credentials was accepted and adopted. A committee of four was appointed on Resolutions. After short addresses the convention adjourned until evening. Evening Session.—Meeting called to order by the President. After music by the choir, and an invocation by Mrs. Thomas, the convention listened to short addresses from different speakers. Music by the choir. Adjourned to meet to-morrow at 10 a. M.

MONNING SESSION.—Convention called to or.

next meeting.

A committee of three on nomination of Officers for the ensuing year was chosen. Adjurned until 114 F M.

APTERNOON SESSION.—Convention assembled according to adjurnment. Report of the committee on By laws presented at the last session was adopted after much discussion.

mitte on By laws presented at the last session was adopted after nuch discussion. Report of the cyfin was adopted after nuch discussion. Report of the committee on nominations was accepted. The following officers were chosen for the ensuing year-viz:—

President—F. I. Crane, of Topeka; Vice President—F. I. Crane, of Topeka; Vice President—O. H. Wellington, of Otawa county—Mrs. F. B. Danforth, of Lawrence—and H. Taylor, of Johuson county; Treasurer—Samuel of Topeka; Secretary—Kiss Jennie Crawe of Topeka.

The committee on Resolutions offered the following, which was separately

theas, It is apparent that there are spirits assume to be teachers, whose religious, ral and intellectual status is inferior to that

of the medium whom they seek to trace's, the refore,

Be it Resolved. That justice to the spirits of the
medium, and to the cutse of Spiritualism its gencral, requires that these spirits should be kindly,
but firmly admonished to take the po-lition of
scholars rather than that of tenchers. That it
is the sacred the of all the firm as of spiritualism
is an demoralizing third again the cutselfing and demoralizing the spiritual to the cutlicas of God and importatily. That the evident
progress of the human mind in all things in this
life, both practical and intellectual, virtually
det les and elsephove the dectrine that, "as the
tree falls as it lies." That the bondage of creeds,
and a requirement of the performance of certein religious rives and ceremonics, is mental
and appritual slavery, and the greatest impediment to human progress. That as order is one
of the highest laws of the universe, and organization indispensible to d velopment, we do
most earnestly it commend to spiritualists everywhere, to organize into associations—not of
cred-bound or radical character, but for mutual
protection, growth, representation and financial
order.

Besteed. That the ministration of sapers and

where, to organize into associations—not of creed-bound or radical character, but for mutual protection, growth, representation and financial order.

\*\*Resolved\*\*, That the ministration of angels and spirits has been a favorite Idea all ages of the world, but that it was never fully actualited until the advent of modern Spiritualism.

\*\*Resolved\*\*, That the people of this world are incapable of elaborating a true philosophy, or a national religion without assistance from the spirit world.

\*\*Resolved\*\*, That the people of this world are incapable of elaborating a true philosophy, or a national religion without assistance from the spirit world.

\*\*Resolved\*\*, That we perceive in the teaching of spirits a system of philosophy, that, when accented by the world, will go far to celablish "peace on earth, good will to all men."

\*\*Resolved\*\*, That the richts of fininorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this convention of models in the spiritual control of the spiritual of a principles or purposes, are to be interpreted as responsible enhoused these only who vote in the silfernative.

\*\*Resolved\*\*, That we recognize the necessity of the intre separation of religious creeks from political organizations, and that we will repose by our vote a day to the entire separation of religious creeks from political organizations, and that we will repose by our vote a day perticular ford, it blue yas viveir, and that all a temporate ford, it blue yas viveir, and that all a temporate ford, it blue yas viveir, and that all a demonstration of the secondary of the particular day of the control of the property of the p

Adjourned until 73/2 F. M.
Adjourned until 73/2 F. M.
EVENING SESSION.—Conv
Anée music by the choir, an
Mr. Danforth, Mrs. Danfor
condition, followed by Mr.
oort of the state missionary

on.—President in the c upon the table.
Report of the committee on Finance was ac-

Report of the committee cepted.

Mr. and Mrs. Danforth then addressed the

Adjourned to meet at Germania Hall, at 2 r. m. Afternoon Session.—The following resolu-

AFTERNOON SESSION.—The IOHOWING MAIN Adopted: Ition was adopted: Resteed, That we, the members of the Kunsas State Suciety of Spiritualists, recognize Mrs. Hannah Thomas of Tupeka, and Mrs. Elizabeth B. Danforth of Lawrence, as Mindsters of the Gospel of Spiritualism, and as such, rutiled to perform all acts that ministers of other religious organizations in Kansas are by law allowed to

ove resolution.

Mr. Thomas and Mrs. Danforth then address
the meeting. A journed until evening.
EVENING SESSION —A larke audience was in
fendance. M. E. Tajlor Jedliv n.d. an audress
jllowed by Mrs. Thomas.

MONDAY OCT. 41b.—A conference meeting
ras held in the Sebate Chamber at 10, A. M.

JENNIE CECWE, Secy. 1

We give below the facts in one of the most re markable cases of surranbulism that we have ever been called upon to chronich. A gentlo-man, in whose-eracity we have through con-fidence, furnished us with the following: "I was passing along Beach street has toight at about 11:30. When near Hall street I saw a strangerester mounted that the con-

Doings of Dr. Samuel Underhill, M. D.

The following letter comes from Dr. Undernill, who is now laboring in Michigan

chesp. What a man pays in rept in Chicago will build a house the first year. Labor is plenty and wages as good as in Chicago. There are millions of blackberries yet. Postatos very excellent; water good, fish plenty all the year, and steamb als go everywhere, and railroads to all the other places. New Haven, Michigan, Oct 10.

The Influence of Weather on Sickness.

Dr. Ballard, in his report on the health of Isington, for 1867, thus aphoristically states the nfluence of the weather on sickness:

ature is normally associated with an inci-general sickness. 2. That a decrease of deric temperature is normal ness is proportional in an ount to the c which the atmospheric temperature falls. 4. That it is an error to suppo-popularly, held) tints under chapges. In sture are (as a rule) damaging to public A sudden change.

Copyright Secured. DEDICATION

per by First Emma Hardinge, Se-the First Association of Spiritualists Philadelphis, as the Dedication of mental Hall,—corner of 11th and od Streets, on Sunday Morning, Oct. 13th, 1869.

INYOCATION.

In Thou who art our God and Friend, ferly do we thank! Thee for life, for knowlfor the assurances of immortality, for the
lof progross and the glory of spiritual life,
tual existence and spiritual communion,
have we sought Thee the Creator. Great
it, we have listened to the voices that have
down to us in faint echoes through the
lors of Time. We have sought Thee in
griders, amongst many nations, in varistruss. Oh! so long, so long have we listenthe dim and shadowy vibrations that
come from the ancient Past, that we
almost forgotten that Thou art our FathWe have feared, we have trembled at Thy
ent name, have wondered and sometimes
d Thee, and many have forgotten Thee,
re thank Thee that Tuou hast opened the
of life, and shown us Toy very self. a
We workle The-

DEDICATION AND LECTURE.

To the Great Spirit, the Lord of life, light and truth, we consecrate the services that we say hold within this place. To Him, the fountin of inspiration, we ask, so long as He shall and us hither, that we may come with clean ands and clean hearts and holy purposes, considerance with the consequence of the con any hold within this place. To Him, the fountin of inspiration, we ask, so long as He shall
ead us hither, that we may come with clean
ands and clean hearts and holy purposes, concerated not only to charitable feelings here,
to to the spirits of the mighty dead—the strong,
the good, the brave, the true, that have marked
ut for us a way in tears and blood to follow in
heir track. We consecrate the services that
say be held in this place to the spirits of the
ging dead, to those who so lately taught us
here to be seen to be seen to be seen to be
seed from mortal sight, but still are with us,
re consecrate the services that we may hold
dithin this place. To the spirits of the guilty, to
hose who have passed in darkness to the
hreshold of the other life and who come to us
re counsel and for warning, we ask of Him,
her Father and ours, that we may consecrate
he services of this place—to the spirits of the
ung, who hold their awest communion with
he dead,—the so-called dead, who know there
on death—who come from out the highways
od by-ways and city streets and all the busy
orld, who come to speak with forms invisible,
and once again renew the ties not broken, only
her ask that strength and hope may flow from

s place.

e ask that strength and hope may flow from
this place and penetrate the hearts of all
come to worship here in spirit and in

me twenty-me years ago, the announcethat a bandful of persons should be gathfrom all the Subath meetings that take
a throughout the length and breadth a
stendom to hold communion with the spirs we do, would have startled the world, and
would have pronounced the verdict of injy upon such worshipers and questioned
possibility that such a meeting output
are now held throughout the ongh and
dith of the great New, Worldwide, it seems
that the power, be it whatever it may,
mow moves these lips, and that has given
whatsoever ye have gained in the twentyyears during which as have been called
itualists, quiminates in this hoer in the trihof the recognition which we have comhof the recognition which we have comwhatsoever ye have gained in years during which we have itualists, culminates in this hos h of the recognition which we d for ourselves

by considering the highest element that beto the Spiritual movement; how Spiritus
stands related to what we call religion,
less the thoughts that we shall utter in
a succeeding addresses are very familiar.
We have nothing new to present to
the form which the world acknowledges
tiling novelties, but we have much to reof those demands which are made upon
d which the best amongst us, as yet, have
to answer fully.

nd which the best amongst us, as yer, nave to answer fully.

e world asks much from us, and, perhaps, ave rendered back, as yet but little, in ex-tion of ourselves to ourselvas-not for the 1 to whom we owe no allegiance. I would ad you that we stand as a widow, from the heart and arms has passed her only son, long, long years of watching have railed her desolate head, and he came in an hour with that profound, hearoutterance in speech and
nd as the miser who for in maself bereft of his treasur that he knew not it is rehe beholds the shining he

the best of the second of the

cient to adjust ourselves to these things. The world-demands to 50 much when it asks us to adjust ourselves to the great treasure we have found, and I say this in extenuation of our many short comings. I shall endeavor to lay before you some of the weathr of spirit life, God giving me strength and power. We scarcely know how rich we are; how all this our wealth ministers to ourselves and our fellow men—still we can take an account of some of this wealth, and first of this high element—religion. I do not speak now of the religion that they shall tell us of in you tall church with towering steeples, with solemn tone and swelling peal of organ—I do not speak of this as religion—I do not speak of creedal faith. I bow before them with all reverence, however, for I know they are understood by our Fath r; they have been handed down from age to age to lead men to worship in the bright and beautiful temple of spiritual life and truth.

Creedal faiths, no matter what denominations, they are of all teach us that the account.

no see a sgain

en again

lling into sons.

hey by science have
such particle, and shown

Long lives have been spen,
tances between those shining
the sky each night, to discover the
earth and air, and when I ask who made
and whence they came, when I would kno,
what is the origin of these, they tell me to go to
the minister. When I would question of the
mightest thing of all, the spirit that controls
the mind, that understands the soul, that guides
the intelligence, that slone cun comprehend
these things, they talk to me of the che nistry of
the atoms. I ask them of God and immortality
they laugh me to score, and send me bac
the Sabhath day and the churches.

we ask for a religion that will
arket place and the forum,
and teach us not only I
mmortality, to one
'in that if the
'velid to
the v

the mind, that understands the soul, that guees the intelligence, that alone cut comprehend these things, they talk to me of the che mistry of the atoms. I ask them of God and immortality, and they laugh me to scorn, and send me back again to the Sabbath day and the churches.

Friends, we ask for a religion that will go with us-in the market place and the forum, go with us-in the market place and the forum, go with us-in the market place and the forum, go with us-day day, and teach us not only low-to live for time, but for immortality, for one another. We ask for that religion that if to-day each church on earth were leveld to the ground and their ashes scattered to the winds, and the evidences of all denominational beliefs were forgotten, would still live, that religion that would spring up in the soul and survives all of these. Is there such a religion? I think there is. I do believe that spirit life and teachings have discovered this, and they will institute in here, with or without the other religion. Let us go back and search into the foundations whereon the Spiritual belief is built. Whatever vestigss remain of hufman life and human existence on this planet, all date back, like the van, yesterday, to-day and the morrow, to the Esst, the same far-away East in which by universal-law all things, all beings, all former more mortificated. Back, then, the Est, when the rave worming beings. There we end from the most ancient rays, markind as period, even before the characters upon those greatmon ments of stone on earth, or to build up their monuments—there never was a time when man did not believe in a Supreme Being, as an invisible and mighty power, from whence comes something attorager and mighter than himself, far away, away to those did not be an invisible and mighty power, from whence comes something entroper and mighter than himself, far away, away to those did not be an invisible and mighty power, from whence comes something entroper and mighter than himself to the invisible being from south of the conten

this belief. I that taken many forms, many strange and lu take the many forms, many strange and lu take the many forms, many strange and lu take the many forms according to man's gradusl progression from barbarism to civilization. Suil this Spiritual existence oul sates through them all. The great heart that was first fait when God isunched humanity upon the occas of life, is throbbing still. It evr. pulsates to the eternal and omniscient name of God. This is the first evidence of religion. This next is like unto it, it is the assurance that our pilgrim feet are pressing on another shore; that we cannot die; that there is something, which will rise out of the cold ashes of the grave.

another ahore; that we cannot die; that there is sometring, which will rise out of the cold ashes of the grave.

I tell you, friends, that when the first separation from the body took place, and man burried his dead, covering him up from his sight, it was not beneath that green mound of earth, that he sought to find that eternal spirit; it was not down in that body of corruption, but upward to the shining ones, somewhere in the vast unknewn fields of space—he looked up to find his dead, and felt the consciousness that they were waiting and beckoning him forever to come to them.

No matter, how early, we date hack in our

come to them.

No matter how early we date back in our research of the actions of humanity, we find there was a law of right and wrong which was ever legislated between man and man excepted and reponsibility, and a reckering with one's self, if not with his fellow man.

which we called wrong; there was an inward monitor that was never silent until we made at woment. That law of right and wrong, that conscience that gave the feeling of responsibility, shows that the triumphs of right over wrong, are unerring, as part of man's nature, and are the primal altar of religion herself. The first church here is the holiest, it is in the heart and the conscience of man, the great heart and the conscience of man, the great where it is and the semple greated

heart, as any other portion of man's consciousness:

Let us briefly trace the progress of this foligious idea, and see how perpetually this great priest has maintained his character in the midst of all the corruption, folly and superstition with which it has been surrounded.

The first belief of humanity was the most obvious recognition of the Lavisible and Supreme, as manifested through the powers of nature, in the largest and grandest object in creation. The beneficient sunshine, the beautiful stars, the far-away sky, the overarching firmament, the winds and waves, all the strange and mysterious phenomens of nature, life and growth in the vagicable world, and the various forms of the animal creation, all and each expressing a fragment of the thought of God, which is more fully, combined and expressed in ourselves.

All these were worshiphed in the infancy of the race, and each one felt a need in syme special department of his being, and sought that

All these were worshiphed in the infancy of the race, and each one felt a need in a sume spe-cial department of his being, and sought that which was peculiarly dear to him. They estab-lished standards of right, in proportion to the knowledge of the influences around them, and in proportion to man's growth in civilization, his ideas multiplied, as science with her starry eyes, began to penetrate the mysteries of crea-tion, and reveal to man the uses of many things hitherto undreamed of. As civilization took the place of barbairs, so did the expression of the

civilization. We observe before the Mosaic period the darkness into which men inevitably sank, and by the wise tackings of Moses, who strove to bring him back to better conditions, who strove to communicate wise isws, founded upon physiology, founded upon the connection between mind and matter pon

which included daily life and practice; rules in regard to diet; justice between man and man, between master and servant. The highest ideas of right that could be expressed by Moses inculcated a religious belief in all things. Exch ceremonial is a hierogliphicembodying some grand use to man—the recognition of God in man. There was a practical religion for him.

