\$3,00 PER YEAR IN ADVANCE.]

Eruth wears no mash, bows at no human shrine, seehs neither place nor appfause; she only asks a hearing.

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The Rostrum.

LECTURE NO. 2.

BY MIS. EWMA HARDINGS.

Delivered at Harmonta Hall, Eleventh and Wood Six, Philadelphia,
Sunday Evening, Oct., 3rd, 1869.

Phosographically reported by Henry T. Child, M. D., 1
pressly for the Bitakon Phosographic Legrans.

INVOCATION

Great Spirit! Once more we meet beneat the roof we have chosen wherein to write The secred bane in characters of spiritual light Our darkness is upon us but Thou hast taugh us that with Thee there is no night—no dark ness. We are light to come to this place to consel with Thee core more. We ask Thee the whole when the cone more. We ask Thee that when our heart are boxed down with sorrow, when there is no embed to us in the face of man, when all it dark and desidate around us, that as our falter light step show the face of man, when all it dark and desidate around us, that as our falter light step show the face of man, when all it dark and desidate around us, that as our falter light step show the face of man, when all it dark and desidate around us, that as our falter light step show the face of the face as a latter with his children. Great Spirit! teach so as we cost here with the specifice only, of a broken spirit and a contribe heart, with strong uprosex to good, with bring trust in Thee-that is we approach in spirit nearer and nearer to Thee, our God. Thou with answer us and aried stroad by spiritual strength and pith, and make us feel that it is good to be here to goutsed with Thee, our Fasher, and our Friend.

To Thee! Great Spirit, we dedicate the services of this near. If thou with hang uson these lips the words of power and inspiration, then shall the seeds of truth be sown within these hearits.

All that these faltering lips may fail to speal forgive; all that is the coho of thy high purpose satisfity to the good of these thy children.

We speak this night of "The Relations of Sc

There are these who have been accustomer to listen to the Spiritualist's claim, that their biller is a religion. There are those who recognizes as we do, that the Seventh day is a day seapart for high and holy counsels, when we pushed hie's burdens, when the weight of many cares is set asside, and we delicate ourselves about to these bigh and holy spiritual counsels bink will make as stronger as sej-intense in time and spiritually stronger for circuity, though know that all days are aliek holy. This is why we propose to speak this night, of these external things that we call science—this is our claim for the noblest phases of science and religion to religion must ever fail in it efforts unless

We claim that selence is the holy and comforting staff which food has placed in our hand ferting staff which food has placed in our hand Religion has too long been divorced from the forms of selence side this divorce has left up without the vidence that our religion is true We claim that Spiritualism is a recognition both of the schence of the soul and the selence of matter; that it is the the which binds up matter and spirit, and proves the truth of the one by

It is for this reason chiefly, that we invite you benight to consider some of the semillations of scientific light that Spiritualism has revealed to us. There might be yet another element in such consideration of the science of Spiritualism. It is the answer to the questions, whilat has Spiritualism bought as that is new? What it resh revealment has Spiritualism given man? What useful knowledge has it brought to us? What has it told us that is not already our own? It may be that in the slight review of the science of Spiritualism which I propose to present, that there is not a word that shall pass these lips that is not already stamped upon your understanding. It is well, indeed, that the multitude of our riches should be displayed before our eyes, tast we should render often to ourselyes an account of the wealth we have re-

First, then, let us call to mind the evidences which the present torus of religion lack in science. You all recognize that every form of religions belief claims to be based upon revelation—revelation of what and who are the revelation. Revelation signifies a something we have not yet received—it is not an innate idea; all such revelation as has been received of religious be inc, ins either come through inspred intuition, or directly by the action of spiritual beings. The mass of these are phenomenal, and massumed as they are strange, seem to transvend, not the laws of nature, but the ordinary experiences of mankind.

I shall not cite the various forms, of religious, belief to prove this—you know that all disconninations, in all climes and all countries, found their belief upon what they, call a revealment from God through ministering spirits. This grantest, what are the means by which these spiritual beings give these, or through which the supremen Spirit, reveals fill will by inspired human lips? We sake this of all religions, but they cannot reply. They present us with a delemma of the tenance and forever draws a line of demarcation, which can be the contract of the contract of

Whits science is based upon eternal law—whitst every firsh discovery of the order of crepition reveals to us the existence of omnipresent,
and immutable law; whist every grain of mater, all the erfand and magnificent order of creation preaches law—law so immutable and so
eternally face that we may calculate the destiny
of a rain drob back to the eternity from whence
it came, and forward to the eternity into which

that dances in the sunbeam, but moves in us place and performs the special functions whit, was written for it in all aces. When we proceed to measure these revolutions of science, we are answered miracle, and are informed that in all these phenomens the law of nature layer been suspended to permit the infinite mind to reveal bring.

When we attempt to reconcile what is called the word of God, with Its works, we are assurable two should believe that such phenomena as religion is based upon, have been enacted, but the scene of their enactments is far removed, the there is based upon, have been enacted, but the scene of their enactments is far removed, the theorem of their of these has long since crunbled into dust and ashes, and all evidence of their truth and reality is lost, and the investigation is chosed against us by the solemn assurance that the canon of revelating his ended. All three propositions are familiar to Spirituellaw, in every age, and whatever may be the form of bellef. Need I remind you that this deal of inspiration has been most diasastrous to that which I consider the best interests of the race. To know that, we have revelations of our own God in this night, is all the assurance that we have in the great mystery of darkness that has come upon our earth, and in the more terrible mystery of the darkness of death, which must fall upon a in an agony-of weakness, or of old age. To feel that we are without the strong arm of the Mighty Sistainer, to whom should we look, pil grims and soy unrares in the might of this won-deful phenomonial world, that in any moment may fail upon.

Oh! we dare not trust ourselves to think what we should do, if it were not that the Captain of our salvation—our cather, is at the helm.

Yet, who shall demonstrate Him to us? The unproven facts of miraculous dispensation which turn aside the order of naturegenment of it. We do not believe that God suspinds any of his laws, nor can be turn be at the eternal march of the flery sun; neither can be bud the planetary system wait for us, nor can be wave beek the reshing winds or compet the hoister-rous waves of the ocean to stand still and wait the bidding of our will. We know be can not stay the hand of decay that is eating into the heart of this flower. Not all man's strength, nor all his fle, can arrest for one single instant, the silent action of the destroyer as it feeds upon this little blossom.

While we stand thus enfolded in the mighty wave of law, we are to'd that these laws have been broken by him who planned them.

When we fashion a ship, build a temple or make a bridge, we count the cost and work with such intelligence that our, purposes shall be fulfilled. Does the superior architect do less? It is in sucfi a position as this that we find the mightiest minds of the intellectual world, rejecting every form of religion, and choosing father to grone their way in the blindness of Atheium, Infibelity and cold Materialism, than to bend before such forms as religion would give us undemonstrated by science. It is, then, as we believe, in the fulfillment of the high and holy purpose of Him who leads us up, step by step, and gives us our daily bread, thus to bring us up into, a condition in the fullness of time, has opened the gates of life and permitted us to see for ourselves, the

We propose to reveal to you some of the seintific principles that erw out of these simple forms. We do not ask you show to follow in this grand train of ideas in which we reauze hat our spirits live forever, and abare in the irine attributes of I film we worship as our reator and preserver. I will not ask you to contemplate spiritual existence in its most divine and god-like aspect. To night, I will take he little simple rap. There are scyledy any tere who have not recognized this action of priritual being in their midst, and whether key have accented, the Soiritualists hypothesis of an intelligent individuality, or whether how withhold an intelligent belief. There are shown the precise that this phenomena, trange and inexplicable, has a saded the world buring the last score of years; that it has come upon us like a thief in the night, unsought, unrows of man, for his hand has never planted he seeds of this marvelous phenomena. It has come upon us like a thief in the night, unsought, unsofie upon those who have been made in the sofie of the marvelous phenomena. It has come upon us in an anour of metarialism of communion, those who have been made in the base of the mighty army of precess, have enforced into its ranke simple of the mighty were not to be a constituted of a vast, counties a beautiful to the condition of the mighty the intelligence of he agent usedly the invisible being; in our nide. It is to the lowest form of these main without pausing to remind you of the form in which these phenomena commenced, and he whey have extended over this land and other middle and the middle and the proven the second of the second of the second of the proven the proven the land of the agent usedly the invisible being; in our nide. It is on the lowest form of these main without pausing to remind you of the form in which there per henomena commenced, and he whey have extended over this land and other main and the part of the provide metal this belief, that my pirit friend was signaling to me on my table, individualized pir

that which we can sight. I to use a moment and my sparit friend telegraphs to me through

I realize throughout the universe of mytter that the rare various means, from the worlds panderable up to the Imponierable matter, by which the air shall be agained a that something the set of neotates. Here is a new development of this science. Neither the face mill fires of clee of the set of t

My spirit friend comes to me, 1860 a flating body before my special in a basic between the may be a leaf, a blossopi—P care not word it is, if there by but a great of that is overel a basic any of the ordinary applicates of the section of mechanics—there is a now as released of mechanics of the spirit in the property of the property of the relation of physics; we have been in the readin of physics; we have been do now page, and descence is not be a real been for

and discovered a new motive power.

There are certain to submissions by whit much a alleved, and there is a fieling of the mach, a alleved, and there is a fieling of the mach, and alleved in the fieling of the financial such as which the index of the fieling of the the fieling. Here is a gather element of sceners. The I shall have for interesting a submission of the state of the state of the state. You a know that in order to perceive objects, and know that in order to perceive objects. You a know that in order to perceive objects. You a know that in order to perceive objects, and know that in order to perceive objects, and know that in order to perceive objects. You a know that in order to perceive objects, and know that in order to perceive objects. You of the the shall make an impression upon the himself of the the objects of the o

ful camera obscura of the human eye?

By what possibility does, that viewiess, impersonal, intangible spirit behold the objects around it? We shall discover that it is not confined to the hour, not limited to the objects around it. For it, there is no time not space—it is not alone. The things of to-day it behold—it sets the states flat have some the spirit behold in the state of the spirit is set the states flat have such to decay; empres that have tottered to their four lations in the long alone are reproduced. The eye of the spirit sees the forms of the untried future spiral out as a growing to the untried future spiral out as a growing to decently out of the spirit sees the forms of electric traditions that have ever been given to next do the think and to not time to time graphers spirit so it, shell its cut and the convex of electric parallel and to perfectly appeal it gradeler extinctions that have ever been given to mostil eyes. This very faculty proves that there is something so a permutohancy that the spirits of anent we to nor most, and we realize that the gir is full of them. These trapping spirits prove that the origin countries, our most, and we realize that the gir is full of them. These trapping spirits prove that the origin countries, our most, and we realize that they are to the remaining some spirit country we know not of these possibilities which cluster around as and ever some Treverent minds eshadient in the world of demands. Aye, but these forget that the same over that our or maken all enderworms, which is a some trever date of maken all prover of peritual spirit and spirit, for as the underted eyes hall be defensed to provide a consideration of the provided correlation.

These are but faint, fore-gleams of what on spiritual existence may be. They connect the human with the spiritual, and prove thight in the man with the spiritual sight is no mere chimers; but the large proceed from men and women like our own though they may be voked by the eye of materialty, and only now and then gleam form showing the powers and possibilities that sho cur own in the future. But we return the question. Having demonstrated the relation which they sustain to curselves, having proven the kindred ties that bind together them and us—have they not show in a something or real value? Pall back, if you will, upon the claricoyance, and older that as a solution of the p. were the spirits have brought. What is claim to younce? What is this spiritual sight? An awer us, ye scientists. Reveal to us on whap age of optics you will find the per-billities of a vision that shall transcend all time and space across the heaving waves of the ocean and that here, within, this chamber, shall, spece across the heaving waves of the ocean and that there exceed that bere, within, this chamber, shall, spece across the heaving waves of the ocean and that the ocean take that because (another). But we keep that the objects beheld? But we keep that the chirpying in the Old World, with clarityyant assergeredoesd in the majerial form

is as eauch fettered by the stringent, powers of law, as the eye which now beholds the walls, the enclose of. Sectual law is universal, though we may not have discovered all of it. Yet, we see that there are conditions that bind and note the spirit father are obstacles that they can no overleap. Still we reconfine that there are in this spiritual sight and possibilities, grand a seyet mellscovered realmost, science god revelation for nice worthy of the investigations of the philosopher than of the sneer of the ignorant answell conceins.

These can not understand all this, because their spiritual sight has not been opened so has they can see so no of the grant presidence of what we shall be when we set off these grantents of ear, her when this eye this ones a reaction of ear, her when this eye this ones a reaction of early, her when the correlation of the many vision far, far if we the correlation of the many vision far, far if we the correlation of the many vision far, far if we the correlation of the many vision far, far if we the correlation of the many visit is a present the second of the contraction of the second of the contraction of the second of the contraction of the second of the second of the contraction of the second of the secon

In those craid and termital visits in copie, buter it, we may ever remove that n is 2004 to affect of the kinds, that is tread the in any party of multy-from hay oring the real council.

We have see that the spirit give the college, that they so us by the Plates, the mainteen with his and better there is something in the control of your hat the secretary. We have becomed by you hat the secretary is a more than they think the possess of the most by any

Were we at a takings for you as nature of sound, and e and up the nature of violentials flint care intri-sound that e-best to enter at proclams flint care intri-sound that e-best to enter proclams in the art, we should find that every breath that patry our laps, is probleme each normal changes in the atmosphere we become what the transition and electric many solid greaths the seed on the patron of relies, probleme trees simply when the transit crisis, probleme trees some in the atmosphere crisis, probleme trees some in the lateral ory objects to a when you for the transit, the shore and is visit to the maje sty of erecallon? Will they speak that with the force of the light raps, for we write in vair to find an agent to produce these on the plane of carti. Something, I repeat, of the science of as autics is yet to be beginned; if the open we can explain the sounds that reverberate in

We should remember that these telegraphics under a revealing the faces of spiriture existency, that they are fringing to us, nor intelligence than has ever been fundament from pulsar or charge, templ of synapsigne, for entiries in this just-demonstrations more gotential

How dare we attempt to cost them weller. We should rather feel like bowing down before them, and feel like putting the stores II in a four feet, for the placeous which we should be longered by the feet of the placeous which we should be hoped from the feet and guillets wells that from the lowest spheres have coincident they are nearest of that thou sat, for they are spirit smeldion, artist that thou art, for they are spirit smeldion, artist that art yet in the world firely favor broken through. They can not came and tap up on our tables unlips they be messengers. They may be mustuments in thould hand to feel its but to down and own that the has given us may be a single property of the second of the feel of the second of

I nave spaken of the schene-of motion. It says scene, because the inclusive superior is neglect that we call asserve; but a none all these-special measurements of the recking table witness any physical agency. They may since at this, and ask, what relation since objects four to winst we gill relation? Props had surm aways from those twos, and go to the surm aways from those twos, and go to the surma ways from those twos, and as they turn over the musty pages of ancent lore, they turn over the musty pages of ancent lore, they turn over the musty pages of ancent lore, they turn over the musty pages of ancent lore, they turn over the musty pages of ancent lore, they turn over the musty pages of ancent lore, they turn over the instance and lost, to the lonely one whose walks on the dreary way, where all that tilled life with joy and beauty is gone, and the form is fall away in the cold carth, both's that empty nothingness from which there is no tone, no remembrance of those old days when the angels spake, por repetition of those glorious tooks to that the initialty dead were ministering spirits—diames of ino, no recognition that the angels whosehore wasked the early still come back to comfort as which in our heart's death we would sink.

But now comes the revolution to us, and we see the flasting body; we beheed how intelligently they sign to us, "I still they, I am tumor tal, and I tell thee so." Where the shows from the sold dark spouleture is the resided back, and the white robed ampted forms are identified back, and the white robed ampted forms are identified back, and the white robed ampted forms are identified by the robed ampted forms are identified as the form the tome, proclaiming to us there is no death—then, indeed is the sting of death less in viceous. The whole they tall us there is no advertised in the back to be suffered and the back to be a form that brides up these telegraphic ages with the highest and hollest ties of reagon. It is inverse-lists a new motive power, given from Him from whom all our gifts come, to haple us strong, and enable us to put the carriphic behavior feet, and make all though subject unto make strong and enable us to put the carrier to be forms, all the constitution, and the control to the strong, all the care but, elements visitions for the storms, all the care but, elements visitions for the storms, all the care but, elements visitions for the storms, all the care but, elements visitions for the storms, all the care but, elements visitions for the storms, all the care but, elements visitions for the storms. The that many holy can we put the use of these process to? How grand is it for us to demand of the cartle to yield up its screen until mus has re-edied God's earth, and put it beneath or feet and otherit again; as a sacretize to him. I tell you

of science is another page in religion, and whenit obviously connects beself with our immortal destiny—when it brings as face to have with the rights of the people who have possed on before use—when it rehearses our destiny, and brings cough beforeus the results of our actions, how days they call it problems.