We shall find that whenever man was left to himself, he was ever striving after something beyond, ever realizing hicher ideas, and looking out from the physical into the spiritual; passing from the idea-of the one God, into polytheism, and eventually placing his religion in the hands of the priest. Thus, through long ages do we trace man as religious being. There came, however, a rebuke from the infinite spirit, and an advance upon all that proceeded from the former teachings, in the beautiful religion of Jesus. Once more do we find man brought back from the worship of stocks and stones, back to the cornfields, the hill-tops, to the social fields, the daily walks of life, to the market place, to trade and commerce; to all the practical issues which culminate at last in eternity. Jesur labored to bring his followers to all these. Had that religion stood alone in its purity there would have been no need of ministering spirits coming to day with a new religion to earth; it embodied the fundamental ideas of Spiritual religion. We should have walked hand in hand with our Pather, and our eller brother, Jesus, and hoving spirits of whom he spake; and we should have realized that these were descending to teach us the trac religion. But another form of religion grew un almost immediately—the religion of Faus. The practical religion incuited by Jesus gave way to the teachings of Paul-a, learned man, a mystic, a teacher of Gnostles. Faul, full to repletion with the old superstitions beliefs of the Faust perceiving that humanity was the foor in the teaching of Paul-a, learned man, a mystic, a teacher of Gnostles. Faul, full to repletion with the old superstitions be

gether the worshipers whose zeal was fast dying out.

So, upon this basis, a sensual religion was founded—a ritualism which age after age has existed. Many have recognized that God the Infinite Spirit, spake-through the lips of Moses, Jesus, and others. We care not whether it was amid the thunders of Sinai, or the still small voice fhat sounded in the ear of Ellijah; we care not whether it was fin the beautiful consecration that was given to Jesus in Jordon—we know that divine truth was given through all these great teachings. They taught that man was responsible for every act of life, in all ta forms, all its duties, in the food we eat, in the thoughts we cherish and in the words we speak. I believe that all these various forms of religion have been useful; they have kept allve the was responsible for forms, all its duties, thoughts we cherish at I believe that all these been useful I believe that all these various forms of religion have been useful; they have kept allve the memory of it, if not the reality thereof. Many have gone out into materialism, and sought for sometiting to sustain themselves. If they have grappled with science and studied the forms of nature, and after they had exhausted all their powers at these, and tound they could render them no more usuall they whispered to them of their Creator.

Itaving arrived here, and then been landed on the other side, I find the open gate of Spiritualism, through which the pligrims of materialism have entered, and perceived that there is a life beyond.

Iters we have learned that solit.

as pirit, must exist. Let us sum up what we are gained in this direction. We stand up what we are gained in this direction. We stand upon the threshold of this world. The first that re-circd us, was the well remembers.

ar spirit brother, whose cay-com form ad laid away.
We know now that there is no death, for we hat a many control to the dear lace, the same outstreehed arms—et he dear lace, the same outstreehed arms—et he warm hand extended; we see the cing eye teeming with life, the brow crown-ith the glowing light, of intelligence—all strength and energy that made him a man, etc. The spirit is the real man. I had read in this manner, at times—perhaps it may then thou hast cast off the material letters,

be when thou hast cast off the material letters, thou shall live foreyer. If thou art immortal now, thou hast been immortal foreyer.

The element of spirit, then, is foreyer, and as our loved ones beckou so on, not in one line alone, but hosts of them from the dim long ago, all that ever have been in the satiquated and unknown past agea, are all, all there, and the argument is lost. It is spirit alone, then that lives forever; it is spirit that is infinite; it is spirit when

mysteries. Matter is but spirit in motion; spirit is back of all, above all. It is spirit that we worship as God our Father, our creator. We can less there. Now we can bring our sorrows, and be sure that in the midst of the great darkness, our blind eyes can see that He doubt all things well. As we pass down the corridors of eternity, where there loved ones, have gone, they do show us all those things. We see that the martry has come forth from the dre so strong, and all whose bleeding feet have left their foot prints along the ages are there, and every tear drop, that has been shed, has been crystalized into immortal pears, shining in glory. We will then no longer abrink back even from mar tyrdom, for these things shall make you strong. Let us then keep our conscience pure, our self-respect strong, and ever keep in the path of duty, and no bower can keep us back or build us down to the rulimental spheres. We shall swork our way in the light that is before us, ever keeping in the right, never faltering, knowing the girdous compations that are around us.

way in the light that is before us, ever keeping in the right, never faltering, knowing the glvrious companions that are around us.

Understanding these things, we can go out and measure the result of every act and deed. We can see the mansions we are building, and know the texture of the garments we are wearing. This is our religion—something of it at least. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that God is a spirit. It is enough for us to know that we are spirits, that the spirit can only express itself through just such clay as it is surrounded with. Our religion teaches us to analyze all these things—the air we breath, the food we eat, the clothes we wear, the habits we pussue—all these resolve themselves into the fragmentary elements of our religion. They know not that these grains of lite make up the mighty whole. This sour relation to part.

Let us give God thands, and hand in hand with the angels, go on our pilgrimage through all worlds, calling all things sacred, realizing that everything that the has made it a hierogythe, which we must study and perfect of the property of the spirits of the spirits of the spirits of the course of the property of the spirits of the spirits of the spirits have been on our way notwith-than which is given us, and let us consecute our services in this place that we have gone on our way notwith-tanding this carping, and we have held on to our precious name, and the dear loved spirits have now shall grow stronger to dothat which is given us, and let us consecute our services in this place that we may discuss, not only of immortality, but all that relates to the present and clernal welfare of humanity. We know that our spirit friends are with us here, sitting by our sides, whispering in our ears. Surely, with such only presences as are to be touud in this place, it must be a charch and we shall we do to enable us to meet and

place is sacred. Here, then, Is the church of the spirit.

\*\*BEREDICTION.\*\*

To thee, O Great Spirit, the hight and the strength of whose hands hath been vouchsafed to us, to be our strength; to those, whom we have known and loved, to whom in the past we have looked for strength—to all and every spirit in and out of this form throughout, the universe, once more, we delicate this place as Harmonial Hall, and all the ervices which aball to out from thence; a sursake, and all we are. We ask no blessings on, our acts, our deeds, and our thoughts, unless we add and deserve them. We only pray that thou will give us inspiration to seek out thy holy will and to to it. With this humble prayer, and thankfolness of heart for all thou hast given us, we leave this place.

# Original Essays.

For the Religio-Philosophical Journal Progression and Retrogression.

BY P. S. DOWD. NUMBER ONS.

NUMBER ONB.

When quite a boy. I remember of reading a series of articles by O. S. Fowler, published in some the properties of a series of articles by O. S. Fowler, published in some the procession, a Law of Nature." They were truly able articles, and run through several numbers of the Journal, proving to my mind conclusively that Nature is Progression. This was long years prior to the advent of the Spiritualistic Philosophy, which has accepted progression as its platform, the grand distinguishing feature that at once makes the philosophy so palatable to the great masses of mankind and at the same timeputs it far ahead and above all other religious systems, teaching, as it does, the eternal duration of the law of progress, and that retrogression is only in the seeming. All said before, I accepted this idea, and for long years believed fully that progression was the law of nature; but now I think differently; and with all due respect for the opinions of my brother and sister Spiritualists—giants in intellect as most of them are—I present these few thoughts for their careful (not hasty) consideration, knowing that in so doing I am striking at the petitory of the majority of advanced thinkers of this age.

I begin, then, by admitting that to the narrow mind of man, the practical observing analytical mind, all things appear to he progression. The sect develops the tree which advances steadily and sizely to a degree of perfection, and their titimates, or produces delicioustruit. The fruit is, then, the tree of the ages. It will be seen

and services the tree which advances ateadily and sirely to a degree of perfection, and their uttimates, or produces delicious/fruit. The fruit is, then, the ultimation of the tree. Man has been called "the grand ultimate of nature, the fruit of the tree of the ages." It will be seen that the fruits of nature are only the vehicle that conveys the seeds or the miniature of the tree that bore it. First, the keed; second, the tree; third, the fruit; fourth), the seed again. Thus the grand effort of nature is really to repeat itself. The fruit which is so useful to man, is only the yebicle or means that it makes use of in the repetition. So with man—fruit (spirit); fourth soul again. But repetition is only the beginning, the fundamental law of nature, for we find, that nature is expansion as well, and that out of one order sorings another; for out of mineral came vegetation, and out of this animal, and out, of the latter, man. Mineral, it will be seen, corresponds to seed or soul, and yet, this is only the concentrated tree itself, containing the really with principle in with

Matter is the vehicle of soul; its first law is attraction, its second expansion, 'its third is ultimation; but taken as a whole, these constitute law of repetition. This is indeed the trutue God about which there has been as the second of the second property of the second property is said of matter, that it grows, ripens and decays. It can be said of one condition of matter that this is finer quality than that, and truthfully said, too, when we compane one thing with another and make ourselves the standard, because we comprehend nothing but the relationship of a few things; but if we leave ale. ast whiter is bal Thir telligence. Inings of sense are the children withings of no sense. The cold of space feeds and holds in restraint the heat produced by motion. It is an old adage, and as untrue as it is old, "that like produces its like." Error always is on the surface and always wears the garb of truth. Like yet never produced anything but unlike. Infinite could not produce another Infinite, so man was made finite of necessity, the opposite of God. Vacuums are the cause of the motion of matter. This only way we can sknow at the sense of the motion of matter. This only way we can sknow at the sense of the motion of matter. This only way we can sknow any them.

duces evil. Weakness produces strength weakness. Extremes other and follow upon the heets endless succession as day follows follows season; the same as act by repose, or growth by decay, or it can act be said that there is an end, no more than of an uwhich, in its revolutions brings; and indifference, like the hills of the seems of our existence. All his like the world from which it is that reached its ultimate, will All life's manifestations are full plains and wast mountain range peaks to the skies, so man live given number of years, rising here is 'gentle undulations; or aird desert, lonely and desolate is articled.

it animates changes, expands in quality the summar and so many openings of Detty, and to pours through each is the same, o and less there—varying according of the matter (opening) through w Bodily and spiritually, man is soully, eternally the same; so all gressive—one can not exist without no more than up can exist without all thing; manifesting life are subject of motion, so must they be polarize, sites to secure balance and order.

sites to secure balarce and order.

J. B. Perguson, in a lecture in 1 1808, said, "In the absolute, there but in the relative there are many," more of the same nonsense, which we do by his Spiritualistic hearrs with g I now say and defy successful refut in the absolute, all & God, and in there is no God. In our ignorance gods of men. In the relative there sion and retrogression. Absolutely Progression without retrogression, is an absurdity. Progress | From what? But, says some grave thinker, \ You ignore evolution entirely, which is now believed in and taught by the best minds of the age." In all sincerity, I would ask: Evolve what, and-out of what? There is revolution and which is accomplished in three degrees or stages, viz. Retrogression, progression and indifferent, the last being equal to both the others.

as others.

As I said before, all motion is circular, but
to pathway of each thing is different from all

others; some revolving in 24 hours, others requiring as many years or ages. Matter must first be attiracted and cohere before expansion in the commes or an analyse of the series of the commes or pansion, and thirdly ultimation, or in other words combination. After growth (expansion) is completed, then commences ripening or ultimation, which is nothing but combination. The apple is one combination, the cherry another; the tree that bears the froit being used by nature as the means by which to gather in and concentrate matter from earth and atmosphere, and combine it for use. Matter is the condensation of the aroma of the anknown. Man's body being an ultimate, is a concentrated combination of many elements. The brute has less, vegetation less still, i. é., when considered in separate orders. Mineral is the seed, the nuckus of attraction within which is the unknown vacuum, from which is evolved the magnetic spirit or fires of the universe, which, pouring out on all sides returns on the opposite; thus throwing of and briging matter in return and clothe the hills with verdure, and enrich the soil; having in their journey into the bosom of the unknown, bruept from the nece the aroma of the floral kingdom—behold! a new order springs into being. As the earth expands, further into space flashes her spirit, and drinks in from the bosom of God something new for her children: and although the return is not perceived by the eye, we are taught by the raindrops that it does return.

So man, as he expands becomes more concious of the wonderful mystery surrounding him, and ugan the wings of the sail, dishes far away into the radius beyond, the uarrow confines of sense, and places row the conditing from the return in matter for the use of mu, as I am trying very feelily now in the Arabina heaven of space, turning and the wings is the thought, that we shall ever go on throughout the boundless realms of space, turning and the sings is the thought, that we shall ever go on throughout he boundless realms of space, turning and the en

SAMSON.

Ve presume there are thous arts of well meaning some who really accept and taked down at a singular "fatth," all the remarkable, not to sky nomma lincidents, attributed to the medium of the dow Samsan, as given in the interest-eriptural niveralive of his life—even to the shlevous fire-till forces; nor would they will." y leave out the fact of the luminess singular wand handy law bone." hat though the typing and cord phenomena of Davenports and others to-day, by very similar occass and result to that of the two new cords which the Philistines bound the arms and a of Kanson, or the ser a recen withes singular and rings fall as strongely and readily from and others, as the bands when do there, as the bands when others, as the bands when of the strongely and readily from and others, as the bands

thons are worth cross.

That there are pay
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the conflittons, ontw
all to be: yet, the man
them, how weak, fri

The child also after his birth, must observe mon careful and hely manner of living. And he grew strong in splitt as in stature, developing the peculiar phase of his mediumship raphid surely, or as the record says, "the Lord of him and the splitt began to move hind at in the camp of Dan," the possession of a pure say by the content of the property o

eth.

History reveals to us the fact of the existence of a race of giants, men of immense esture and Herculean powers, long anterior to the birth of Samson, aye, even as late as the time of the Expitian Praroths—their great works, vast temples, pyramids and tombs, indicate unmistakably, not only their skill, but the great strength also of their builders.

builders. Then who shall say that the powerful spirit which at times took sudden possession of the pore and passive organism of the medium Samon, or even the angel that announced his birth, was not one of these ancient giants of physical strength?

We, at least, find no difficulty in accepting such as the spiritual and phenomenal tact.

Our Pirst Ancestor's Tomb.

The tomb of Adam! How touching it was here in a land of strangers, far away from home and friends, and all who care for ine, thus to dil-cover the grave of a blood relation. True a distant one, but still a relation. True a distant one, but still a relation. True a distant one, but still a relation. The sunstain of my fills affection was silred to sta profoundest depths, and I gave way to tumultuous emotions. I leaned against a pillar and burst into tears. I deem it no shame to have wept over the grave of a poor dead relative. Let him who would sneer at my emotion, close this volume here, for he will find little to his taste in my journeyings through Holy Land. Noble old man—he did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. And I—!—I did did not live to see his child. See summers before I was born—six thousand b. let summers before I was born—six thousand b. let summers before live to take comfort in the thought that his loss is our eternal gain.—Mark Twain.

At the recent Horticultural Fair in Nor-wich, Conn., a beautiful firal design was ex-hibited, with a motto on the card "Jesus Wept." An ingenius compositor printed it "Julia Webb."

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The Pen is mightier than the Sword."

### MOTION.

a Grandeur - tellvity in Nature - Thought Traveling Between Two - Minds in the Spirit World - The Grandest Motion of All.

Thoughts come from the Spirit World in little pulse waves—their formation, of course, depending on certain well defined laws. These pulse-waves are regulated by cer'ain laws of motion, somewhat analogous to those that govern the formation of little wavelets on the glossy bosom of some quiet lake. But it was not our intention in this article to enter within the chambers of the min i and endeavor to solve the mysteries therein contained, for, before doing so, certain prelimins ry steps would be required in order to make the subject clear to the mind of the general reader. The fact is, the nature of the mind is but little understood. Metaphysicians have rendered its nature seemingly more abstruse, by their wild speculations and theories, and the human family to-day are in comparative ignorance of those laws that form, sustain, and finally dissipate the thoughts of the mind. But dismissing that theme for the present, we take up that very abstruse subject, motion, and proceed further to give an analysis of its peculiar properties.

ent, we take up that very abstrues subject, motion, and proceed further to give an analysis of its peculiar properties.

In our previous article, we demonstrated conclusively that all things are in motion. To the external senses, many evidences of motion are given; but there is motion, beautiful, grand, majestic, that can not be discepted by the external senses. The whole universe of God is thrilled, as it were, with motion. While the earth is revolving on its axis daily, and at the same time traveling around the sun with almost inconcelvable rapidity, this wrist car of God is transporting His children from the cradle to the grave, landing them finally in the clystan fields of the Spirit World, where no porters cry. "Four dollars a day at the Sheyman H use?" "Take-a-bus" for the Everett House?" "Here's a carriage for the M seasont House?" On, no such cries greet you there, as this swill can of God lands you without stopping, in a country excelling is beauty and grand ur anvihing of which the loftiest imagination ever, conceived. This motion of the earth, then, in one respect is peculiar. It stops for no funerals, heeds no financial crash, tremblevat no reb Hioa, but appreciaing the grand nature of its mission, it moves on ward, bearing its burdens, and finally landing them safely in the Spirit World.

But there is motion whithin this motion. From the North to the South pole, there is a continuous current of gross magnetism generated there, any more than the spunge will attract and retain all the water near it, and on the same attractive principle. Occasionally, the earth will not absorb all the magnetism generated there, any more than the spunge will attract and retain all the water near it, and to the same attractive principle. Occasionally, the earth will not absorb all the magnetism generated there, any more than the spunge will attract and retain all the water near it, and to the same attractive principle. Occasionally, the earth will not absorb all the magnetism generated there, any more than the same mann

ducing results too numerous for us to mention.

Leaving this subtile mignetic element which is constantly in mitin, we retrace our steps to those things in nature that come under our immedia's observation. We would, here remark that there are elements in motion of which the senses take no cognizance, and which work silently, yet potently, producing wonderful results. The shrubin a bix, though it becomes a tree,—which at maturity welghs more than the earth around its roots—indeed, the earth if weighed, will be found in quantity exactly the same as when first put in the bix. This is somewhat strange, yet nevertheless true. The egg in process of incubation increases in weight from those unseen elements in nature that are constantly in mition. The chicken unvariably weighs more than the egg that produced it. Thus it can be readily recognized that there are elements in mition constantly, that are unisent to us, marishing every plant, every tree, in fact, all things.

Take the seed for example. It has within it elements of life, and those elements are in motion either to sustain or to distroy. Waile they so act that they sustain—which they will always a when not in erford with—the sort ratains its original healthy appearance; but when they so act sat the seed, they are in mitin; and so they are when it purishes or loses its identity, and then those elements of life diff us of the inflatte. The saci first enlarges and or life inflatte. The saci first enlarges and

weighs more when ready to send forth its out-growth, than before. There is not only motion in the elements around the seed, but they actu-ally produce motion in return. The plant mayes upward at the ra'e, perhaps, of one inch per week; its growth upward is steady, until it finally produces the bud—then the flower. These tints shining forth an beautifully, travel-ed there, perhaps, from some distant clime, for be it remembered that there are, currents of magnetic elements in the earth, the same as currents of wa'er in the ocean, and those mag-netic currents have a modifying effect on all

currents of water in the ocean, and those magnetic currents have a modifying effect on all vegetation.

We see, then, constant motion in the vegetable world, —indeed, one flower, the Judean Rue, of which we formerly spoke in an article on Sepation, has an intelligence within itself that produces motion; for when nourished in a soil not adapted to its wanta, it will unlose fibril after fibril, and queen like, take passage on some favorable gale, until it finds a locality that can furnish nourishment adapted to its wants. Then it stops, and like a buld pioneer, its little fibrils again take root in the earth. Tuere is most in everywhere, indued by outside pressure—the emotions within.

Cyrus Field once said that with a battery no larger than a lady's thimble and a drop of water, be could transmit a thought across the Atlantic ocean on the Cable. We have an doubt in regard to the truthfulness of the statement. Thought, it is true, don't travel here—only the type or representative thereof. But wait.—by and by the grand results of man's life will be realized! Motion, in one sense, carries the representative of thoughts here—but there, in the Spirit World! the thought itself takes passage on the wings of motion, and travels from mind to mind!

The idea is besutiful—is it not? Telegraphing in the Spirit World is conducted of a

on the wings of motion, and travels from mind to mind!

The idea is be utiful—is it not? Telegraphing in the Spirit World is conducted of a grander sea than here. Witness those two wise sages, how towering their intellect, how quick their conceptions of all things! Though thousands of miles spart, they hold conversation with each other, by a law that governs the transmission of the thought itself, in a mental or etherial current, which we will unfold to you in due time. A thought travel? yes, and we know it, for even a thought is at langible something, possessing a well defined form.
There is no subject grander than motion. The thinking mind wants food for reflection. This world possesses too few minds that dare venture on disputed domain and cull grand truths therefrom.

from.

Motion, life and mind are themes inexhaustible in nature, and it is only our aim to present certain leading facts in connection therewith, which will follow in forthcoming articles.

Of all motion, because the

which will follow in forthcoming articles.

Of all motion, however, the grandest and most potential is that which stirs within the fountains of the human soul a desire to did good, to sow broadcast over the land the seeds of B nevolence, smilling encouragingly on the low and unfortunate, ever remembering that G d's humblest child is filling that niche in the ascending scale of existence just adapted to his wants, and that in his estimation, he stands forth as nobly as the proudest monar ch of to-day.

# SPIRITUALISM OF THE BIBLE.

SPIRITUALISM OF THE BIBLE.

There is a vein of Spiritualism within the B-ble that perkles beautifully as it courses its way from the polluted prols of Genesis to-the mythical sayings and visions, in Revelations, and is, in fact, the only redeeming quality that it contains. Without the grandeur that Spiritualism imparts, it would be of no more use to humanity than "Sinbad the Sailor," or "Rob inson Crusoe." Within, however, this vein of supernal intelligence, we find the purest and noblest thoughts of the angel world, and they glisten beautifully indeed. The intrinsic merit of the Bible is its Spiritualism; and that shines forth within its pages like a rare (diamond in a dirty prol, or, like an oasis in a barren desert. The Spiritualism within that book, has kept it alive through dark ages, and it has never been responsible for the damning deeds that has characterized the Christian world. Without the weight that it imparts to its pages, they would have long since passed away like chaff before the wind.

The Bible, then, is not without its meris—its real worth. The various Orthodox churches to-day, are infidels to those high and Toly sentiments which glisten like so many pearls on its pages and are the noble and pure emanations of angel minds, coming on beautiful undulating waves of inspiration from the Spirit World.

In many respects, then, the Bible is worthy of admiration. Its pages have redeeming qualities which can only be found in the vein of supernal intelligence that it contains. There is something noble connected with that aged personage, for his ideas are profound, his mind clyar, and bis conceptions quick, although his body is a mass of putrit sors—the Bible, like that man, has a redeeming quality in its Spiritualism, which, like the mans from heaven, has fed many a hungry soul.

The first eviden ce of Spiritualism in the Bible is set torth heaven.

nalism, which, like the mand a hungry soul.

usins, which, like the manns from heaven, has fed many a hungry soul.

The first eviden ce of Spiritualism in the Bible is set forth beautifully in the account of creation. G ab held communion with matter in the same manner that the mechanic or arizan holds communion with the material which he desires to construct into a palatial residence or weave-into some fabric, for he said, "Let there be light," and there was light,"—the darkness receded, the gloom of eternal night passed away with a mighty rush, the sombre somes of darkness were no more, for the glorious sunshine came dancing over the realms of space in joyous gies, presenting a spectacle pleasing to be hold! That G of himself held-communion with the elements—for it is not our mission in this series of articles to dispute its statements, but to make everything truthfully bend to the support of Spiritualism. And God said further, in his Spirit communication, "Let there be a firmament in the midst of the waters, and divide the waters from the waters; let the waters under the

heaven be gathered together unto one place, and let the dry land appear; let the earth bring forth grass; let there be light in the firms ment of the heavens to divide the day from the night; let the waters bring forth abundantly the moving creatures that have like," and a response thereto actually occurred, according to the biblical accounts. Thus we find that G id, an invisible Spirit, holding communion with those elements under his control, and bringing into existence worlds and systems of worlds. Spiritualism is older than the Bible, for the

Spirtualism is older than the Bible, for the first chapter of Genesis is a communication, narrating the very expressions which G drhimself made when first bringing into existence this earth, and the workle and system of worlds that glisten as beautifully overhead. He said, "Let us make man," showing conclusively that he had ase s'ance in this work, for in no other case is it stated, that he used the same language when commencing any important task. While he said, "Let us make man," in another passage of Scripture, he says, "I have given you every herb bearing seed," showing that, he could do the latter, but was incompeteft to accomplish the former. Who he was addressing, or holding spiritual communion with, when he said, "Let us make man," is more than we cafe determine.

"Let us make man," is more than we can determine.

The first chapter of Genesis demonstrates the truthfulness of Spiritual communion, in a beautiful manner, for God himself is the communicating Spirit—first holding communion with matter (in the same manner that the mechanic or artisan would, who wished to construct a house or some intricate piece of machinery), and constructing this earth, and worlds and systems of worlds, and then collecting together the dust of the earth, he created man, and breathed into his nostrils the breath of life, and he became a "living soul." In this instance, at least, there was really a spirit communication, for God communicated the breath of life to the mun he had created, and the inspiring influence thereof, made him a "living soul," imparting all those attributes which now distinguish manking generally. But after seeing Adam as he came forth from his hands, and being well pleased with him, he thus soliloquized: "It is not good for man to be alone; I will make a help meet for him," Therefore, he caused a deep sleep to tall upon Adam, and, taking a rib from his person, he formed woman therefrom. No doubt Adam was highly pleased with the kindness of his Creator in making a help meet for him; and now, nothing seemed wanting to perfect his happiness. nothing seemed wanting to perfect his happi

We shall continue the discussion of this subject through successive numbers of the Jour-

### A MONUMENT TO ADAM.

We do not know how much truth there is in the story, but it is reported that the Rev. Class. Regers, of England, is ab at to get up a subscription for the erection of a monument to—Adam, the fasher of mankind! A company, to be cutilted the 'Grand International A lamite Monument Association,' is to be formed, and the monument is to be erected upon the supposed size of the Gorden of Elen, in Mesopoiamia."—Ex.

Good! The idea is original, and will meet the approval of all the Ortholox in the land. Pive contagnees from each one will be amply sufficient to erect a monument of much larger diamensions than that one was—we have forgotten its nam—it seems as if—it was at Bibel,
where the French, Biglish, Irish, High and
Low Dutch languages, were taught without a
master and without bibls. We are in favor of
the monument. Contributions to aid in this
noble purpose can be sent to Charles Rigers, of
England. Any amount from one to five cents
will be acceptable. In regard to the superscription on the monument, we would recommend
the following:

"Adam, the first man, and the first sinner; the dimensions than that one was--we have forgot

"Adam, the first man, and the first sinner; the "Adam, the first man, and the first sinner; the author of Canada thistles, veratious weeds and pols mous herbs. Driven out of the Garden of Elen on account of his appetite getting the better of his judgment, and partaking of certain delicacies mixed with a "knowledge of good and evil," thereby vexing the Author of his existence, and causing him to feel very, very sorry that H i had made him, and in His anger, Hs drove him forth out of the bautiful garden.

"Peace be to his ashes," but death to the Canada thistles and yexatious weeds that he introduced."

Peace be to his ashes," but death to the Carada thistles and yexistions weeds that he introduced."

Adam has been much abused; many hard things have been said of him and, it is well to erect to his memory a monument that shall endure throughout all time. Walle we admire this old man, (who, by the way, nover had an existence) we deprecate his want of sagacity in not being able to secrete his foolish misstep. On account of his want of acuteness, we would recommend that a golden apple be placed on a pedestal on the top of his monument. But here the diffi silty would arise at once—was the apple hie eat a pippin, golden harvest, hard head, or some other kind if or unless the kind he eat be known, the representation thereof would simply constitute a faire, amounting to nothing Just think of it for a moment—Adam was a free laver! However, that was excussible, for it would have seemed exceedingly ridiculous for him to have married his owar his besides, there was no minister nearer than the land of Nod, where Cain met his wife and knew her, the marriage ceremony having been "performal on him" unawares.

him" unawares.

There are many cogent reasons why a monument should be receied to A fam, for the Good Book states, "That as in Adap all died, so in Christ shall all be made alive."

Having all died through Adam, and suffered from his duplicity and meanness, we are almost inclined to change our mind in r gard to the monument; but not dealing to be deemed racillating in our course, we still favor its erection; however, we would not advise any once to send sub criptions to the R.w. Charles Rogers, without first registering their letters or securing a postal order.

NEULIE J. T. BRIGHAM.

As we entered Group's Music Hall last Sunday, we were not a little surprised to see this distinguished lady upon the rostrom. We had not heard of her arrival, or that the Spiritualists of Chicago were to enjoy so rare a treat as was evidently in store for them. She choes the following Scripture text as the basis of her remarks: "Behold I send a Comforter unto you, even the Spirit of Truth."

of Truth."

She drew a striking contrast between the "cold comfort" of theological teachings, and the warm, genial atmosphere of the spiritual light and truths of the present.

To those who are acquainted with Mrs. B., it is needless to say that the lecture was peculiarly

of the present.

To those who are acquainted with Mrs. B., it is needless to say that the lecture was peculiarly characteristic of her, as well as of deep interest and profit to all who had the pleasure of listening to her. The audience was nusually large and attentive.

We knew Mrs. Brigham muny years ago, in Vermont (her native State), and have listened to her when a child, as it were, and later when she chalenged the clergy of Bennington to meet her in debate; but they, fearing the consequences of an acceptance, drageed from his retreat, the notorious Prof. J. Stanley Grimes, to abuse her as well as the Spiritualista generally, and we remember (as if but yesterday) her reply in a speech of an hour and a haif, in which she uncovered their masked batteries, and demolished their "Quaker guna" most effectually.