Here, Irlends, even in the shiple rapsis the first braufful its first connects, once more the long extered ciments of science and religion. There is much how of revention yet to come

There is much have of revenition yet to come in splittle phenomen. There are indeed principle (by witnests yet to be made than we have dreamed of. But for is under these, and then red up to a seconding world and exposit, what these rajes have adapted to as, by what power the implicit eyes that are around us, give us the evidence of system, has an exposed on the principle of the

After your have bearred, what involving powers promee these sounds, analysism explain what mothe mayes the tables, or from private and fail them, father to the reveal that the table conlines, rays, and morney, latters are revealments in the goal to be sever and here, how-need of rather probations and the sever and here, how-need of rather probations of describing a few from a fail of the described of the several point of describing a reveal them that will be in selfions of the several probability of the forest to the several points of the several points of the control of the several points of the several described sold, the forms of war his her articles and of a several distribution of the several points of the several distribution of the several points of the several distribution of the several points of the several distribution of the several points in the several distribution of the several points in the several distribution of the several points in the several distribution of the several points and the several distribution of the several points and the several points and the several distribution of the several points and the several distribution of the several points and the several points and the several distribution of the several points and the several points and the several distribution of the several points and the several points and the several distribution of the several points and the several points are several distribution.

Fineter, which at remoder these modalines and have seen the first the subtraction, and obey an recolor see that the shade see Cottinguish produces of the see See the see See than the formation of the seed of th

the observations to the start. Second of the limital control on this in the great men cony of greatlen, mething is feet to the great men cony of greatlen, mething is feet; that as by chemistry or enabled great extreme, and fring them logeliser again, only time prove test too portrick or matter as eye possed and anomalistion—so spilits can consider a by the control of the start of

our characters. It we investigate the mysteries of popularity we shall find not voily that three trains are indiscerting us, but that we are retiring ourselves upon the wallsand beingles of his whether the properties of the meter rivery by 10. These give to accordance that the spitting instery is tree, and three arbitrary services of the properties of the sentences of the fruith of their severations. It is evolution to the life flerical properties of the sentences of the fruith of their severations, it is evolution to the life flerical popularities has bound in one chain, evolve and their if the account of the consecution of the properties of the sentences of the properties of another who who for not at the terms and of war rolled the myselic wheely from one step of progress to another which is the properties of another which is the properties of another which is the properties of another which is the properties to another which is the properties of the properties of another which is the properties of the properties of another which is the properties of another which is the properties of the properties of another which is the properties of the properties of another which is the properties of the properties of

evalence of the truin of reignout; to show us that the same protone implanton that fell as a finantic of power upon the lictorew prophets, and biazed fike tongues of fire, is once more opened to us and also waves of soliditual light are opening to us the realise of opinitual scheen, and making it so that we can read the Scriptures that too is writing, and special cost local properties of the solid production of the overarching firmation, sow He fashioned this significant or the solid process of these flowers, all, all are IIIs workmanship. We read 'lime everywhere, and as we comprehend that great book of Ilis, we feel in our against that we are like unto Ilin, and that we are to re-greater like for the solid production of the solid producti

So long as uses, fair and beautiful, are being discident to as in Spintualism, each one appropriates them as life hatter rejudies, each one agree states them as life hatter rejudies, each one give states when as life hatter rejudies, each one give states with the late of the late o

Thus much we have gained, that we live forever, and we know it.

The teregraphic wires are libere, and with the view lightning hash, they bring us news from the pirits, who send their trengrams in many forms, at the most potential is that of the little rap, the ands of which have procedured the truths of

Original Essays.

For the Religio-Philoso Progression and Retrogr BY'P. B. DOWD.

All things being balanced by opposites, then it follows of necessity that one extreme is as eternal as the other, for when action continues without re-action, it soon exhausts itself. The simple fact that man lives after the terrible ordered of death, does not prove that he as man will ever romain man. This age is a living progressive one, and yet it gives birth to the most diabolical deeds. The 1-first genius is ever accompanied with some extrems weakness or depravity. It is not a little remarkable that the most brilliant intellects of this age, or of past ages; those who have left touprists in the res; those who have left lootprints in the of human events, which Time has fossil-nd preserved for the gaping multitudes tend and preserved for the gaping multitudes to revergence-have, with very low exceptions, been clouded with some empition or state of coverghelowed with some epition by a state of the conditions which they could not agries to or status. Many was not with a state of the state of the could not exchange they are treated the brilliancy with they could not agrie to or state. As you were not with a state of the state of the state of the could not exchange they co

unknown myriads of living things hidden therein, and in thought, wander away through the pool to the throne of Power beyond, and drink in great quals of condidence and rest and love which expands his spiritual consciousness; while the other being plysical only, enlarges to the production of disgust.

To one, there is good and evil; to the other, there is neither, but more. To one there is seen to the other supersone. To one there is agitation, disease as an indifference that knows no handlesses and handlesses a

one, and when all summed up resolve memship.

The know that man was once snatural being,
and so long as he conformed to the laws of hature, was healthy; but by gason of his ignoacie, he violated law, and instead of breaking
the law became broken binnest, and from that
moment sank below the plane of nature, brown
ing diseased. Disease is an unnatural candling
produce d by man through first. There can she
mind the produce of the plane of nature, became
ing diseased. Disease is an unnatural candling
produce d by man through first.

There can she
mothing out-ideed on fautre. All things are natural. "The demanes of nature are the evanmands off off." Web, let us see. A man nalong stace butchered his own daughter, a breely
mass load behing into womanhood; and while
she was yet gas-dog in the agoutes of ceta,
cot he heart out and drank the warm lift-bood
from its yet-polasting valves, and dareed with
feenfloid give of think that he she'n's blood of
cothernally from the cetaeternally from the feet of the not that that,
was said:

One calm still pilet a feeble wall of an infant,
just born was heard. Its only expression was awall and a gasp, and then they along a fittle hole
in the garden and harded the little mandered
stranger among the flowers? Then the jabor
thonist laughed a fiend-ish leigh as he booked at
the rolls of bills which the little mandered
stranger among the flowers?

Then the industry and the pale was
and received their congratulations upon her
recovery from the feever, but said not a word
about the little mound in the garden. Tell me
such deeds are natural.

Oh, Nature!! over these as a child us mother, and the condition of his with the conditions
of his min singuorance and vanity he thinks superor to their, and when he finds hisself loadof how the condition of his way are
and not the mean and women who do such
deeds are natural.

On, Nature!! over the as a cha

exercise and on which and and solon combined do we become creation.

The ignorant billed violation of law, however, only adds to the complicated mazes of law already existing. Taus, Nature's laws are two fold, and are only attact on and repulsion; but the laws of man's creation, which I call the unstural, are many. And complicated, and man spends his alloted years in the vain task of acquiring knowledge of things and their laws which do not survive the grave, and ne comes out on the other side naked: and weak as from his mother's womb. If Nature exists and we accept her as our standard—i.e. the natural unperverted instincts of the human heart—then we must affault of necessity that there is a benefith, and above. There is targe realms in which man gioves fad lives.

1. Natural. 2. The unnatural. 2. The supernatural.

As we have seen that it is possible for man to become unatural by violation of law, so it is possible for him to become supernatural in the only knows how. If it is possible for man to become unnatural by violation of law, so it is possible for him to become supernatural in the only knows how. If it is possible for free above law, is not man then superior to law? Now let us see!

Yes natural to love self, children, wife, friends—unnatural to hate, be envioue or coverous or proud or let want more than the simple needs

of the hour—supernatural to love one's enemies, or to love not self or children nor wife or friends more than those who seek one's destruction.

This natural to have faith in labor in second with natural law—unnatural to overdon a ture for any imaginary good—supernatural to the product of the control of t

Speakers Rights,

NUMBER TWO:

Once more, with burning thoughts urging our pen-steed forward, we wish to answer many correspondents to whom we can not devote a special reply. Organization has not of itself protected the speaker. Unorganized meetings have latterly paid its better than many associations. Honor and integrity have paid us. Congregations made up of all shades of opinions, but liberal enough to encourage us, curious snough to likten, have paid us. It is a notable fact, that only in a great minority of cases have applitual associations borne the expense. With a few regular asbest pilons as a basis, have they invariably fallen back upon the contributions which a good speaker or test medidum draws from the crowd. Large balls, at an expense of twenty dol.are a Sunday, have been procured for Lyceum or Lecturing purposes, when one of half the size and expense would more than accommodate the usual randence, and the shameful fact openly stated, and in our presence, that accommodate the usuar audience, and the sname-ful fact openly stated, and in our presence, that the speaker (taking the piace of the absent incum-bent) had consented to take for her services the

balance of contributions after the hall was paid for! Meek as a sheared and wounded lamb, ast the jouthful, speaker who is a lonely woman, out upon the apostolic aca, pouring forth her burning appeals in the hard, deaf ears of men, and denied nearly all but the crust of indifference, and her warm, deep, dying lite, to send to the babes she had left behind. And that very night one subject given her, was this—" is it morally right for one class of persons to live upon the labor of another?" The laws of justice, the law of luerkorable compensation, the law of humanity and brotherhood was shown in the colors of truth to be the law of God and eternity. And after a long and truly inspired discourse, holding the hearts of her bearers spell-bound, the above announcement was made! The seed had fallen on good ground! God, sinte that hard rock with the rod of rebuke, and cause the saving waters to gush forth!