We o serve a marked improvement in Neillie since that time; and as see progressed in her discourse, we seemed to realize something of the apostles feelings, when, after walking and talking with Jeans upon a certain oscasion, they exclaimed, "How did our hearts burn within us!"

It was announced that Dr. Blain would describe spirits in the agdience, at the close of the lecture, became deeply entrance 1, rose from his east, and turning his back to the audience and burring his face in his hindkerchief, he seemed to be undergoing some strangely exciting emotions, when he suddenly turned around, and with a force look and rapid step, he strode across the stage, bringing up at the plano on the north end of the same, crying at the top of his volce, "Sic semper tyranus." He stopped directly in front of us, and addressed a man sitting at our right, describing that terribly ragical scene which occurred at Ford's Theater, at Washington, on the night of Lincohi's assasination, and gave a no less tragical exibition of the terrible state of mental agony he was in while addressing our marty. President as his best friend, and whose heart was ever overd wing with sympathy for him, and beckoning him on ward and upward to a more happy state.

The gentleman at our right, turning to us, said, "That is a good test; I was treasurer of the theater, at the time, and the spirit controlling can-be more other thun J Wilkes Boott had.

"The Reality of the way?" We recyre that we could not have had a

We have often queried in our own mind, propounded the question to others, as to whe remaind the washing or the state of sleep; in which we find ourself slone; for in the Sunday Magazine we find other's mental machiner's have been set to why the same insoluble question.

"Thous" we are well acquisited with

other's mental machinery have been set to work
by the same insoluble question.

"Though we are well acqualated with the
phenomenon of sleep, it is a singularly atrange
one. Suppase we had never seen a sleeping creatture, we should earcetly have believed this such
a thing as sleep was possible. We should have
deemed it abourd to think of life being reduced
to a condi in of apparent lifetessness; of consciousness, itself being rendered unconscious, andnet have the power to return to perception aftering, except by the clock, that it had actually
been both unperceiving and unconscious for such a
length of time. That man, full as he is of spirit,
life, and eaggry, should lie down motionless like
a stone, and become for a time blind, deaf and
dumb—that he should be shut out wholly from
the impressions of the outer world for halfas tone, and become for a time blind, deaf and
dumb—that he should be shut out wholly from
the impressions of the outer world for halfscher quater of the universe, and yet be capable
of being called back in a second of time by a time
of being called back in a second of time by a time
in trying to understand fi, at length detilie—the electing or the waking. "Do ,we', he
asked, 'dream during the night what we have
experienced during the day? Or do we during the
of any convertions, deduced from our own
of the night?"

We, of course, would not presume to do more
than eleve or convictions, deduced from our own

experienced during the day? Or do we during the day dream about what we have experienced during the night?"

We, of course, would not presume to do more than give our convictions, deduced from our own observations and experience; which go far to convince us that the mind or spirit of man is over active, shd knows, desires and socks just as much while the body is in the restful state or sleep as it does in its waking moments. Sleep is a negative condition in which the spirit can act partially, as it were, without the hindrance of the physical form, which is syer endeavoring to estite questions by the external senses, which are passive in sleep, consequently offer less resistence, to the acquisition of interior insight. Analogona to sleep is the magnetic condition of the trance, a condition in which it is well known, to all who have made the subject a study, that an individual will far transcend their own external or normal condition. There are thousands of mediums to-day, besides numerous well authenticated instances in the history of the past, who, by inducing a condition of seul trance, sometimes called inspiration or clairvoyant, become wonderfully lucid. All these conditions we regard as an approach to ward the spiritual state; the condition in which what is wonderful and mysterious to the sense and understanding, as learned strough the physical body, becomes clear and understand the. Thus the

more we are dead, or the more we induce the spiritual state by a subjection or depletion of the physical form, the more clearly we shall see and know what wo, now know of truth, besides be enabled to expire the realms of the now unknown and mysterious. The efficacy, therefore, of the ancient seers fasting and praying in order to obtain an interview with God, which induces a negative condition necessary to an interior or spiritual insight, is seen at once.

# REPORTS-THE JOURNAL

REPORTS—THE JOURNAL.

In this number of our paper will be found a large number of reports from various parts of the country, detailing the condition of our cause. The succeeding numbers of the JOURNAL will be unusually interesting, and it would be well-for Spiritualists throughout the country to take an interest in extending its circulation.

The address of Emma Hardinge, the brilliant thoughts of Dr. Chiles, the terse and logical sayings of Brother Tredt, the wenderful tests, witticisms and exalted dees of E. V. Wilson, communications from the inner life, essays on subjects of an abstruse nature, and the doings of Spiritualists in all parts of the country, will be the distinguishing features of our paper. Subscribe for it; induce your filends to subscribe for it; that you may be instrumental in spreading a knowledge of our glorious philosophy.

### MRS. ÁDDIE L. BALLOU,

Who occupied the rostrum at Music Hall so successfully last summer, and who has been lecturing with great success in Wisconsin during the past few weeks, desires to extend the fields of her labors to the Exsten States. Our easiern friends who wish to hear a western aday, with western characteristics, on the leading topics of the day, will do well to secure her services during the winter months. She is one of the early ploneers of the West, and cannot fail to interest our eastern friends—whether on the subject of Spiritualism, the Woman Suffrage Question, or the various political topics of the day. She can be addressed in the care of the RELIGIO PHILOSOPHICAL JOURNAL.

DR. PAHNESTOCK'S NEW WORK.

Thousands of our readers have become deeply interested in the theory put forth by Dr. Fahnestock, of Lancaster, Pennsylvania, in regard to sommambulism and clairvoyance. No subject now agitating the public mind in regard to mental philosophy; equals it.

The doctor is a bold thinker, an able writer, and if his theory is founded in truth, the world is on the verge of a new era in regard to curative remedies, surgery, clairvoyance and spirit communion, little anticipated by the most sanguine progressionists.

As soon as the work comes from the press it.

As soon as the work comes from the press it will be advertised for sale in the Journal.

# PLANCHETTE

PLANCHETE

Is the name of a neat little pamphlet, published by S. R. Wells, of New York. It treats the subject of Spiritual Communion through the instrumentality of the little toy known as "Planchette," in an able and philosophical manner. It should be in the hands of every Spiritualist. For sale at this office. Price 25 cents; postage 2 cents.

Be patient; your articles will appear in due time. The large number of reports coming in from various parts of the country, have crowded out many interesting articles; they are good, and time cannot destroy their virtue.

MRS. S. M. THOMPSON,
Of Cleveland, O., will lecture in Ft. Dodge,
Iowa, to-morrow. She has an excellent reputation has a speaker and test medium, and we predict for our friends in Iowa, wherever she may lecture, a rare treat.

# NEW QUARTERS.

Our friends will hereafter find us at our new and spaceous quarters, 187 and 189 (marble build-ing), South Clark street, room 19, where we shall be most happy to mee: all, old and new friends who may be pleased to give us a call.

# MAIL ROBBERY.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TRN CRNTS, or the expense of registering—FIFTERN CRNTS, may be deducted from the amount to be remitted.

Spiritualists visiting Chicago, will find a ple home at 148, 4th Avenue, on the South side. five minutes walk from the Post-Office.

# A NEW PROPOSITION.

To any one who has never taken the Journal, we will send it for three months on trial, on the ecelpt of Afty cer

# Bersonal and Bocal.

Andrew T. Foss has been lecturing in Montpelier, Vt.

A. S. Hayward, the magnetic healer, is in

Mrs. M. J. Wilcorson lectured in Joliet again,

Miss Nettle Pease is lecturing in New York city, Miss Susie M. Johnson is lecturing in Wash-

A. C. Woodruff, of Eigle Harbor, New York,

is coming West and will answer calls to lec

La A clergyman, being requested to address a weary meeting at a late hour, won the hearts of the audience by saying, "Speech is silver; silence is golden. I don't happen to have any small change for you this evening, and so will let you off with gold.

# Zhiladelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obta ed at wholesale or retail; at 634 Race street, Philadelphia

### LIFE.-No. 8.

# On the Inflience of Pood and Drink upon our Spiritual Growth.

We have appleting terowth.

We have applet of sleep as a means of spiritual
growth or salvation—it remains to treat of food
and our associations as influences in the same direction.

We have apiken of eleep as a means of spiritual growth or salvation—it remains to treat of food and our associations as influences in the same direction.

From the earliest records, mankind have had some idea that food had something to do with their mental and spiritual conditions. The old Brahmin pigests and seers, for back beyond the historical period, lived in groves, fasted long, and were exceedingly abstemious in regard to their food. Coming down to the more practical records of the historical period, we find that prophets and seers—where any account is given at all—invariably lived abstemiously, "aterno pleasant bread," fasting frequently and often, ascending, high places where the air was pure. The account of Danlel, demanding "pulse" as a proparation for his spiritual labors, is in accordance with these general ideas. All the syblis, pythoceses, seers, prophets, or mediums—and there are all such in all ages—have had a common experience in this, and while it would be interesting by trace out the history of these, we prefer to give the practical gist of the matter, and present our own impressions and experiencies upon this important subjects which we know lies very closely at the foundation, not only of apiritual development, but of prograss in reforms of every kind and character. We will not stop to inquire whether it be well for a mun to drink wine in order that he may not drink brandy or whiskey; whether he should take coffee so that he may not be compelled to use tobacco; whether tess and spices and all kinds of stimulants can be tolerated by the human system; we know they all can, and men and women have lived to great a rea in the duly violation of the divine physical laws of their being. If you were going to some distint place, and there were two roads, one over high mountains and down through swamps, and he might suppose that the knowledge thus acquired would be sufficient compensation for the suffering endared, but we are not inclined to travel that way.

Therefore, we would ask the reader to go w

us to the spiritual size, such and see as far as we condition of humanity to-day, and see as far as we can, what plan should be followed to produce the highest and bost physical, mental and spiritual growth.

Let us, for a time, lay aside the thought that we live on earth, and, leaving, all our .pr. judices behind us, seek to know what, in the broad domain of nature, will conduce to the highest unfoldment upon this plane of life.

In the first place, then, as physical beings, we need fresh, pure air, and for this purpose, we should either remove all things which interfere in any way with this, or where we cannot do this, we should either remove ourselves from all such localities as are devoid of this. The idea of acclimating ourselves to impurities of this character, is a false one—it is a waste of the strength which might be used for much where and betterhurposes. We say, then, to those whose occupation places them in impure air, leave these and seek some other employment where you will not be forced to a continued violation of the laws of your being. If you find yourselves living in unbealthy, miamatic conditions, which you can not remedy, remove at once to more healthy surroundings—it will pay much better than to linger in a half-living condition, even though your ancestors may have lived there, and may have given you weak physical forms from this very cause.

The innate demand for pure air is emphatically expressed by every child in its earnest desire to get out of doors.

Woman,—the mothers of the race, are suffering much and entailing many diseases upon the race, by those habits of life in civilized society, which complet behing to preventiation of their sleeping aparimenta, and from this cause, suffer from terrible dreams and nightmars. Next to air in limportance, is water. It needs to argument to prove to any one that pure water should be taken into every living organism in order for its fullest development.

It is one of the most beautiful facts in connection, with the structure of our globy, that ther

means to obtain it.
Water is the only drink which is to be found in
nature. If anything clee is used as a substitute, it
it is the water in it which supplies the thirst, by
furnishing the proper elements to the bloed.
Milk, the article on which all the mandla, including man, find the nutriment essential to the
earlier periods of life, contains about soluty percent of pure water, in which are held, in solution,
certfain nutritious elements that are needed to
supply all the tissues of the body, and it is probable that this is the only article which does this.

Many diseases are, doubtless, induced by the
use of impure water; but a much larger number,
by the use of various substitutes in the form of
simulating drinks, no one of which should be
used except for medicinal purposes, and then only
in the most judicious manner. The food calculated to develope the highest degree of health, and
enable the sprittual nature to be unfolded, must
vary with the age, temperament, climate and and to develope the induces degree of incart, and enable the spiritual instare to be unfolded, finust vary with the age, temperament, climate and other conditions of individuals, and must be made the study of each one—we can enly make suggestions. We do not think that mankind generally, have risen to a place high enough to absadon entirely the use of animal food.

In cold weather and in low conditions of the system, it may often be necessiry to use this to sustain life. Young persons and many older ones, do not need any more animalized food than milk-and its various productions, especially cream. Many persons can not use milk, because they drink it in large quantities. It should be taken in moderate amounts, with the food, and then no large masses of curd, which is rather difficult to digest, will be formed in the stomach.

Diring the winter months, most persons will find no inconveniences from the use of healthy animal food. We think the Christian world would do much better to adopt the law of Moses in regard to swing, them in many particulars which they are tensions to observe. The time has arrived which there are many persons who have advanced fat enough to derive all the powed which they need in this direction, from their association with healthy and reduced animals.

We shall spatk more fully of this in the next arrived which they need in this direction, from their association with healthy and reduced animals.

We shall spatk more fully of this in the next arrickle. The vogetable kingdom farnishes a great amount and variety of food, and those who are careful in the selection, will find all that is needed therein, to sustain the system.

Our own experience concurs with others in the fact that fruits and grain farnish the food most favorable for spiritual conditions. We have found the sensitiveness to spirit influence very much governed by the kind of diet, and have always found abstembrauess and abstiliance from the use of mean to add in this. It is, however a matter for each one to decide by careful observation.

What is one mus's mant play be another man's polson. Regularity in all/four habits aboutd be observed, and the ap stackle injunction whould be observed, and the ap stackle injunction whould be observed, and the ap stackle induced the proper share.

As reasonable beings, we must come to learn these great lessons, and also to economize our powers on every plane. If we would be traily spiritual, we must not expend all our energies on either of the other planes, but should so direct them that each will have its proper share.

The religion of Spiritualism is emphatically a religion of Spiritualism.

The sellicion of Spiritualism is emphatically a religion of Spiritualism.

shall draw our lesson. Irom and uppartments of the packing in and through these.

Our Work and How shall We Do It?

Every one needs to ask this question. We answer, by giving our lives and our souls to it.

One individual sites the mplittinde, reaches the hearts of the people and moves the world because he is in earnest, and his soul is in his words and in his work a good woman with determination, goes forth among the poor—she enters their homes of soff ring and relieves them; she does more—her soul is all re to the wants of those suffering ones and with a true aympathy which can alone fly from such a source, she leaves an influence which the material sid alone, useful and important as it is, can not possibly fixing. A geat reformer startles the world with an eloquence that moves nations and empires—jet is not the words, it is the ernest soul that is behind these that sits the great waves of life, and imples the world of humanity to mightly deeds? Even the simplest acts of our lives may be made grand and really important by putting the true soul into them. The difference between the labor of one individual and another, and their influence upon their fellow men, is to be found more in the carnestness, and futifulness of the soul than in the work likelif, though the work will manifest this. An artis in leaves such an impress upon his or her work, that the public so in learn to discriminate, and the reputation of certain factors is thus eatablished, even the least censitive feel something of this. The clothes such an impress upon his or her work, that the public so in learn to discriminate, and the reputation of certain factors is thus eatablished, even the least censitive feel something of this. The clothes we were, the houses we live in, the funiture in them, the watches we carry—all things have their influence according to the amount of carnest soul work which their fabricators have put into them.

The carnest soul gives forth its influence in every act, every thought, and the most indifferent observer realizes

us.

Our work, then, is to do whatever our capedly will enable us to do well, and we can only do this by having our soul natures so alive to the scenes around us, and so embued with the importance of fulfilling life's mission, that they will enter upon these labors, and give them the stamp of that carnestness—that life which is essential to success everywhere. Mankind fall in their work, because it is not right, because it is impossible to enlist their souls in it. We should be always sure that a work is right and that it is our duty to do it, and then having put our hands to the prow, we should never turn back, but put all the soul that we have to the work, and like the wagoner, who called upon Hercules, we shall find that other souls in the form and out of it, will be ready to sid us in on Hercules, we shall find that other souls in se form and out of it, will be ready to aid us in

upon Hercules, we shall find that other souls in
the form and out of it, will be ready to ald us in
the movement.

It is not the greatest minds, nor the strongest
physical bodies that accomplish the most important-ends, but it is and ever has been the most
carnest souls. Let us, therefore, take courage,
whatever may be our condition in life, and determine that we will do what we can—not because
others have done, or are doing it, but because we
feel—yes, feel, for it is the soul that feels, that
the work must and shall be done. The magnetism
of a true squiswakened to a consciousness of its
labdy, will be felt in the labor; every word uttered,
every act performed, will have its pover and influence upon the world. We are accustomed to
receive many letters, some of which go into our
waste basket as once, with the feeling that there
is no soul in them. There are others that we
desire to carry about our person—they bring to us
something of the lives of the writers and igive us a
realization of their conditions. So of everything
around, na. We go into some houses that have
been bailf by the hands, and not the sodie of the
worknen, and we do not feel-comfortable in such
places.

We like the magnetism of good gfurniture—it
may be very plain, but we want that which is
reliable.

There is a home feeling in some of the plainesthouses, and many that when measured by a sea-

reliable.

There is a home feeling in some of the plainest houses, and many that when measured by a carpenter's rule, might be considered shall, are really larger than the grand palaces of earth.

80 of all kinds of machinery—there will be some-

thing of the soul of the maker about these, if they are properly constructed.

Whatever may be our position, let us see to it that we give our souls an opportuity of doing something, and we shall find our happiness in thisour work can never be done as it should be uniced wedo this.

# THE METHODIST BOOK CONCERN.

THE METHODIST BOOK CONCEIN. The excitement in reference to the detaleation in the "Methodist Book Concern," has somewhat subsided, and a cellm has succeeded the terrific storm which occurred at the time the first disclosures were made. The announcement when first-made created quite a sensation in Orthodox circles, for it was generally supposed that Methodist ministers are honest, and that they never do, in whatever situation placed, have as desire to accumulate much of that they never do, in whatever situation placed, have as desire to accumulate much of the root of all evil." If Jeweyr, the scene has classing due curtain has risen, and in the background, we, in our mind's eye, behold an old decrepid minister of the google trying to wash away, his sins with the "blood of the lamb," knowing that all sins are cleaused thereby, except that known under the head of "sin against the Holy Ghost." His countenance is still serene and happy, yet he seems uneasy still,—the only thing troubling him being the "exposure," knowing well that Christ died for just such sinners as himself, and that when he passes over the "shining river," his conscience will be as pure and white as the undriven snow on the mountain top.

as the undriven snow on the mountain up.

THE DAVENPORTS.

Will be here on the 15te of November. The Adectiver, of New York, says: "The unique and wonderful entertainment offered by the Davesport Besthers to the New York poblic at Steinway Hall, will continue for aftere nights longer. The crowds who have attended their scances bespeak the interest felt in the marvelous phenomena of this exhibition, while the mystery which shrouds it must continue to remain, from all appearances, a matter of speculation. Those who believe in spiritual manifestations will here falls a stong argument to support their faith, waite tuoes was are skeptics will endeavor in varity dispars the storet of their attnishing fosts.

### PUBLIC MEETINGS.

onvention of Mediums and Speakers, at Le Roy, New York.

Convention of Mediums and Speakers, at Let Roy, New York.

A Quvierly Oureration of Spaakers and Mediums will be held at Start Hall, Les Rey, N. Y., Saturday and Sanday, Nov. 21th, 21th, commencing as 10 o'clock each day, and held at Start Hall, Les Rey, N. Y., Saturday and Sanday, Nov. 21th, 21th, commencing assions. A sordial lavitation is extended to all true workers and sympathiers with this great religious revolution, to attend, and participate in the juy and bieseings derivable from such humanious and progressive conventions.

Our last convention, n-1d at Junuals Cresk'm [May, was a season invert to be forgotion by these who were no fertunate as to attend,—a man perfect and constant Luptions and benediction from the hervesty functions of impiration—let this one but to peri in the progressing series.

Be other Chemberglain, of Le Rij, writes us "We can entertain the Medium's and Speaker's Gauvention to outer-tain all that will exam." Let us accept their generous proposal, and test is limit by greeting them with a numerous and fraternal assemblage.

J. W. Scaver]

J. W. Scaver Francis Rice Commi P. 1. Clum

# Oct, 14, 1960.

# Obituary.

Passed on to the Summer Land, at 11 o'clock midelight, Oct.

11th, from his carthly bons, to a bright and 1 your Jone
beyond the shieling river. Our brother has 'tred ing in
the land, fall three-score years ant ten—a good man and
true—our Brother E mha About, of St. John, Michica,
late of Paleserille, Oho. He laft as fall of joy, and his
last words were eworked passe and conditions in the future.

"He is not dead but fireth." His wife and children mourn
to for the dead but for the absent.

Words of cheer were applied by Y. Wilson, from the
tent, "If a mid dead his live again."

The funeral 15 kg Pace on the lithinst, at 11 o'clock a. m.,
and at 1215 r. w. we consigned the body to the earlin from
whence it came, and the immortal spirit went with the
angels to their homes in the Spirit World.

# SPECIAL NOTICES.

Dr. Wm. R. Joscelyn

The Healer and Chairwoyani, can becompiled at the M House, 114, South Franklin, near Washing on, (for he St. Cloud House.) Dr. Joscolyn has been pra-gitates years past with spooses. Address Chicago, II Yol. 7, No. 5.—tf.

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Chicago, S. S. Jones, Publisher, Religio Philosophical, ublishing Association.

The shore named pamphlet, in heat covers—should be a the hands of every seader. Spiritual philosophy is the

in the hands of swarp reader. Spiritual philosophy is the Thomes.

The first chapter treats of "Division of substances—The Genes-the Number and Limitis—Man a Duntilly—Spiritual Confession—the Number and Limitis—Man a Duntilly—Spiritual Confession—the Number and Limitis—Man a Duntilly—Spiritual Confession—the World Limitis—the Number and Chapter Cream of Magnetian and Starting the Dark Magnetia Gar.

The third chapter treats of Transverse Currents of Magnetian and Et ctrl lig Fauronading the World—their Pression—the Number of Allampha Confession—the World—their Pression—the Number of Allampha World—their Pression—their Allampha World—their Pression—their Confession—their Pression—their Pression—their Pression—their Pression—their Pression—their Pression—their Pression—their Pression—their Pression their Pression the Allampha Magnetian—Allampha Magnetian—Alla

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The ingenuity of man has near devine's remely for the Pever and Ague, or Chillis and Fever, equal to the Great Spiritual Remedy, Mira, Spence's Poelities and Negative Powders. I have known a nearly, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, casa, redictly and permanently, in twenty-four hours, or all the power of H., Of or one Box, of \$0,000 for six Boxes.

5817, New York City on Npence, M. D., Hox Fortals also at this often. Address 3. S. JONES, 102, S. Clark St. Chicago, III.

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Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and get to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by howkeepers, a rale is almost certain. Mr. Taytor will furnish scents on such terms as to make it profitable business for any energetic man.

# Dr. Clarke's Remedies.

B. S. Sonsis:—I see you are selectiving the medicase of Dr. Clarkes, spirit, who controlling prescribes for the sick through the organism of Jennie Waterman Banforth. Permit me to tell you, with printing the feeting, friend Jones, that I have used these repection, the Syruje. Nevimes and Powders with the highest satisfaction. I know then to be excellent, as bundreds of others will testify. Dr. Clarke is a noble and brilliant spirit.

Most Turly hims.

St. Louis, Mo., Nov., 1955.

### THE PATENT MAGIC COMB.



PATENT MAGIC COMB.

Penty on the Montaldi,
Beauty in the Yale,
Beauty in the Great trees,
That bend before trees,
That bend before the gale,
Beauty in the Occan,
With creat of dancing fram,
And BEALTYY to the special work
Of PATTON'S MAGIC COMB

Tes sir, this is really, and emphatically true, and if you desire to change dingr, yethowis, gray, or bad thooking Hair or Beard, to a BEAUTIFUL dark Brown, or Glosy Black, you will exclose 1,25 to The BIAGIO COJIB AGENCY, 192 South Clark Street, Chicago, Illa, and receive the Magic Comb by mail post paid and if you follow the directions on the Count, we guarantee perfect safe

Dr. Wm. Clark's Vegetable Syrup.

Entred Jounat.—Having by me a bottle of Dr. Wm.
Clarke, Vegetable Syrup, prepared by Mrs. Jeanie W. Danfeth, and hearing that the bushand of our milk-woman, had been long confined to his room from the fects of a fall from a building, which injured his side, some year and vhalf since Suffering with pains from internat bumner, I sent him the bottle of the said syrup, with directions to have his side bathed without atla and water, by a healthy colored woman, and to tat's the syrup internally. The result of which was, that in tendays, he was cut and at his work. [that of a common laborer.]

His wite, a devoted Catholic, said, "She had spent quite \$100, spon him for destore, with no good result; but having faith to good plyrins, she would try this."

His name is McCarthy and he lives in this place, No. 118 Froupert St. Your Fraternally.

Georgetown, D.C., January Jtb, 1866.

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comforts or home!"

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he need of such an institution
of of persons desiring the bones,
liseases has so greatly increase
yeaccomfundations more extens,
and with himself an experience

Recognising the need of such as institution, who is meat-ting the number of persons desiring the benefits of his meat-ting the number of persons desiring the benefits of his meat-obliged to secure and measurement of the security and exprise and number of the security of the security and exprise and an associated with number of such such security. They have purchased and fitted, in a thorough modern style, the Morte flours, formerly st. Cloud diste, Nos. 113 right, the Morte flours, formerly st. Cloud diste, Nos. 113 right, the Morte flours of the security st. Cloud fitted in the white the security of the security of the security of the white to avail themselves of the Healing Towers, with a qui-tient of the security of t

wish to avail themselve of flys Hesling Powers, with a qui-es, pleasant home.

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# nunications from the Inner Zife.

He shall give His angels charge concerning thee.

FRANK'S JOURNAL-NO. 38.

PRANTA S JUVING ALT TO S.

THE PRANCES H. SMITH.

My attendant spirit said, "Among the many who have been here trying to give an account of themselves, is one who dislinguished himself as a war-fifer in the seventeenth century. He is here now and will commune."

GUSTAVE ADOLPHE.

and will commune."

GUSTAVE ADOLPHE.

"I must rely upon your kindness, my friend, for I know nothing of this comine back, and now merely wish to see if I can work, this little machine.

I am Gustave Adolphe, long sgo king of Sweden, famed as a warrior. Few had fewer sorrows, many, more regrets, than myself. I had the good of my people at heart, and cld what I could for Malling in my endeavors to preserve peace, I determined to prosecute the war with vigor, and and brought all my energies to bear. I could not wait for a warrior who was ever waiting for the enemy to hail into his lap, and therefore took command of the army myself. All Europe was astonished at my dering, and the first "victory." Feeling confidence now in my abilities, I dashed on-one battle after another; victory in all; marching straight forward until master of all.

I lived to see my people happy, but was obliged to react from them mosey they could lift sparse to support the government, but office them. The war being over, I celed give more attention to their prospetty, and brought all explanes within the barrowest compass.

War always uprosed the tery founds, lon of gev-

lly spare to support the government allowed useful to a salowed useful to want rather than oppress them. The war being over, I cheld give more attention to their prospetity, and brought all expenses within the barrowest compass.

War always uproved the tery jounds ion of gevernment. It knows no security against correspondent to the security of the

are. as appunes wearing its Bowers
ing, one day, half a mile from the palace,
d that a house had been robbed the night
and determined what to do that the culpit be detected. I directed the high conovisit the place in disguise, hear all that was
treport to me. He learned that a soldier
is seen in the neighborhoud the day previthad left.

but had left.

ordered a review, learned from the officers bad been absent, and aummoned them been. I walked down the rawks, fixing my eye each—at length I came to one who seemed tilly terrised. All the rest gave account of neelves on the night in question, but this wretch trembled and said not a word. I proceed thin the guity one, and he confessed, have were service, and he was immediately laws were service, and he was immediately

I could give many events of my life not known

I come give many events of my use not knowledge blistory.

Instruction of the strength of the strength of the vents of delly occurrence, when a stranger entertaint of the strength of the str

ept in close confinement, and we worker with no one.

A day passed. I then called for him and began of probe for the truth. I soon discovered that he whole affair was a coinage of his brain, hope for some reward. As I proceeded in the investigation her became more and more confused, and at kingth burst into tear, confessing his duciletty. I ordered him into confinement, but affairs while he him go.

restligation mer became more and more confused, and at kingth burst into tears, confessing his displicity. I ordered him into confusement, but affer a while let him go.

Certainly I was gifted with great abilities which were employed for the advancement of my sopport. I entered into friendly cletchons with the confusement of the property of the second of the property of the second of the property of the second of the property of the property

ore of the petty trities that so occupy the minds others, but year my ettle attention to the od of 6 weeker, striving to place her right before world.

What seems the motives way kings and courtiers! we will be seen the seems of the seems

ircely believe it possible when told

contrary to all my experience in earth-lite or in flumer Lond. Not long since, a friend came and the property of the contract of the contract

ortal! Farewell.

port of the Third Annual Convention of
no New Hampshire Spiritualist Associaion, at Cook's Hall, Plymouth, Nept. 24,
25, and 26, 1869.

Reported officially for the Jo

Agreeably to published call by the Secretary, the Spiritualists and Spirits of New Hampshire, met for the third time, to take into consideration the most momentous questions of the age. Convention called to order by the Prevident, A. T. Foss, of Manchester, at 3 o'clock, F. M., who then made a few remarks on re-organization. Further remarks were made on the same subject by Dr. French Webster. of Conbord; Mrs. A. P. Jirowa, of Vermon; Mrs. Ale. Jirowa, of Vermon; the Adde M. Stevens, of Wentworth; Joseph Brown of Gampton; Father Dean of Warner, and others. Frank Chase, was called upon to give the history of the origin of our State Association. He believed in organization, and that slow growth was the best and surest.

origin of our State Association. He believed in organization, and that slow growth was the best and surest.

As Mass Mary D. Andrews, Scretary, was sick, and therefore not present, Dr. Webster was chosen's Scretary por tem.