O, I tell you, proad pharisale Spiritualists, you who prate of "human rights," who boast of your strength, the fire shall try your work! True, you meet in "the largest hall in the city"—you namber a nominal "majority." (Sometime we may dissect this mijority question.) You "are harmonious" when your plans are not whispered or you have it all your own way. But such plans, and organizations permitting their results, are a lic, and a foul blot on the pure white banner of Spiritualism!

lie, and a foul blot on the pure white basiner or Spiritualism?

Again, let me tell you, you are like the expequent of the accient fable, decorning itself. Tell your congrey, thous that you will use that frazile woman, whose lips are pentecented by the angelesses here in the tread-gaill of your necessity, as a driver mises a borne; and that you have not promised her even winess of oats till that big shell of a hall is paid for—confess should to such hardness (and meanness, we had almost said), and remember that the indignant lineure, the rightcons advocate of justice, will not be exclose to add to the thirty pieces in the sale of the Jesus! But make justice your sheld—integrity your pose—one of the peatecosted, and hundreds would raily to sipport you, when now, you are looked upon with sorrow and distrust. Nor can it be otherwise, that you are weak, all you take to yourselves the true elements of greatness.

We are informed that our devoted Brother Davis, the founder of the Lycenn, is looking hop for his darling deal. From the moment that he accepted for it the sponsorship of "organization," we knew it was doomed! This child of the kiks could not thrive upon the selfah publism of a wet nurse—th never can prosper in the arms of any Pharanoh. It can never gain its harmonium, group your one all, it can not thrive upon frood foreign to its instincts. Could every Lyceum in the land have been well in the careful apprention and guidance of his eminent and inspired founders, or those of like capacity, all might have been as happy as a marriage bell when trus souls join in bridal. But three came "a stile among them, who hould be createst in our kingdom of them, who hould be createst in our kingdom of them, who hould be createst in our kingdom of them, who hould be recated in our kingdom of them, who hould be recated in our kingdom of them, who hould be recated in our kingdom of heaven."

Little personal piques and rotten fruits, political produces and green red leaving them, who hould be red to distinct them, where we w

Minusotta Annual State Association, Oct. 21, 1809.

Our Second Annual Convention of the State Association of Spirituilists met pursuant to call, at Kelly's Jiail, Janucapois, blinesots, on Friday, Metiling called to order by President N. II. Swain, who, in a few well-shosen remarks stated the object of the meeting. Mrs. Harrite E. Pope and Mrs. Abbie J. Spalding, were appointed Secretaries, protein.

On motion of A. B. Regester, a Committee of three were appointed, to arrange the preliminaries of the meeting, appoint hours for speaking, etc., etc. Issac Pope, Wm. Chatfield and A. B. Regester, were appointed aid Committee. On motion of Wm. Chatfield, a Committee was appointed to nominate officers for the ensuing year, with instructions to report at 10 o'clock A. M., Saturday. A motion was then made to have a short conference meeting, and then a lecture by J. L. Potter, State Agent of the Spiritualist Association of Minnesota. Remarks were made by a number of persons, when a song was called for, and J. L. Potter responded by studying and J. L. Potter responded by studying.

and J. L. Potter responded by studing:

"The stream of life."

Ite was then entranced, and gave a lecture on the practical value of Spiritualism, closing by urging the believers in that faith, to use all diligence in spreading and unfolding the facts and phenomena of the same. After the lecture, a song was sung, with music,

"Evergreen shore,"

after which, remarks were made by L. A. F. Swain, J. Robinson and others.

EVENING SESSION.

Meeting called to order by the President, and the convention resolved itself into a conference meeting of half as hour, when we itstened to a lecture by Dr. S. A. Thomas, of Carver county, Minnesota, the return was calculated by sail-i) ail who heard the interaction of the country of t

SATURDAY MORNING SESSION

secrety, and it one could judge by an altentive suddence, his remarks were well-timed and well-chosen.

Anternax sornitors well-timed and well-chosen.

A song being field to order by the President. A song being field to order by the President.

A mation was made by A. B. Revester, that no resolutions be passed at this convention. This motion called forth a great many spinded remarks from the members,—Win. Chattleid, Mr. Goodwin, L. A. F. Sasin, Mrs. Logan and others. Some contended they were of no practical value; others, and only through them, could we assure the of the day.

Report of Committees.

Committee on nomination reporte: the following nances for officers of the ensuing y ar i President—E. H. Hange, South Rend; Vice President—E. M. J. Colburn, Champlin; Miss Racine Michorer, Cherry Grove; Mrs. L. A. F. Swain, Union Lakes; Vice President—Mrs. M. J. Colburn, Champlin, R. S. L. Sasin, Union Lakes; Treasure—Thomas R. Chapman, Morristown; Executive Beard—M. J. C. Flower, Maskato; J. Candeid, P. Sasilin; A. B. Regester, Cherry Grove; Mrs. F. C. Shepherd, Minneapolis; Mrs. Abble J. Spaling, Champlin.

Report accepted.

Aptennyon services and the stream of the services of the convention by Mrs. M. J. Colborn-subject, "What is truth," followed by Mrs. Belie Chambella, on the practicality of spiritualism. Meeting calced to a fecture by Mrs. M. J. Colborn-subject, "What is truth," followed by Mrs. Belie Chambella, on the practicality of spiritualism. Meeting calced to a fecture by Mrs. Mrs. Abble J. Spaling, Champlin.

Report accepted.

Meeting calced to order by E. H. Bangs, and as there was no particular basicess science the house, one lour was spent in relating experiences and externe by Mrs. Experiences and ex

truths of the Harmonial, Philosophy, He was truths of the Harmonial, Philosophy, He was Lepper of Andra, a trance speaker and a test medium.

Again opened with a conference meeting, H. H. Smith, of Oseco, made some very practical remarks; they were short, however, as the hour for lecturing had arrived.

Again opened with a conference meeting, H. H. Smith, of Oseco, made some very practical remarks; they were short, however, as the hour for lecturing had arrived.

Song toy J. F. State, "And the short of Elk River, subject.—" Love and its attributes. Song toy J. L. Potter, after which the meeting adjourned to like final scension.

EVENING MESSION.

Called to order at 7½ o'clock. A conference was bed, in which a number participated, after which we listened to a lecture by Mrs. Chamberlain, followed by some remarks by H. H. Smith, on the future existence of man.

Lacture by Dr. S. A. Thomas, on Ancient and Lacture by Dr. S. A. Thomas, on Ancient and deal of mirth.

J. L. Potter gave the closing becture, and the convention adjourned, with a vote of thanks to the poople of Minneapople, for their kindness in caring for the delay stee.

The Executive Board decided to hire J. L. Potting and the convention adjourned, with a vote of thanks to the poople of Minneapople, for their kindness in caring for the delay stee.

The Executive Board decided to hire J. L. Potting of the convention adjourned, with a vote of thanks to the poople of Minneapople, for their kindness in caring for the delay stee.

The Executive Board decided to hire J. L. Pottine in June.

Silver Logan has worked for the Association a year, and she now yoos South to a warmer climate. May the good angula goo with her, and may her ministrations be ever in love and good will. God willing of the poople of the second of the second in this State, are requested to correspond with the Secretary of the Association in relation to the services of J. L. Potter, etc., that he may have a suppose, so that there all the friends of the cause in this State, are requested to

Corresponding Secy, State Association of Minn.

IOWA.

Spiritualism at Haquoketa.

LETTER BROW W. CUNDILL.

DEAR BROTHER.—Having been so successful in circulating the JOURNAL in this section, and tecling it has done so much good in spreading the truths of Spiritualism, I' feel encouraged to note through your paper that the ball is rolling and the minds of the people are awakening. During the summer, we had Mr. Addie L. Ballou here, who gave us a course of lectures, which for style and breadth of thought, few can excel.

Ballou here, who gave us a course, of rectures, which for style and breadth of thought, few can excel.

We were again fortunate in having a visit from Mr. A. P. Bowman, of Michigan, who stirred up the theolog cal spirit pretty carnessly.

We also have had a visit from Mrz. Sarah A. Rogers, who gave us a series of 'inspirational icctures, also influence of which has caused many an inquiring thought into the nature of the Spiritual Paluosophy. Her Psychomometrical readings gave great satisfaction, and 'arrangements have also been made for Mrs. S. E. Warser to give us a course of lectures, all of which has kept, had will continue to keep the truths before the minds of those who are not blinded by old theology.