After remarks, Dr. Webster moved that a con.mittee be appointed by the Chair to draft a new constitution, which was carried. Committee on reconstruction: Dr. Webster, F. Chuse, Mrs. Brown, Joseph Brown and Mrs. Stevens. Dr. Webster reported conclusions of this committee to be: To retain the old constitution entire, simply adding two more articles as follows:

Sec. VIII. The Executive Committee may call Quarterly Conventions of this Association at any time and place they may think proper. Sec. IX. Any member may pay whatever sum of money they feel able to pay, to pay the expenses of this Association. The report of this committee was accepted and adonted. New members were then obtained by signing the constitution. The propert of this committee was accepted and adonted. New members were then obtained by signing the constitution. The properties of the control of the committee of the commence of these were but they present, stirring remarks were elicited, under inspiration, from F. Chase, Mrs. Brown, Dr. Webster and others; and the feeling became strong that what'we lacked in numbers in the form, was made, up by vast multitudes of spirits. Business was resumed.

It was voted, and the Chair appointed a committee to recommend effects, but that committees.

sumed.

It was voted, and the Chair appointed a committée to recommend officers, but that committee on retirug, were unanimously averse to selecting, and reported through Dr. Webster their recommendation of nomination, as the better way. Officers were accordingly chosen, as follows:

recommendation of nomination, as the better way. Officers were accordingly chosen, as follows:

A. T. Poss, President; Frank Chave and Mrs. Abijah Avenill, Secretaries; Hanson S. Chase, Mrs. Addiof. M. Stevens, George Giesson and Brother Nichols, of Manchester, Vice Presidents; Abijah Avenill, Treasurer.

Finance committee: Walter Stevens, Wentworth; Walter R. Webser, Bridgewater; Mrs. Hill, Great Fails; Abel Crosby, Groton.

Voted that the Served restricts furnish copies of the constitution to officers for obtaining names of the constitution to officers for obtaining names. Of members to our association.

Committee of arrangements chosen: Joseph Brown, Classe P. Moniton, Dr. Webster, Daniel K. Smith.

Brother Brown said he once opened a barn for Spiritual meetings and met with success.

Dr. Webster said he wanted to consecrate these walls.

Mrs. Brown caught a wein of inspiration in the necessity of organization in everything.

Acjourned to 7 in the evening.

EVENING SESSION.

On motion of Mrs. Brown, voted to instruct committee of arrangements to print constitution.

On motion of Dr. Webster, committee on res-

On motion of Dr. Webster, comaittee on resolutions chosen as follows:

It inson S. Chase, Thomas Constantine, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster, Resolutions were afterwards handed in by A. T. Foss, Mrs. Brown, Dr. Webster and F. Chase, and were read by Secretary and referred to committee.

President opened conference. Dr. Webster, first speaker, on Spiritualism; Mrs. Stevens, endorsing one of the resolutions to abolish capital punishane in, Mrs. Brown, the puritying influence of the new gespel of Spiritualism, and on capital punishment, showing that it did much hart and to good. Father Dean spoke of the Brail and convention and other experiences, and that he should not probably attend another convention on this side of life. Brother Foss spoke; Pather Dean in the chair. Brother Foss spoke; Pather Dean in the chair. Brother Foss spoke; Pather Dean in the chair. Brother Foss show that all his friends were alive and with him at the time; Spiritualism was a practical resisty.

On motion of Dr. Webster it was voted that when we adjourn, it be to 0 o'clock in the morning.

F. Chase related experiences as Spiritualist in theological prayer-meetings.

Committee of arrangements then reported for the morning, and Mrs. Sevens in the afternoon. Adjourned.

BROOND DAY, SEPT. 25th.

Convention called to order by the President. Dr. Webster reported for the committee on resolutions by recommending all of them without alteration. Rejort accepted and resolutions faken up.

First resolution by A. T. Foss, read:

Whereas Our common schools are intended

Dr. Webiter reported for the committee on resolutions, by recommending all of them without alteration. Report accepted and resolutions faken up.

First resolution by A. T. Foss, read:
Whereas Our common schools are intended for the education of all the children of our state, without regard to sect or party, thesefore, Resolved: That this convention is earnestly opposed to the reading of the Bible and the practice of offering up sectarian prayer as a part of the exercises of said schools.

Opposed by Dr. Webster. Favored by Mrs. Brown, Father Dean and Mrs. Stevens.
Passed.

Beond resolution by A. T. Foss read and passed.

Resolved: That this convention views with concern the fact that a large majority of the children of this state are under the influence of the Sunday schools of the so-called evangelical sects, where they are taught: to deroise their own natures, and to believe that their God hates them, and that they can only be at peace with him through a creed and bloody stonement.

Third resolution read and passed:
Resolution by Dr. Webster read and passed:
Resolution by Dr. Webster read and passed:
Resolution to the United Sites, is a blow at one of our dearest rights and should be opposed by all lawful and right means, by all the friends of religious freedom.

Resteed, That the feer of God is the beginning of folipy means the content of the con

The first resolution of Dr. Webster was dis-used by Mrs. Brown, Father Dean and Jos.

The first resolution of Dr. Webster was discussed by Mrs. Brown, Father Dean and Jos. Brown.

Mrs. Brown's resolution read and passed:

Resolved. That as tobacco is injurious to the mental and physical condition of so many, that all mediums not only desist from it use but try to exert their influence against it.

H. S. Chase's resolutions read and passed:

Resolved. That humanity and justice demand equal taxation of all property throughout the nation in bearing the burdens of the government.

Resolved. That we, the Spiritualists of New Hampshire assembled in convention at Plymouth, heartily endorse the effort made by our sisters through the nation, and world, to secure to them the right of suffrage.

When we got to the resolutions of F. Chase, it was amusing to witness the dilemms, because there were so many of them. A. T. Foss said they were good, but no paper under hyaven would hubbish our report it they all passed, for want of space. He thought it best to view them in the light of an address, and thank brother Chase for it, and not attempt to wade through them again. Not so, thought others; and atter-discussion it was decided to have them read again. Some of them passed; as follows:

Resolved, That no one can be considered responsible to measure or sentiments which they have voted against.

Resolved, That we sympathize with every reasonable reform movement of the world.

Resolved, That we sympathize with every reasonable reform movement of the world.

Resolved, That we man each of the world.

Resolved, That whereas man in his nature is more an emb diment of wisdom, and woman is

work.

Resolved, That, whereas man in his nature is
more an emb-diment of wirelom, and woman is
more an emb-diment of love; and the latter
principle we enader just as indispensible an
element of a good and righteous government as
the former.

element of a good and righteous government an the former. Resolved, That no person ought to be allowed to vote who cannot read English. Resolved, That we do not believe in capital companion.

Resolved, That no person ought to be allowed to vote who cannot read English.

Resolved, That we do not believe in capital punishment.

Resolved, That we believe the appropriate classification of tobacco and rum to be among drugs and medicines, and the chemical and mechanical agents.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of cruelty to animals.

Resolved, That we approve of laws and societies for the suppression of the principles of our nature, but of universal nature as music, and that everything is constructed on musical or harmonial principles, and a state of universal harmony among men is the thing of particular importance now sought; and, whereas, every person is a 'medium more of less, under spirit influence, and that influence is greatly increased by the harmonizing power of music, therefore it is of the greatest importance that we do all we can to promote the cultivation of music.

Resolved, That we sympathize with the Universal Peace Movement, and will do all we can be prevent war among the nations.

Dr. Webster, of Concord, then addressed the convention on the subject of Spiritualism the Demonstrated Science of Religion.

Adjurrand to 1½ Octock P. M.

The president opened the afternoon convention by announcement of conference one hour.

F. Chase was called to explain one of his resolutions in which was embodied the idea that we ought to may to God the Father, and to mone other. Mrs. Brown thought we might as properly pray to our spirit irriends, as to God, when we felt in med. A. T. R. sax was willing brather Chase and sitter Brown should do all the praying, anyway: he did enough of that when a clerayinas. There was a specy and interesting discussion on the antiject of prayer participated in by Dr. Webster, H. S. Chase and others.

participated in by Dr. Webser, H. S. Chase and others.

Dr. Webster then spoke on the use of T ducco, and the subject of temperance generally.

After invocation, Mrs. Addie M. Stephens elequently addressed the convextion on the Progress of our cause.

F. Chase, under influence, addressed the convexiton on the Progress of our cause.

F. Chase, under influence, addressed the convexiton briefly on the question. What is Man?

On motion of Dr. Wesster it was roted to appoint delicestes to attend the Aperican Convention of Spiritualists, next summer, and they ster, of Cuted; Dassel K. Smith, of New Hampshire; Benjamin Hutchison, of Millford; Elistan Trips, of Portamouth; and George S. Morgan, of Brailford.

Adjourned to 7 in the evening.

Adjourned to 7 in the evening.

EVENING SESSION.

Conference — F. Chase spoke on "Metaphysics ,"
Mrs. Brown, "Encouragement of Mediums;" Father Dean, Frayer;" Mrs. Stevens, "Cost of Mediumship and Spiritualism."

Dr. Webster then addressed the Convention in a very able manner on the subject, "Ancient and Modern Spiritualism." It said the hill was closely packed with our spirit friends. He closed with leave till.

Advised to nice in the morning.

Advised Spir. 26th.—Rainy weather, and consequently milit attendance. Convention called to order by the President. He said the smallest meetler he ever had was three men, two women said a dog.

H. S. Chase entertained us with some of his ex-

Sunday, Sept. 28th.—Rainy weather, and consequently smill attendance. Convention called to order by the President. He said the smallest meetleg he ever had was three men, two women said a duc.

Il. S. Casse entertained in with some of his extended to the control of the state of of the st

18. To thank the friends of Plymouth and vicinity.

19. To thank Dr. Webster for his attendance.

5. To thank Mr. Dolge, agent of Montreal.

Rillroad, for reduced fare.

11 was voted to invite the BANNER OF LIGHT and the Religional Foundary Light and the Webster and the Webster and the wind blew, but yet we had an interesting session.

4(fer music, Dr. J. H. Carrier, of Boston, or induspre, addressed the Convention, Bubbest, Dr. Sampa die shall be live sgale?

We hope the doctor will attend our Convention heat summer.

Convention, Cl. that we had presented her with a wreath of flowers.

The President, after a few perilicent remarks, adjourned the Guavention, subject to meet again on the call of the officers.

Thus closed our Convention, that was remakable for the pericet harmony and good feeding that prevailed. Truly, both love and wisdom were there manifested.

FRANK CHASE, Mrs. A. AVERILL, Secretarios.

IOWA.

State Association of Spiritual Annual Meeting.

Annual Meeting.

MORNING SESSION.

The Second Annual Convention of the Iot State Spiritual Association convened at "Go Templar" Hall, on Court avenue, Des Moint Oct. 8th, at 10 o'clock a. M., with Preside Davis in the chair.

Provision made for delegates; and a busine committee was appointed to determine the different sessions and hours of speaking: Edw Cate, Lydis M. Davis and Mrs. A. Comstock. Adjournment.

Case, Lydis M. Davis and Mirk A. Combiock.
Adjournment.
Aptennoor Ression.
The Convention assembled at the appointed time with President Davis in the chair.
In spile of the inclemency of the weather, many were in attendance.
The Secretary was requested to read the report of the last year; said report adopted.

BEGERTARY'S REPORT.

Below will be found the different quarterly reports of the year.

PHRT QUARTER.

Amount of Receius.

\$163.00

Cash in Treasury, ..... \$87,00 

THIRD QUARTER. Amount of Receipts, \$ 16,00

Amos Smith, Edwin Cate, Mrs. A. Comstock and E. B. Tilden, were appointed as a Committee to select officers for the coming year. Remarks were made by W. F. Jamleson in re-gard to the Misslouary labor. Adjournment.

SECOND DAY.

MORNING SERION.

Opened by an lovocation, after which the following resolution was adopted:
RESOLVED: That speakers be limited to ten minutes time; also that no speaker shall speak more than twice on any one subject without permission of the convention. Address by Fresident Joel P. Davis.
Resolutions were submitted to the convention; also declaration of principles, but, after much discussion, were referred back to the committee.

Adjournment.

the statement of principles, out, there much discussion, were referred back to the committee. Adjournment.

APPERMOON SERSION.

Opened by an invocation by Mrs. Patterson of Des Moines.

The resolutions were again brought before the house and adopted:

We, the Spiritualists of Lows, in convention assembled, make the following declarations as our sentiments now, and for ourselves only, gladly chapging them for truer ideas, as a brighter light shall unfold theff to us. And as progress is the law governing all save divinity, we know that we should have better ideas at any time in the lutter than now.

Whereas. The bond that binds society in its relationships, one to the other, is reciprocal in the obligations it enjoins, and does not confer upon one party the right to infringe upon the amenities due to another, and whereas Spiritualism has the legal right to present for public acceptance its facts and philosophy, and as we have in the one a theory touching our present and future existence alike plausible and beautiful, so we have in the other a proof of the truth of our theory which has to the present challegged the criticism of our opponents, thus doubly armed with our facts and philosophy, we stand forth to demand as our right that respectful consideration to which the importance of the subject and our personal self-respect, entitle us; and,

Whereas, In the past, our claims in this ylew, and to this consideration, have been so har lignor-

and,

Whereas, In the past, our claims in this view, and to this consideration, have been so far grored as to debar us to a very great extent from a hearing strough the public press, which unificanced by this no less common than ungenerous prejudice of their readers would and will extend to us even and exact justice, therefore, we the Spiritualists of Iowa in convention assembled,

tend to us even and exact justice, we then Spiritualists of lows in convention assembled,

Resolve to invite a careful, critical, and honest investigation of our facts and teachings, assured that we are right, and asking at the hand of the investigator the exercise of that courtesy that is due from one to the other, while to those who cannot thus silpulate with us, bequests the charity of our silence.

RESOLVED: That we will be healthy, happy and useful, in proportion to our obedience to object on the control of the control o

That making the innocent Nextene suffer instead of the gullty, is opposed to our moral code, and to our with the died of another's stoning for our derivers and sine is impossible; as much as in moral as in physical law. The noe who lies, steals, gets drunk, or murders, can no more escape the festimate penalty therefore, through the merits of another than he can escape pain when he violates physical law.

That it is highly important to counteract the immoral teledencies of the teachings or visations at the dispersion of the teaching or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teachings or visations at the moral teledencies of the teaching or visations at the teledencies of the teaching or visations at the teledencies of the teaching or

not escape the penalties when he violates one of God's laws.
That, in regard to outside influences, we hold that Psychology, or what is usually termed "Animal Magnetism," provise that one mind can impress its thoughts and feelings: tangibly on another without contact.

That this is a demonstrated law of spiritual reisitouship, and was not confined to the 4,000 years that our Orthodox brethern claim for it.

That there has been no age without its spiritual manifestation on this layed on the cess spirits we for the contact of t

That there has been no age without its spiritual manufacture has been no age without its spiritual manufacture has been no age without its spiritual manufacture have no evidence that "spiritual before Job's face—that Moses and Ellas "appeared at the transfogration."

That if our mediums are not influenced by spiritual manufacture in the spiritual state of the spiritual state with Cornelius and Peter, with hashest that a since was rolled from the spiritual state with the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state that a since was rolled from the sepulchre and Peter and John's pison doors opened by spiritual that the spiritual state is the spiritual state of the spiritual spiritual state of the spiritual spiritual state of the spiritual sp

Adjourned.

EVENING SESSION.

Opened by soul-stirring music by the choir.
Lecture by Mrs. Lois Wassbroker on prayer—siliming that man was not the only thing that prayed, but that all nature prayed; that the little germ that was enclosed within the apple prayed that it might become a tree and nothing more; and when that tree had grown and bore blossoms and fruit that this prayer was answered.

Morning session opened by reading a poem by Mrs. Patterson, after which, an invocation. General conference. Ten o'clock session opened by music from the

General conference.
Ten o'clock session opened by music from the choir.

Aderess by W. F. Jamieson. Adjournment.

Adress by Mr. F. Jamieson. Adjournment.

Address by Mr. F. Jamieson. Adjournment.

Address by Mr. Lois Waisbrooker.

At the close of the lecture, the amending of the constitution was made, only two articles being amended:

Article 1. This association of Spiritualists, and shall hold annual meetings at such times and places as the Executive Commitree shall determine.

Article 2. It shall be the duty of the Treasurer to receive and pay out all moneys, according to the direction of the Executive Committee, but he shall pay out no funds without a written order from the President, countersigned by the Recording Secretary; he shall also keep a true and just account of all moneys received or paid out, and make annual report of the same to the Association.

Address by W. F. Jamieson.

Address by W. F. Jamieson.

ATTRINGON RESSION.

Adjournment.

APTRINGON SESSION.

Convention addressed by Mrs. Lois Walsbrooker, after which the election of officers was called for, resulting in the following:

President—Joel P. Davis, of Des Moloes.

Vice Presidents—J. S. Stanley, Davenport;

Mrs. A. Comstock, Oskaloosa.

Scortary—H. C. O'Bleness, Des Moines,
Treasurer—W. W. Skinner, Des Moloes.

Recrease—H. C. O'Bleness, Des Moines.
Treasure—W. W. Skinner, Des Moines; Mrs. Barah L. McCracken, Des Moines; No. Brother E. C. Davis choir.
Address by W. F. Jamieson, in reply to J. K. Grayee's sermon on "Spfritsm." This was an able reply and no pen can do justice to its meritae.
At the conclusion of the lecture, the following resolutions were adopted:
Resolved: That the thanks of this Convention are due and are hereby tendered to Brother W. F. Jamieson, and Bister Lois Waisbrooker, for the efficient services they have, rendered during our meeting by their able Addresses and fraternal counsel; and in parting with them we heartily commend them to the confidence of the efficient services they have rendered during our meeting by their able Addresses and fraternal counsel; and in parting with them we heartily commend them to the confidence of the efficiency of the angle of the services of the services of the city press for the liberality extended to us, we feel under obligations which it is our pleasure this recultion to acknowledge.

Resolved: That the proceedings of the Convention be published in the Religion.

Recolor of The the proceedings of the Convention be published in the Religion.

Recolor of The the proceedings of the Convention be published in the Religion.

Recolor of The the proceedings of the analytic publics from various places throughout the strength of the proceedings of the many inquiries from various places throughout the strength of the

POSITIVE AND NEGATIVE POWDERS

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Neuralgia, Liver Comple Chronic Diarrhan

St. Vitus Dance, General Prostration, Diptheria, Scarlet Forer, Cholera Morbus

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A young ledy of St. VILLE' DAILOG, of near six years?

A young ledy of St. VILLE' DAILOG, of near six years?

A ledy of General Protration of the nervous system. She had tried everyting. One how on NEGATIVES.

A ledy of General Protration of the nervous system. She had tried everyting. One how on NEGATIVES cared her. She is in now better health than abe has bone for a ledy of Chronic Diplates. Twyy change. POSIL-TIVES cared her, after the Doctors had made her women with Indian shed such harsh things.

A little boy cured of Scarlet Feer.

A little boy cured of Scarlet Feer.

A little boy cured of Scarlet Feer.

By the work of the state of the second of the leg ledy of the second of th

her remedy.

A man of Delirium Tremena. He is now a Good Tumber of the Stomach, from which she was a considered of spasms of the Stomach, from which she was sufficit it. Fin B constant were so has at when the took one, her franche would capacit of ceeding or come to eagher of the constant was the same of the same of

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NETIVE AND NEGATIVE POlaughed; but now they are getting active
laughed; but now they are getting active

take the the following extract from a letter of Brainard, of North Manchester, Onn.; Oct. 18. Brainard, of North Manchester, Onn.; Oct. 18. Brainard, of North Manchester, Onn.; Oct. 18. Base on the Catalant beautiful to the Base of Catalant beautiful to the Base of Catalant and Caronal Com. the is now well. ... Ame gave then a month old, for File. It is now well, and the catalant and Catalant

Ague, Sparme of Stomach

Delivium I'vemens
Wisona, Minn, Sapt. Eth., 1868.
This is certify that have cared the following caseaus emany others too numerous to mustle, with THES.
NENGEN PONITIVE AND NEGATIVE
PON DEEN.

I have the following extract form a letter from P. W. Grees, of Columbia, N. C., dated Jan 211, 1001: "I got half offered, of Columbia, N. C., dated Jan 211, 1001: "I got half Negative Poweders between Powelive and Negative Powelive and the two months size, and i new not insect curing it any pretamen where I have need them. I took the Negative Powelive New York Complemented in with for Leadness, and an careal." I am treating two cases of Neuralgia. One is consult."

Milk leg. Rhoumatism, Fits, Dyspepsia, Deafness.

LOO

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C. writen: Vigetable Strup sent to her milk woman's shard, who was sufering with paties and internal number ridning hint to his room to to days was out and at his

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Alsaby Faore, of Buckport, Me, under date of Normal

Bids, writes a follows: "When E first tool the people has
alcost the PONETAVE AND NEGATIVE POW

DERB, they langthed but now they are estime acritical

or one not, and uney direct her right away."

I take the the following extract from a letter,

S. Brinnard, of North Manchester, Conn., Oct.

Mr. Datt and daughter have been taking it

ERSS the one for Catarrh, and the other

La. They are about as good as new. My wife

some for Liver Countylaint and Chrom

home, but is now well. "A. Alme gare that
we months old, for Fits. It is now well."

St. Vitus Dance, General Prostrati

Dippheria, Searlet Foor, Cholera Morbus,

and Ague, Spasms of Stomach Delirium Tremens

Window, Minn, Sopt. Eith, 1899.
This is to certify that I have cared the following cases, as many others too numerous to mention, with JTMS NPENCE'S PONITIVE AND NEGATIVE POWDERS. s. of St. Vitus' Dance, of near shr years' riven up by all other doctors. Cured by five

A geome had you Nt. Vitta' Banco, of near six years' shared and you will be a good of near six years' shared and you will other actions. Cured by the changing riven up by all other actions. Cured by the changing riven by the changing of the persons system. A lady of Georal Prostration of the nervous systems which had tend everything. One but on NEGATIVES cured her. Shrisin now better health than she has been her years, this is desighted at the happy thange. DOBLETTYEN cured her, after the poctors had made her week with lodins and such harsh things.

A little buy cured of Scarlet Faver.

A woman of Onlores Morton, the was so bad that her had week the such as the control of the was cured in a few hours.

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# Erontier Department.

BY..... 2. Y. WILSON

Il letters, papers and matter for us or the Fron-Department, must be addressed to E. V. Will Lombard, flupsize county, fillinols. Tespeak in Mishigan every bight during Octo-

Our Engagements in Michigan. No. 2.

On Monday evening we gave a seance—85 persons present. We read the life and character of many persons, to whom we gave 58 dates incidents, traits of cluracter, and spirit identities, all of, which were approved, save seven

titles, all of, which were approved, save seven.

FUNDER ONE.

By a young man sitting 30 feet from us, we saw a spirit, who, in the earth life had been a captain in the army. We went to him, described him very carefully, gave his rank, when and how he died; and the stranger said it was captain Howard, and was his brother, after which this spirit brother gave us a careful history of the young man's life, which was declared by himself and friend to be very correct.

NUMBERTWO.

NUMBER TWO A stranger, with whom we saw a drowning scene, which we described and located. Fully identified.

Identifed.

SUBJURE THREE.

By a min who came in, we saw the spirit of a young woman. We described her to him, and he said, "It is my danghter." We read the character of several ladies and gentlemen.

Among the latter was M. C. Craken, and Mr. Scholes, and it was conceded by all who knew the parties to be very correct.

Thursday, Oct. 5.—We called on Capt. E. B. Ward, found him improving rapidly from a species of paralysis, which attacked him several days ago. The capsain is immersed in business, and yet he hadstime for a tocial chat of many minutes. At 10 o'clock A. M., we found ourself in the crowded care of the D. & M. R. R., bound for Nunica. We were all day making 175 miles. Our route lay through a fine farming country. We saw a world of fruit.—in fact, we never saw apple trees more heavily laden than along this route.

The wheat crop is grand, and we heard of fields which yielded 40 bushels of white winter wheat to the acre. The corn crop, however, will not turn out a half crop. Oats and barley are good. Potatoes are plenty, and of a very superior quality.

wery superior quality.

We reached Nunica at 6:35 P. M. At 7:80 we were in the large school house, lecturing to a large audience, after which we gave several readings of character of persons in the audience, which were fully identified.

Mra, G.—Gave her history with many inci-ents of her sife.

Mr. G.—Gave him a very minute reading, with many incidents of the past. All of which were acknowledged.

were acknowledged.

No. 3.

There came into the desk a spirit of a man who said, "I was killed on this road seven years ago by an acci ent. My wi'e is now living in Grand Rapids. There are three in the house who knew me, and knows of my death. My name is Patrick Murphy." We then gave a careful discription of the man.

Several persons came forward and stated they knew the man well, and one or two women knew his wife, and testified that she was living in Grand Rapids, Mich., now.

No.4.

Grand Rapids, Micfi., now.

Saw by a woman the spirit of her sister which
we discribed, and fully identified.
Wednesday, Oct. 6.—It was a glorious day;
clear and beautiful. We remained quietly
within doors, shunning all intercourse with the
people, that there might be no collusion between us in giving tests, and reading characters.

ters.

We lectured at night to an overflowing house—in fact, many could not got in. The doorway and windows were full of anxious souls seeking after truth. We gave many fine readings and tests of spirit life.

lugs and tests of spirit life.

No. 1.

A lady came into the room while we were speaking; directly behind her came a fine looking spirit mae, who claimed to be one of her guardian angels, and gave us many fine traits of character, and named the time she became a medium and speaker, which was seven years ago. Tals woman proved to be sister Lydia Ann Pearsall, of Macomb county, Mich, whom we then met for the first time. She is a noble, woman; true and faithful to our cause, and we then met for the first time. She is a noble woman; true and faithful to our cause, and well liked by the people, and is not a member of any clique, but a free, independent woman; mistress of her own acts, miking her own, ap-polatments, without the assistance of any junia hatever. This is as it should be.

free.

No. 2.

Mra. Graves coming in also at the same time, with Mra. P., we saw by her two spirits, an old woman and a young girl. We described them very carefully, designating them as her grandmother and her daughter. These spirits gave us many fine tests of her past life and character. When oslide on, Mrs. G. arose and said, "It is true. My grandmother and daughter have been well described."

No. 3.

No.3.

Mr. Thompson, an old and well known citizen, was called out as a test case, on challenge—accepted—and we minutely citalled his life, incidents, traits of character, and important/events, as well as the weak points in his physical nature. This reading was fully identified, and many said it is perfect in all its parts.

No. 4.

By a man, whom we had never soon, we saw a spirit—a soldier, a veteran who died in hospital.

We gave a detailed description of him—when he died, how and where. We then said this man from spirit life gives us the following—

incidents: It is seven years ago. We see yo and this spirit then in the form, standing together, with many others, on the slope of a hill near a large body of water. There, is marked excitement, and great commotion with you. This spirit soldier was your friend and chum. The stranger answered: "I know him well. You are correct in everything. He entered the army; was captured, and died in prison hospital. The incident referred to, took place on the shorts of Black lake, and is replace on the shores of Black lake, and is re-markably correct.\* It was on the occasion of the drowning of Mr. F.—. The spirit's name on earth was Jack Kirk-my, name is Carpen-

or earth was Jack Kirk—my, name is Carpenjer."

Nunica, or Manunica, is an Indian name, and
means crockery, or the place where crockery
is made. It is a little town, nine miles from
Grand Haven, and about two miles from the
river, and contains many liberal men and women, who are honest seekers after truth. On
The day night, we were a little disturbed by one
Wm. Bird, a Capadian and disorderly Presbyterns, who assimed that because the meeting
was in a schoot house, he had a right to talk
while we were speaking, but the people soon
gave him to understand that he was out of
place, and then he left the house.

We are well pleased thus far with our visit
to Michigan, and shall keep our readers posted
of our whereabouts, and of our doings, until we
receive an honomary appointment as settled
speaker in Tribayond, and then the "Gentle
Wilson,"—pardon us—will crasse writing for the

whise, "spation us—will case writing for the RELIGI PHILES CHICAL JOURNAL, and take a department in the Rostrum Corner of the Uniterse; appoint himself set at large for the Spiritualists of Illinois, and move his office to Kulamazoo. In our negt we shall write of the Bartholomew neighborhood and what we see and hear there. hear there

hear there.

Michigan is a live state, full of Spiritualists, and, in many places, with growing interests. The state organization, with its county circles, and head-centre at Kalamazoo, is an injury to the cause, rather than a benefit—that ls., judg ing from what we see and hear, as well as from our letters. But we trust that there will be a better look on the face of things, now that the would-be president and secretary of the Illinois state convention(!), together with one-half of our missionary bureau, has taken the state and bid farewell to Illinois. Well, we have lost a secretary and president, and Michigan has gained by our loss. Well, this is all right—we wish them joy. them joy.

### A REMARKABLE DREAM.

A REMARKABLE DREAM.

Truth Stranger than Fiction—An Extraordinary Vision and its Exact Fulliliment.

Sensible people, in the fullness of their windom and the lack of all superatitious notions, profess to leave dreams and visions in their days to the domain of old women, who are accustomed to revel in the mysterious and, incredible, as one of their particular and peculiar spheres. Bu now and then a man who utterly ignores the potent of dreams will be visited by one of such singular bearing that he finds it quite impressible to thrust it from his mind as a matter of no moment whatever. Yet it seldom happens that in such cases the vision is followed by, an exact fulfillment in such a way as to impress the minds of all who listen to the story with a coav cloud that, as our grandmothers have so often assured us, "there is something in dreams after all." We have to record a case in point, of recent occurrence in this city, for the truth of which we are fully prepared to vouch. We are not at liberty to give the names of the persons who figured in the singular affair, but their omission will not effect the case, save with those who have a morbid desire to know everything which does not concern them. The case runs thus:—

A few weeks suco a gentleman died, leaving a considerable fortune to be shared among his hirs. During like the deceaved had been on the minds of the control of such a character as to be can be the hand of death, It had been the general unit had been the general into whith the same unsuccessfu

that he had made a will disposing of his property in the way in which he desired it to be distributed, and that his fried had been named in the document as his a xecutor.

When, however, a search was made for the will, no traces of it could be found. Every nook and corner of the house into which such a document would be likely to creep, was peered into with the same unsuccessful result. In this state of the case, by the general desire of the relatives of the deceased, his friend took out letters of administration, and proceeded to wied up the affairs of the estate in the way provided for by the law in cases where persons die intestate. The house in which deceased had lived was repaired and put in such order as to render the widow and her children comfortable, and other important measures were taken by the administrator, at his discretion.