Maquoketo, Jackson Co., Iowa.

Maquoketo Jackson Co., Iowa.

26 One island of Mount Desert is literally, taken possession of by sea fowl. The rocks and ground are covered with them, and the tree literally bend under their weight. It is a sight to behold, and the noise of their aggregate screaming is deafening a half, and a way. The most singular fact is that upon the other islands in the vicinity scarcely a gull is to be seen.

MEDIA; OR THE CHARMED LIFE . Story of Pact, Phenomena and Mystery. BY GEORGE SOMERVILLE.

CHAPTER I.

"Facts are strange, stranger than fiction, events cut their shadows before."

create cut it is shown before.

It was near noon, and in the midst of the charming season of an Italian advant—a pedder, with his well filled pack upon his back, turned into the nearly ordered lane, lined on either side with unnorangeous shade trees, and leading up to a heautiful mension a sime quarter of a mile diseast the grounds surrounding when

d figures.

Humph: smells good in here, "the J-w mor-ined, inhalling, as bost he could, bending be-stablish heavy load, the sweet fragrance waft, toward him on the blowesir, as he neared house surrounded with an amosphere deay in the deliceous stream for an many a flower Il in bloom, filling the air with sweetest per

with the delicious around it on many a flow, with the delicious around it on many a flow, with the delicious around it on many a flow, at the control of the

The poor pedd'er was becoming considerably latrace; and at the thought of being alone with crazy man, he shook and trembled like an ascen leaf. Stage ring, fraward, he sebed his ack and would have burried away. The unknown laid his soft, white hand genty on his shoulder. The effect seemed magnetic, the lew stood up before him, passive and teachible as a little child.

Sir, excen me; [will not detain nor will I

the dew stood up before him, passive and teaches as hittle child.

Sir, excise me; I will not detain nor will I myou. List but a moment.

"Yaw, spheak; I hears you.

"There is a peried in the life of some men—I ve pased it,—when we find ourselves placed expectedly in such circumstances that, by a cision which may not be safely delayed, we seess the prospect of making, and the apprension of marring, all our future life. An unsked for tide appears, ready to bear us away, blist, to the bright iskes of the happy. Yet we dread there are rocksor quicksands hid in by the way, by which we fear being enlightd."

ni. Ishrael's Got bin der stone, der rock

gulphtd."

"Ni. n. Isbrael's Got bin der stone, der rock of ribne salvation."

"Then you lido not fear being Lose?"

Ni. ni.

Ni.

fering people.

"blipping o'er the tiny-pebble, you fell—into my arms."

"Yaw,—thanks—thanks."

"A very small thing, yet a -part of the great Universe: the throwing off, or an atou, of the outworking of the Great Spirit. Metter—matter unoreanized, cold, bard, snde chilling to the touch. But see, here is a beautiful fi wer, "reaching and plucking it from the parent stem; "how lovely to the sight, how grateful to the smell!. It, too, is matter—matter organized.

"But list to the delicious melody of that pretty bird, as he sways in the fragmat air on yonder bough, pousing forth his happy song, so bittesome and free, in sweet gratuate to the giver of all life.

"That sweet singer, the beautiful bird, is matter also—matter organized, matter vocalized. "Wonderful are thy works, O thou great Spirit in wisdom thou hast made them all."
The Jew bowed his head. The unknown sped away, remarking he should ride to town, to day, therefore must make haste to catch the stage, which was just then approaching.
The wonder stricken Jew gazed after him, any at length murmured: "Cray, wid all his much knowledge. If he would exchange, ich make in de house."

"He concluded as he seized his pack, and di-

could make chent pre chent on his golt watch. Humph! well; must see what's to make in de house."

He concluded as he seized his pack, and directed his sit ps towards the door of the mansion, the owner of which had just departed.

The peddler's summons was soon answered, and he iosisted on seeing the mistress. He began at once to open his pack, as that when the lady appeared, a large array of varied goods and nick-knacks greeted her, while the vendor stood a little removed, with blandest smile and spreading hands, directing her lavorable attention towards his attractive wares.

Her ladyship glanced momentarily over the goods, and remarked: "Well, Caleb, your pack is full, and pretty, to day." Then lifting her eyes to the Jw, as he stood obscupulously in the broad sunlight admitted through the open door, she partially recoiled, and continued, "But, Sir Jew, you bring strange company to day." His hands fell slighty. "I see a sombre shadow by your side: it takes the form of a man; and oh, what a frowning face! He discloses, in his up-lifted hand, a bright, glitering dageer."

Terror s rickwa at this sudden disclosure, the poor peddler shuddered fearfully; and with trembling—hands caught up his wares in one

swo-p together, and staggering towards the door.—Big. Shylock, when the youthful Dortis revealed, in a flash to his averacious mind, the exacting point of even-hunded justice.—hurried away, down the lane and over the road he last come, mutering; "Great Got! Spirits on the land, in the sir, Spirits everywhere." Lady Charendon, as seeing medium, and being enceinte, the startling vision of the threat-rung dagger averpowered her. She sank on a sofa exhausted. "A pressage shuddered through the welkin."

"Truy has the Set said, "Your young men shall dream dreams and your young wom-en shall see visions."

CHAPTER II.

THE PLOT THICKENS, -- MYSTERY.

the Plot THERENS,—MYSTERY.

On the Northern line of Kensington, the low two and a half storied house, kept as a tovern by one Catch Seigle, a little loss than a quarter of a century age stall sands; though sorring these evential years change, rapid coange, has passed high busy wand of transformatio, over quite all parts of our happosing city.

Some three years subsequent to the incident so of our previous chapter, a well-dressed min, entered the saloon of Seigle's establishment, and drawing him aside, placed-with some degree of secrecy, a letter in this hand. Opening, and narrowly seaming its contents, its slightly in clined het head and significantly said, "Yea, sir; all, right,"

"You will grant me an interview, privately, if you pieves: the note unforms you of my situation," the stranger remarked.

They entered a room on the second door, and be continued—

he eminuted—
"You p-review, Mr. Seigle, I am pursued by the officers of the G vertament for an imputed crime. I wish now to by concessed for a short time. Provide me, therefore, with seizure private lodgings until the storm has talow a sway, and then you shall be handsomely rewarded."

"Yes sir, I will dotall I can for you, sir," said Seigle, sailing at the prospect of a brilliant reward.

ward.
The stranger now cast off his cloak, and dis-closed, to the Jew's great surprise, a beautiful child ssieep.

child sileep. "This is my boy; he has had a sleeping no-thin given him. Watch his return to e medous-ness in my absence, and about midnight I will return. I do not wish to excite suspicion; you will therefore please be ready to receive me-onieth."

Signifying his consent, Seigle conducted the ranger to the door, and the gentleman contin-

Signifying his consent. Seigle condiqued the stranger to the do vr, and the gendleman continued:

"I will be here at twelve precisely; by these raps you will know it is I."

He so pped into the street, and Seigle turned and cave the sleeping child to his wife, with direction to await its awakening.

As he re-intered his plantin, one of the company pregent, me fair stranger was?

"An acquaintance has recommended him here for acquaintance has recommended him here for acquaintance has recommended. Another youth of the company now left the place, marcuring to himself: "S one mystery here! I shall see fairlet into it."

At welve, agreeable to appointment, the stranger rutings and was admitted in sis-lessly by Setale; the had another call, a little girl of two years—like the other, also asleep. Bing seated, he said:

"These, Mr. Seigle, are my children, I love them dearly, and when I depart I must take them with me. For the present you will please show me a bed, I am weary and need rest."

He was now conducted to a comfortable couch, and ere the Jew—br it is he—left the room, he saw the gentleman place on the table a small box.

"That contains valuables," he muttered as he

He was now conducted to a comfortable c.u.ch, and erg the Jew — for it is he—left the room, he saw the gentleman piace on the table a small box.

"That contains valuables," he muttered as he left the room, "I must p ssews it."

Two hours rolled away, and the stranger had retired to rest, while the avaricious lew, who could not sleep for his base design on the unsuspecting on un, paced his own room impatiently. Suddenly he stopped short, "I'll attempt it," he muttered, and the next instant he stole from the apartment with a stealthy step. Reaching, the entrance of the gentleman's room after Instenting a moment, he quitely tried the door, which yielded, it was unlocked. Eatering he found the man fast asleep, passed the light before his eyes, the stranger moved not.

The field drew a dirk, reminding us of the Somres Shad win the country house. Placing the light to the table, he commenced searching for the box of treasure. Several minutes elapsed, and he was still unable to find it. Grasping his dirk tignity, he now examined the sleeper more closely, and at length discovered the object of his search concealed. E tigerly seizing it, the gentleman partially awake, and the murderous lew fearing detec long thrush his wespon into the breast of his victim, who gave a slight groan, and all was again quiet, while the assassin and robber hastily retreated to his own room with his ill-outen treasure.