Meanwhile, the search for the missing will was cominued, under the belief that it would yet be found since the deceased had softerquently declared that he had prepared such a document. The administrator, gegossed with the cares of the estate, naturally devoted much thought to it during his unemployed unoments, the subject of the missing will on such occasions, always coming uppermost in his mind. One night not long since, it engaged his sieeping as well as his waking hours. The semflance of his dead filend entered his bed chamber, and accosted him in the familiar tones:

"You are spending a great deal of money on my hpuse," excisimed the spectre.

"You are spending a great deal of money on house under similar circamstances," was the response; the dreamer activative, was the response; the dreamer activative of the was the response; the dreamer activative of the was the response; the dreamer activative of the spectre. "You are spending a great deal of money on house under similar circamstances," was the response; the dreamer activative results of an always to the spectre with a touch of rebuke in his absorbt yoice.

"Not more than the case demands," was the repoider. "You are s

searched high and low for it, and it can't be found. Why did you hide it away if you with d us to follow its instructions?

"Look you!" cried the spectre, slipping up to the bedside and raising his ghostly form upon the covering, "your search for the will has been very careless. In the fourth story back room of my house you will find an old bureau. Have you looked into it?"

"No!" responded the dramer, "I have seen no such bureau."

very carcless. In the fourth story back rows of my house you will find an old bureau. Have you looked into it?"

"No!" responded the dramer, "I have seen no such bureau."

"In the top drawer of this old Dureau," continued the spectre, "there is a package of old letters. Open the bundle; the will is in the middle of it."

With that the spectre bent forward, as if to touch the dreamer, who sprang in terror from the bed, and was awakened by the shock, to find himsell standing in the middle of the room.

On the following day the administrator related his vision to the members of his family, and again aftails place of business he ran over the occurrence, but gave it ho serious thought for a moment. In the evening he called upon the widow on a matter of business, and after that was transacted related to ker his singular dream of the proceeding night.

"I had forgotten all about it," said the widow, "but there is an old bureau in tag lumber room up in the garret. But my finishangly would not have placed anything of value there for safe-keeping."

This ended the conversation, and the admintage of the process of the same than the had limit had the same than the same than the had limit.

have piaceu anything the administrator jurneyed homewards. He had just thrown himself into his easy chair before the fire, in allepers and dressing gown, when there came a violent pulling at the door bell. In another moment the wiles was ushered into the parlor. She was laboring under considerable exect ment, and beld a fooded paper in her hand.

the exett ment, and held a fooded paper in ner-hand.

"Here is the missine will!" size exclaimed, thrusting the long penght document into the hands of her naturalised free d.

"Where did you find it? he inquired.

"Just where my husband told you be had placed it, in your dream last might. I can up-stairs as soon as you left the house, and found the package of old letter in the top drawer of the burean, and there was the will right in the middle of it!!

Such is the jingular vision and its strict fulfill-

the bureau, and there was the will right in une-middle offil. It.

Such is the singular vision and its strict fulfill-ment. We have told a "plain, unwarmshed tale," without essential omissions, and without any fanceful embellished to the action of the singu-to be added is the fact, that The only thing to be added is the fact, that there was knew nothing of the existence of the distriction of the knew nothing of the existence of the such as article of furniture in the house; and that he was for the first time made aware that there was in the house a bundle of old letters there was in the house a bundle of old letters that he had not ex ined, when the missing will was placed in his hands.

### NOTICE OF MEETINGS.

The Andovan, Ohio.—Children's Progressive Lycean set at Moriey's Hall every Sunday at 1114 A. H. J. R. orley, Conductor; Mrs. T. A. Vnapp, Suardian; Mrs. E. P. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. F. Asst. Gnardian , Micu.—Lyceum meets each Sabbath at 1 o'clock adactor, R. N. Webster; Guardian of Groops, Ers.

MERCANTIS HALL—The First Spiritualist Asso-ts in this hall, 32, Summer street: M. T. Dole, Samuel N. Jones, Vice President; Wm. Duncklee, The Childran's Progressive Lycum meets at 10

Sarray March, Mrs Junesse and Lycous Society and Mrs. Hath.—The First Progressive Lycous Society rata Hath.—The First Progressive Lycous Society restings every Sunday at Wester Hall, Welster corner Oriesne Sast Beston, at 3 and 71% O'clock, p. Mrs. — Vive President, N. A. Simunous, Trasaurer, n. — Vive President, N. A. Simunous, Trasaurer, C. — Curcaspouling Societary, L. F. Freeman; Re-

Guardian.

Music Hall.—Lecture every Sunday after o'clock, and will continue until next May us agement of L. S. Wilson. Engagements has

course, and will continue until next assertions at \$1\frac{1}{2}\$ age each of it. B. Willow. Empayments have the made with able, normal trance and inspirational speakers. Frantonian Hall—The South Red Lycous Association Frantonian Hall—The South Red Lycous Association where the state of the speakers are the second of the speakers. Frantonian Hall—The South Red Lycous Conductor; Her. L. Class Connector; J. W. McGuitre, Assistant Conductor; Her. L. Class (SIT) Washing Conference all communications to A. Class, (SIT) Washing Conference all communications to A. Class, (SIT) Washing Conference all communications to A. W. Chee, (SIT) Washing Conference all Communications to A. W. Chee, (SIT) Washing Conference all Communications to A. W. Chee, (SIT) washing Conference and Conferenc

Treasurer.

Baltimore Mn.—The "The Spritcalist Congression of Baltimore had made and Wellington Bunday and Wellinday enhanced by the Statement had made and Wellinday enhanced treated. Mrs. Fo. Ill part quade till fatter under Guller derni Progressive Lycam meets every Sunday at 10 A. M. Erriffung Intiliate.—The Section of "Progressive spirito-aliats of Baltimore." Services every Sunday morning and evening at the usual bours.

s. - The Spiritualists of Beloit hold regular ings at their church at 10½ a. M. and 7½ F. M. President; U. d. Hamilton, Secretary. Lycoum Mr. Wr. Wadawath Combuster. Man Q.

to; gent ents. Children's Progressive Lycoum assembles at Leander Dustin, Conductor; J. S. Crandon, As-nductor; Mrs. E. S. Dodge, Guardian. All letters to J. H. Crandon, Cor. Sec.

HAVEA, III.—Lectum medicarray Sanday evening at two viced, at Halyrous Ball.

H. H. Philhren, Nydodrov; Miss R. Roger, Gazdian.

Loves, 1/2.—The "Friends of Progress" organised pe-maneinty, 867, 9, 1665. They at the Hall of the "Salem Library Association," but do not hold regalar meetings. J. F. Sarand, President; Mer. Carrie S. Buddings, Yice Prod-dent; J. & Odeman, Secretary; D. A. Garder, Treasurer; Johanthan Evenin, Collector.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street between 4th and 5th.

Lowan, Mass.—The Children's Progressive Lycom hald mestings sery Bundy affermon and sensing, at 1% and 7 o'clock. Lycoms session at 10% a.m. E. R. Carter, Condo-tor: Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

ing Secretary.

AFRE, MASS.—The Spiritualists of Lynn hold meetings every

Sunday aftermoon and evening, at Cadet Halls.

Lapaza I gan, Association of Spiritualists hold meetings

every Sunday, at 1964 a. w., and 3 r. w., at "Occupent Hall."—

Dr.S. B. Collins, Fren'; F. A. Tettie, Sectionset:

Mano Manza, Win.—Programster Lyceum in day at 1 p. m., at Willard's Hall. Alfred Sec Krs. Jane Scoler, Guardian. The First Societ meet at the same place every Sunday, at 3 p. ence. O. S. Hazeltine, President; Mrs. Jan jary.

Mitwauere, Wil.—The First Society of Spiriticalists meets at two man's Hall. Bocial Conference at 1056 a. a. Address at two man's Hall. Bocial Conference at 1056 a. a. Address The Front-state (f. r.m. dec. October, Procedent The Front-state (f. r.m. dec. October 1056 a. a. T.M. Watson, Conductor; Seale Farker, Quardian; Dr. T. J. Freeman, Musical Director.

Froups.

Monayahata, N. T.—First Society of Progressive Spiritual-sts—Assembly Rooms, corner Washington avenue and Fifth treet. Services at 8 p. m.

Milas, O.—Children's Progressive Lycoum meets every Sunday, at 10% o'clock a. H. Conductor, Hadson Tuttle Guardian, Emma Tuttle. oro, Man.—The Maribore Spiritualist Association offings in Forest Hall. Speaker engaged, Prot. Win taken week for a year. Mrs. Lause A. Taylor, See Bartas, N. II.—The September and Destinant Bartas, N. II.—The September and Destinant

Dunton, once a week for a year. Mrs. Lenne A. Taylor, Sec.
MANCHEFER, N. H.—The Spiritualists hold meetings
every Sunday, at 10 a. m. and 2 s. m. in the Police Court
Room. Seats from R. A. Souver, President; S. Parkee,

neon. Beats free. E. A. Soaver, President; S. Pusikes, Secretary.
New Year Crrz.—The Society of Progressive Sprintensies held needings every Studies, in Everett Bald, conce of Chirty-but and the Conference at 17 m. Children's Progressive Lowers at 25g p.m. F. Farans worth, Conscious, The The Theory of the Conference of the Children's Progressive Lowers at 25g p.m. F. Farans worth, Conscious, Sprintensies and Sp

New York.—The Friends of Humanity meet every flunday at 3 and 7½ P. M., in the convenient and comfortable hali; 270 Grand street, northeast coviner Foresthe, ad block, and to Bowery, for moral and spirttual culture, inspirational and transce spacking, special text manifestations, and the relation of spiritual experiences, facts and phenomena. Seate free, and contributible taken m.

The Spiritualists hold meetings every Sunday at Lamartine field, corner of 8th avenue and West 28th Street. Lectures at 10% o'clock a.m. and 7 p.m. Conference at 3 p. m.

Owned, N. T.—The Spiritualists bold meetings every Sun-lay as 61/2 and 71/2 p. m., in Lyceum Hall, West Second, care Bridge street. The Children's Progressive Lyceum seeds at 191/2 p. m. J. L. Fool, Conductor; Mrs. S. Doolittle,

dha of Groups.

Philadelphia, Pa.—The First Association of Spiritualists at Istermonias Hall, corner II and Wood siz. Lectures 8. adays at 10/5 at 2., and 13/5 at 2., cycosm No. 1 at 13/5 at 2.

First Spiritual Church of Philadelphia, Thom. son st. benefit on the Spiritual Church of Philadelphia, Thom. son st. benefit on the Spiritual Church of Philadelphia, Thom. son st. benefit of the Spiritual Church of Philadelphia.

First Spiritual Church of Philadelphia, Thom. son in the low From. Meetings Studies at 3 and 71/2 r. m. Lyon. No. 2 at 10 p. m. Epiritual Union, Washington Hell, 8th and Spring Garden ets. Studies. Loceum No. 3 at V a. m. Lectures at 10/2 a.m. and 11/2 p. m. Facvirance, R. 1. The Spiritualists now hold their mentices at the Musical Institute hall, Marcat squar.

Personne Mass.—Lycem Massication of Spiritualists hold the tings in Lycems Hall two Sundays in each flooth. Children's Fragressive Lycenm media at 10 Coloch a. R. Spaaker, Francisco Lycenment at 10 Coloch a. R. Spaaker, Francisco Lycenment at 10 Coloch a. R. Spaaker, Francisco Lycenment at 10 Coloch and St. Francisco, March 1 and St. H. Storer, Francisco Lycems at 10% in the Stresson at 11% o'clock. Progressive Lycens at 10% in the Stresson at 11% o'clock.

Sunday altermon at 115 o'clock. Progressive Lycoum at 1016 in the forenous.

QUINTY MARK—Meetings at 25% and 7 o'clock P. E. Progressive Lycoum insets at 15% p. m.

RICLINGER, IND.—The Priends of Progress bold meetings sever Sunday norming in litery Hall, at 105% a.m. Children's Progressive Lycoum directs in the same hall at 2 p. m.

RECTIOND, ILL.—The First Society of Spiritualists meet and Rectived Lite.—The First Society of Spiritualists meet and Ball Lycoum meets at 10 o'clock a. m., in the same hall.

B. C. Dunn. conductor: Mr. M. Rickewood, gaardian.

ROCHAPSE, Delitzer Ball, Sunday and Thursday oestablets meet in Cellitar's Ball. Sunday and Thursday oessited and the Company of the Company of

RICHLAND CRITER, Wis.—Lycedim meets every Sunday at haif past one at Chandler's Hall. H. A. Eastland, O.nductor. Mrs. Della Pease, Quardian.

Brainorraid, Li.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Ball, South West corner that and Adams street. A. H. We-than President, H. M. Lauphest Secretary. Children's Frog-rative Locum every Sunday at I o'clock P. M. B. A. Rich-ards, Conductor, Miss Lists Porter, Guardian.

STCAMORE, ILL.—The Children's Porgressive Lycsom of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

of Society; Mrs. Barah D. P. Jones, Corresponding and Re-cording Secretary.—The Fraiernal Society of Spiritualisal hold meetings every Bunday at Fallon's Hall. Frogressies Lycoum nevets at 2 r. 2. Conductor, U. S. Williams; Guar-Lycoum nevets at 2 r. 2. Conductor, U. S. Williams; Guar-Lycou, C. C.—Meetings are hald 1 p. m. Children's Renautro, Cat.—Meetings are hald 1 p. m. Children's Progressies Lycoum nevets at 2 p. m. Heary Bowman, Onductor; Miss O. A. Revester, Guardian Trans Harry Ins—The First Spiritual Society hold meetings in Fonce's Hall, corner Ind and Unio streets. Mallison Allen, for Its mouths, Mr. Spakers, dengard, J. Childrens Progressive Lycoum meets at the saine place at 3/4 r. M. 3. O'Grantilla, Conductor.

Ther, R. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10% t. m. and Ttg. m. Children's Lyoum at 3% s. m. Monros J. Notic, Overdector: Mr. Locals Scill Generaliza.

VINELAND, N. J.—Friends of Progress meetis ium street Hall, every Sunday, at 10½ a. m. methant, C. B. Campbell; Vice-Presidents, Mr

Woscastra Mass.—Mortings are held in Corticultural Ha-stery Sansky afternoon and evening, at '2 and 7 o'clock Children's Progressive Lycum meets at 12 o'clock ever Sunday at the same place. E. R. Fullery Corresponding Se-retary and Conductor of the Lycoum; Mrs. M. A. Stearn

Hualites meets every Sucday, in thair (New Harmonial Hall, op posite Metrophitms Hutch, Fornay) regula avenue, leaves this and 7th streets. Speakers engaged October, Mrs. Spettigus; Nov. State, M. Janes, D.C., N. Frank White, Jah. R. V. Wilson; Seb., Banne Hardings (appendix Marz., Jah. R. V. Wilson; Seb., Emma Hardings (appendix Marz., Janes), Leaves, M. Lie, Leaves, M. Lie, and T. J. F. M. Children & Prop. W. Sinde. Leaves at H. R., and T. J. F. M. Utildren & Prop. Sep. Leaves, Oct. B. Leaves, conductor, at 1315; P. M. every Smaley. John Maghew, President.

YATES OUT, ILL.—The First Society of Spiritualists and riends of Progress meet every Sunday for conference, at ong's Hail, at 2% p. m.

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