Having c uncealed the bux, he awoke his wife and related what he had done. She was horror stricken, but seeing the danger which threatened them, she consented to awar in concealing the body. They conveyed the man—to all appearance lifelies—into the baseuent, and placing him into a rude grave, covered him with part of the loose earth.

"I can not finish it to night, we will leave it until morning, when I will cover it so that it shall never be known." Said the Jew to his compunion.

They returned and destroying other evidences of the crime, by sourise the morning tololowing.

until morning, when I will cover it so that it shall never be known." Said the Jew to has compunion.

They returned, and destroying other ovidences of the crime, by sunrise the morning following, quite all traces of the marder were effectually, as they supposed, removed.

Twelve monthe passed, and Caleb Seigle had removed from his former residence.

We now find him in a more central portion of the city, occupying an extensive hotel, and engaged in a large and lucrative business—rift that debasing traffic deserves so high a title. But he feared keeping the two children together, and lest they should lead to his detection, he shrewdly sparated them early. Placing the boy in the family of an acquaintance; he kept the girl himself, treating her kindly, 'tis true, almost, indied, as if she were his own. This was not a little remarkshle, bocoming absorbed, as he was, with the specious infatuation of the rapid accumplation of riches. Though, maylap, the avericious Jew passessed a special purpose in acting tenderly with the young and beautiful Media. We shall see.

A bright morning as he lazily lounged in the saloon of his new establishment, a tall, manly person enteed, and subjection to him, in a fact of the subject of the salon of his new establishment, a tall, manly person enteed, and subject on the salon of his new establishment, a tall, manly nerson enteed, and subject on the salon of his new establishment, a tall, manly person enteed, and subject the salon of his new establishment, a tall, manly person enteed, and subject the salon of his new establishment, a tall, manly person enteed, and subject the salon of his new establishment, a tall, manly person enteed, and subject the salon of his new establishment, a tall, manly person enteed, and subject the salon of his new establishment, as tall, manly person enteed, and subject the salon of his new establishment, as tall, manly person enteed, and subject the salon of his new establishment, as tall, manly person enteed the door, the salon manual transmitted the salon

"Do not."
"Yet I know you" the other returned significanily,"
"Yet I know you" the other returned significanily,"
"Yet I know you have in the strange in my
bell but have in the significant of the significant of course of course of course of course of course of the significant of the significan

oiling from the singular and free speech of stranger.

SPEAKER'S REGISTER.

To be useful, this should be reliable. It therefore his haves because to procipily notify us of chance which were two years. This column is latended to be between only, and it is as rapidly increasing in numbers that we are compelled to restrict it is the simple address a wring partie. The rapid period of the processing the processing of the processing

o Akely, M. D., 194 South Clark Steet Che on Laws of Life, Tempere ce, and Reform

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George Dutton, M. D., Rutland, Vt.

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Mrs. R. Delamar, France speaker, Quitor, Mass.

K. C. Daina, recturer, can be addressed Rockford, Ht.

Miss Ritus Hone Fuller, temperational speaker, San Frances, Call.

Miss Kitzs Hoee Fuller, temperational apeaker, San Frantson, Call.

Miss Almiedia H. Powler - Address, Seatonyille Wis
A. J. Fors, Machaeter, N. H.
A. J. Faskicki, Sturgis, Michigan.

Charles B. Faffin, clairry part papeker, Poorfield, Mich.
N. S. Ofrendraft, Lowell, Mass.

Basac F Germinal, Lowell, Mass.

Basac F Germinal, Address for the present %2 Washing
on area, an Chrisen, Mass., or nothers.
S. Gravers, subhid. of "Biography of Saiso." Address
Bichmond, Ind

Laura De Force Gordon, will lecture to the State of Newdoshits Princ Birtiert, Lander Co., Krunda.

Dr. L. P. Griggs. Address Colar Falls, Iowa.

R. D. Goods in, becture, Kirkwood, Mo.

Miss Loon Birtichinson, Openwille, Cal.

R. D. Ouodwin, lecturer, Eirkwood, Mo. Miles Loans Hucklinnen, Ospinaville, Cal.
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itch.
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Wm. H. Johnson, Corty, Fa.
Dr. P. T. Johnson, inspirational speaker, Belvidere, Ill.
Mr. P. Jannieson, inspirational speaker, Belvidere, Ill.
Abraham Januer, Plossanivilley Vanango Co., Pa., box 84.

Address blus in care to the lark B'rest.

Bark B'rest.

D. O. W. Kirbys, speaker. Address this office.

George F. Bitteridge Budsho, N. Y.

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Mrs. F. A. Logan, Wiscom Mins.

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ra, N.Y., care W. B. H.

J. H. Priest, Berlin Wiscousto.

Mrs. Harriett B. Pops, Morristown, Mino.
Lydia Ann Peissell, inspirational speaker, Disco, Mich.

Mrs. Piumb, Clairvoyant, 63 Russell St., Obstrictown, Mo.

J. R. Powell, Terre Hauts, Dad.

Miss Notite M. Pouse, traces speaker, New Albany, Ind.

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Immortality. These and other phenomena are revealing to us conclusive evidence that spirits who have lived once in our mide, and passed from our sight, still live, live in all the consequences of what they have downton earth, and they proced in the solean train of immortal compensation and

what they have discovered earth, and they concilion the solenn truth of immortal compensation and retribution.

Taus much we have gained, and so we have the ready answer when they demind of us what has Spiritualism done? We reply that they should witness the optics, the agoustics and the mechanics, that the spirit circle reveals. So when they ask of us what relicion do you had be these profune petty softed one walls and floors, we reply—they bring to us, the assurance of a Spirit God; they have taught us-to worship lilium in spirit and in truth; they have brought to us from the spirit country, the news that all that we loved and believed were lost, still live. To the great Spirit, they chave be reply—they through His ministering spirits, have been vacching the country the spirit, whose revealations we believe through His ministering spirits, have been vacching the spirit, who will tender care has opened up the ways in the dark occan of spirit life, hitherly enclosed in the night of superaliton, the shining occan on which we are sailing one and and upward, where the 1 yed ones are—we define the words we have spoken the night—slit that is traw we will preserve. We know that the seed ground, some by the wayside to be trampled beneath the feet of skeptician and scorn. But we know they are not lost; we know they have gone forth within this chamber, and written moon! ground, some by the wayside to be trampled be-neath the feet of akepitelan and soon. But we know they are not lost; we know they have gove forth within this chamber, and written upon it whatever elements of truth they may contain; we know that all the mistakes, all the errors will be forgiven, and so with earnest purpose, with reverent hope that the seed soon time inject, may bring forth infect fealt as belongs to the effort rather than its ex existion. May the bessing of the great Spirit rest upon us; may the guide and missiry of dear spirits be upon us; may our consel be of aphitual strength and comfort to us and said us in our path on ward to the shining shores of eternity.

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The Pen is mightier than the Sword "

MOTION.

Condition of Matter, Life and Mind-The

"And on the seventh day, God ended His works which He had made, and He rested on the seventh day from all His work which He had made."—Genesis.

the seventh day from all His work which He had made."—Genesis.

Our mind goes back in the misty past. The curtain rises on the dawn of Ribbed creation, disclosing a beautiful garden with its wooing birds, murmuring streams and beautiful flowers, while the canopy above seemed just dotted with gems shedding forth a silvery light. The birds of the air scened to sing their sweetest songs, and Nature, in an attire just made by the ban i of Deity, shone forth in all her splendor. It was during the process of the coas nection of these things that it was said that God rested from all the works which He had made. We, however, differ from the statement in Genesis, for we do not believe that the earth was made in seven days, nor do we entertain the idea that Adam was the first map, and that from one of his ribs a woman was made to be his help meet. The whole statement is se exceedingly rid culous and absurd, that seemingly no man with a and absurd, that seemingly no man with a thinble full of brains would for a moment believe it. The statement, too, that God "rested," is the quint sence of absurdity—in fact, it is impossible for Huntorest, or to assume that condition which we call inertia. What! God rest? Cease II s motion? Assume the condi-tions of inertia? When did He become tired? condition which we call inertia. What! God rest? Cease Ilis motion? Assume the conditions of inertia? When did He become tired? To rest implies that recupuration is necessary. God tired? God wered in consequence of making this earth and those glittering orbs that move in majestic grandeur on that conceve surface above? Nonsense! If weakened in consequence of labor, for a time He, was, not all powerful,—and required rest in order to regain all power. If for a little while He felt weak, where had his strength gone, and in what manner did it return to him again? If He ceased to be all powerful for a time, then, of course, there was a power outside of Him, and in what shape or condition—it might well be asked—did texist? The idea, however, that G al rested on the seventh day, is a contradiction of the plainest principles of philoshphy—it is simply absurdity a mountain high, and is not worthy of notice. God never rested, or assumed that condition we call inertia, then He is constantly in motion—and it will be well to give this subject a critical examination. In all the works of Nature, as we have said before, we see ceaseless activity. There is not a particle of matter in all of God's vast universe that is not in constant motion. There is inertia nowhere! but motion, ceaseless motion, everywhere.

In the discussion of this subject, we assumed that these three conditions exist, viz:

Motion, life, mind; and in so doing, we commence at the effect of mind. Not one of them can exist without the others. It is well some times, in the discussion of abstruse subjects, to commence at the effect of mind. Not one of them can exist without the others. It is well some times, in the discussion of abstruse subjects, to commence at the effect of ife; life is the effect of iid, not one of them can exist without the others. It is well some times, in the discussion of abstruse subjects, to commence at the effect of iid; or one of them can exist without the others. It is not on object in this subject, and alve a complete snalysis of th

the same. We take, for example, a block of ice and apply heat thereto, and what a wonderfalmotion ensues. The particles of the same seem imbued with life, for they not only change position, but their shape also. A body of ants call-not do as much it heat was applied to their nest, for, they would only the away or change locality without changing their nature in the least; but such is not the case with ice, for the particles of the same first become water, then steam, spreading over an immense surface; but they will not stop their motion with steam; perhaps they ascend heaven ward, and il asting off on the quite thosen of the zephyrs, they may be deposited finally in the shape of dew drops on some beautiful flower, and then dance heaven ward in i yout gies on a ray of light! We see might in the motion of matter that is well worthly of careful consideration. Examine thepulse—how regular its motion! No uncertainty there. The blood traverses the arteries and veins, while life concentrated exists, for be it known that motion and life are so interblended that one can not exist without the other. Now, mark our position well. Motion it man is the result of life; life is the result of anda, for without mind there could be no life. There is life diffused and life concentrated; there is mind

mark our position well. Motion is the effect of itie; life is the effect of mind. Motion in man is the result of lafe; life is the result of laftal, for without mind there could be no life. There is life diffused and life concentrated. There is matter diffused throughout all space; in man there is matter concentrated. If diffused, he would not let a man; he could not exist.

1st. Matter diffused; mind concentrated.

2nd. Life diffused; life concentrated.

3. Mind diffused; mind concentrated.

4. Motion general; motion local.

The two last, "motion general and motion local," are the fultinates or effects of the first three. For matter, it well known, is diffused throughout all space; in the physical organization it is concentrated, and within the same we see life manifested—and it that life was not diffused with the matter, where did it exist! Matter is diffused through all space; so is life, for in whatever locality matter concentrated in the shape of man exists, there you will find life also. If life is not as general as matter, where does it get a supply whenever a human being is organized; and it mind if not as general as both, where does that come from? for every human being possesses it.

From matter, life and mind, we see motion general, and motion local; general in the movement of the vast universe of God; local in the motion general, and motion local; general in the movement of the vast universe of God; local in the motion general, and motion local; general in the movement of the vast universe of God; local in the motion general, and motion local; general in the movement of the vast universe of God; local in the motion general, and motion local; general in the motion general of motion seems life diffused.

nened to be present.

1st. Matter diffused possesses life diffused.

pened to be present.

1st. Matter diffused possesses life diffused.

2nd. Life diffused possesses mind diffused.

3rd. The result of all is motion general, or concentrated, as in man, motion local.

In order to render the subject still clearer to the mind of the reader, we will suppose that the whole universe is in a state of rest. Not a leaf-stirring, not a riple on the lake, not a brevze in the air, not a pulse in the bosom of all humanity throbbing. Mare is man? Is he airlie? No: there is no hig for there is no motion. Where is mind? There is no mind, for there is no rifte. But supposing the universe is patient motion again, what causes it? Supposing you lift your hard, which is local motion, does it not cause general motion, also? We will answer that question in due time.

But bear in mind that there are lear kinds of motion—viz:

motion-viz:

21. Motion general.
2. Motion local.
3. Voluntary motion.
4. Involuntary motion.
4. Involuntary motion is within voluntary and involuntary motion is within voluntary and involuntary motion so a certain extent sustains the voluntary, and gives power thereto. Thus the circulation of the blood, the assimilation of nutriment for the system, the varied action of the absorbents, the secretion of the bile, the throbbing of the lungs, the beating of the pulse—all belong to involuntary motion, for the mind of man, in one sense, has no control over them, and it is well if has not. This involuntary motion plas a wise purpose to subserve, for it teaches man that he is not wise enough to govern the circulation of the blood cite, even if he had the power to do so.
Well, dear reader, ponder these thoughts

these thoughts Well, dear reader, ponder these thoughts well. Think to some purpose. Remember that motion is the grandest of all themes. It is the iltimate,-the grand effect of all.

ultimate,—the grand effect of all.

[TO SE COLTEMPOR REV.—THE BOSTON
INVESTIGATOR.

In a late number of the Jopker.

Son a late number of the Jopker.

In a late number of the Jopker.

Son to ofter a short and friendly criticism upon
the course of the Investigator upon the great
question of the age, Spiritualism. To this, the
urbane collora. If Israez Seaver, pays due attention in the lasse of October 20k, of that able and
litikeal journal; for which we have long held it
and its editors in the highest esteem. But we very
much regret that it has, on this occasion, shown
a little havie, if not spicen and illiberality; characteristics of the various theological sects; and
against which that journal has ever waged an uncompromiting war. And when we read such spithet, as are applied to us in the article in question, as "uncharitable and bigoted," petulant
and ignorant fault-finder," we very naturally conclude that the writer is either himself petulant
and funcharitable, or intends to wound or disture's
thefecings of his "Chicazo opponent." If the
former, he has fallen into the same pit out of
which that Journal has professedly been laboring
to entricate mankind for more than a quarter of
a century. If the latter, we are happy to assure
our estimable bother and colaborer, that his attempts have signally failed; and that our feellings toward that old battle seared—advocate of
human rights mental. freedom and liberal senti-

ments and principle, are still suchanged—it merits and has our highest esteem.

Therefore it is not, and was not with any spirit of rivalry or opposition that we write or wrote our criticisms against the course of that journal. But men incontinently gravitate into a routine of thinking and speaking unawares, as it were. Thus all men will be found involuntarily advocating their setting or elevished notions, especially of timining and speaking unawares, as it were. This all inen will be found involuntityly advocating their settled or cherished notions, especially if their worldy, prosperity depends upon the triumph or success of those ideas. This is manifestly seen in ninety-nine of every one hundred clergy-ment. To say that the editors of the Investigator are free from this. human weakness, would be asserting more, we presume, than they would claim for themselves. We are sure that they love their dear old Investigator, and have become attached to their long-cherished belief of infidelity. And is there no possibility that they may become bigoted in their devotion to their fixed belief? But we would not be their "wise judge," but would lave them to amswer that question by their course in the future, and if they fail to come up to the high standard which they have marked out for others, it will be their loss, not ours. If they succeed, in common with all liberal minds, we will replice with them. with them

common with all liberal minds, we will rejoice with them.

In penning the article which called forth the remarks to which we have alluded, we did not, as we have before said, write to satilate any spirit of controversy; for if we know ourself, we have no established ideas or theories that prompt us to a spirit of controversy. But, on the contracy, hope we are engaged in an impartial investigation after the immaculate truth; and if we are zealous in any one thing, it is in this earch. Truth we hold to be the birthright and common property of all; hence, thus feeling, we are determinedly resolved to possess the priceless jewelf. If it turn out to be Spiritualism, we shall have it; if it be infidelity it shall be ours. We shall not the up to any ism, we are after truth and mean to have it; knowing that as we grow in mental or spiritual stature, that there is no power on above or beneath the earth, that can withhold it from our grasp; and yet we claim no more for ourself than for Bro. Seaver and every other human soul. We do not condemn or presume to ait in judgement upon our Instidict friends. We are not so bigoted as not to know that our belief will neither add to or take from any truth.

Trait is not made us neither does it depend

know that our belief will neither add to or take from any truth.

Trath is not made up, neither does it depend upon the belief of any person of number of persons. And the plint that we most desired to make for our Boston friend's consideration, was for him to show plast how and where's Spiritualism was a "humburg," and all mediums "cheats and charlatams." He says he "knows" he is not mistaken, as to the trickery of the mediums, because he has seen the same tricks performed by jugglers in the light, that are done by the mediums in the dark. How well he may know this, he is too latelligent and us hose a gentleam to pretend to asy that his simple statement of what he knows can go as testimony for making up a belief for others.

We are perfectly ready to admit that if the fact of spirit existence, co municiation and manifestation, rested solely apon rope tying and similar manifestations, there would be far greater reasons for doubling it that there is. It is indeed, however, one of the first letters of the great alphabet of Spiritualm. And if the Investigator writers would saint the existence of spirit (which they do not however), we could then urge I upon them, that what man hay done in this life he might be enabled to do after the change—death. This, however, is the point of difference. We do not deny but that jugglers do many things inexplicable and mysterious to the uninitated observer; but they usually elidin to know how each and every trick is done. All plays mis are more on less mediumistic, and jugglers are by no means an exception,—miost of whom are excellent mediums for purject manifestations, while density the farth intigations of the Davenports would be of no use to then, and heaves they are tenselous of having their initiations complete, by the use of the cabinet. If not mediums, the conditions rquired by the Davenports would be of no use to thera, and heave they should be compelted to perform their initiations in the light. Many wonderful things often occur as unexpectegity and with as anneh surprise

A CLERGYMAN INDICTED FOR MUR-DERING HIS WIFE.

A Congregational clergyman residing at Turner Junction, Du Page county, Illinois, has been in-dicted by the Kane county, Circuit Court now in session at Geneva, Illinois, for the murder of his wife.

session at Geneva, Illinois, for the murder of his wife.

We mention the fact from no disposition to glory over the frailties or Ministers of the Gospel. That they are guilty of all kinds of inpurities of life, about which they preach, and accuse other people of being guilty, is briginning to be well understood. This poor devil got his wife's life heavily insured in two companies for nine thousand dollars—one a life and the other an "accidental insurance company." Then, as the indictment charges, drowned her one evening last spring, in a little creek where the water was not over seventeen inches deep in the channel, and but a few feet across. He claims that she fell out of his buggy when he was driving through the creek and he lost sight of her; yet it was a bright moorlight night. He went to a near neighbor and reported the case and wanted to know if she had come to the house. His clothing was saturated with water, and the wife was found dead but a few feet helow the road, Iying against the fence that ran across the creek, fencing out the road.

*It is sald be lost, a former wife very suddenly.

Jound dead, but a tew feet helow the road, lying against the fence that ran across the cree k; fencing out the road.

It is sald he lost, a former wife very suddenly, whose life was also insured.

When a poor lunatic calling herself a Spiritualist, residing in Michigan some years ago, killed her children, it was heralded by the religious and secular press from "Dan to Bersheba," that it was the legitimate fruits of Spiritualism.

Here is a monster in human form, if the indictment be true, deliberately sets himself at work to obtain money at the cost of a conditing and affectionate wife's life. No sensation is created with the so recently horrided press—no hundsare-raised in holy horror at the atrecity of the offence—no long sermons are preached over the shortcomings of the ministry. Oh, no! It is only a woman—a wife's life that Is scarificed for money, by a Congregational clergyman in good standing!.

Poor devil! we pity him, and hope he will be acquited—not because we have any doubt of his guit, but we demot think him fit to tile. His injured wife may, though in spirit life, ind better means for his reform here than she could if convicted and executed upon the gallows. Let him live upon the material plane and suffer the pangs of a guilty conscience—his soul shall be purified as with the rediner's fire.

A NEW CHEAP LIGHT.

A NEW CHEAP LIGHT.

Wonderful improvements have been made within the last twenty years in lighting dwellings during night-time. About that number of years ago, one Paine, redding at Worcester, Massachusetts, claimed that he had discovered the process by which he could, for a nominal sum, manufacture from water an indiammable luminous gas, for superfor to any ordinary gas, for lighting buildings, streets, etc. That he had a conception of a process exemulate, to be evolved, we are sent that use from water an inflammable luminous gas, far superfor to any ordinary gas, for lighting buildings, streets, etc. That he had a conception of a process eventually to be evolved, we never doubted, but that he was the man to carry the idea into successful operation, we did doubt, and time has proved that our convictions in that particular were correct. So great a stride was not to be made at once. As in everything else in nature, the goal was to be reached by assectading many rounds in the ladder. So the various kinds of burning materials and devices of lamps have been introduced until a man by the name of Isaac Cook, has invented a burner which manufactures from common gasoline, (which can be bought anywhere for eventeen cents per gallon, retail) into a luminous gas as it is consumed for lighting; one burner of which will yield as much light as two ordinary gas burners. The whole apparatus, in appearance, is like an ornamental gas-burner, and is no more expensive to manufacture. It is destined to take the place of all other kinds of gas and lamps. There will be no longer a necessity for expensive gas-pipes in the streets of cities and towns—which so often get out of order, and kill, or hijaring people for life by leakage in the rooms of sicepers, but in lieu thereof, every family can have their buildings illiuminated for a mere nominal sum. For further particulary, address II. S. Is alla & Co., patentees, Massasoit House, Chicago, or 925, North Fifth St., St. Louis, or calladvither place and see the lights in fuil operation. They are prepared to sell city, county and state rights for this wonderful invention, on terms, which are which the reach of every industrious and enterprising person.

BIBLE RELIGION.

"Bible religion never palliates sin even in its protessed followers. It commands repertance and reform or the racision of the diseased member. This is where it differs from Spiritism."—Christian Times.

ber. Trits is where it differs from Spiritism."—
Christian Times.

Spiritism, if that name suits our Second Advent brother better than Spiritualism (both of which names the devotees of Old Theology gave in derision to those who believe in the immortality of the soul and the communion of apirits with mortals), is a great system of philosophy which recognizes all spirit as immortal, and as the real developing power inherent in all things, and continually unfolding everything towards the highest capacity it is capable of attaining on its plane of fristence. Therefore, in dealing with our tellow man, we feld it to be a duty to instruct him in the use of his highest and most ennobling faculties, that he may at all times be enabled to control his passions, and live a just, upright and true life. To that end we fraternize with them, however low in the scale of humanity, as did Christ with the publicans and sinners.

ners,

If our organizations are of any use, they should be to make undeveloped—bicked men and women, better. Therefore, as was said by the gentle Nazarene, we would say, "Neither do we condemn thee, go thy way and sin no more."

PERSONAL .- Dr. Henry Slade and wife are PERSONAL.—Dr. Henry Slade and wife are now at Aurora, III, and contemplate spending a month or longer in the State. The Dector is widely known as one among the most reliable of Clairvoyants in the eximination and successful treatment of the sick; also as a remarkable medium torthe demonstration of spirit presence and power. Mrs. A. Wilhelm Slade, in company with the Dr., will lecture upon the Spiritualistic Philosophy.

unistic Philosophy.

Those wishing to secure their services, will address them as early as possible, at Kalamazoo Michigan, Bor 3.

THE DAVENPORTS

Will be here on the 15th of this month, and will give a series of their wonderful scances. Read the article on another page, headed, "The Mystics," and you will learn something of the nature of the manifestations given through them. The Sun, of New York, gives one of their scances the following notice:

ances the following notice:

The Daverport Brothers prolong their stay, at Steinway Hall for a few nights.

It is defliguit to say whether the au liences or the performers are the most interesting part of this exhibition. Some one usually gets into a pussion every evening, and either threatens to break the bones of the unhappy brothers because he fails to understand how the thing is done, or goes off in a towering rage, cursing humbugs, in general affil the Davenp rist in particular. But sensible people are more guiet. They come expecting to see things that they go'st, explain, and are content to let the performers do what they have to do in their own way. They certainly do wonderful things—much more wonderful than Blitz, or I flatz, or Anderson, or any other of the wizards; and if it is sleight of hand, so much the more to their credit fordoing it so well.

A GOOD TEST OF SPIRIT POWER.

A GOOD TEST OF SPIRIT POWER.

D. J. Lwe, 193, 23th street, Caleago, Illinois, says that on Sunday, Oct. 17th, he invited Peter West, the medium, to call at his house for a scance, Mr. West being a stranger to his family and him also, with the exception of one interview.

Several questions were written upon paper and folded in another room and sent to the room where Mr. West was sitting, and without being touched by Mr. West, were placed under the foot of Mr. Love, upon the floor. Immediately, Mr. West wrote the questions as written upon the papers, and each of which were answered by what purported to be the spirits to whom the questions

papers, and each of which were answered by what purported to be the spirits to whom the questions were addressed.

There was much more done of deep enterest to those present, who love to commune with the loved ones in spirit-life, not necessary to mention.

Mr. Love reports these facts that the public may know where they can find a good test medium.

R. P. Berry. -Brother B. writes, enclosing \$5.00 to be placed to his credit, but failed to give his Post Office addres, without which we are under the necessity of looking over a list of fifteen thousand names, which might consume a week's time. The introduction of the mailing machine necessitates a new method of book-keeping for newapaper fiftees, else we might have found the name with but little trouble. Will Bro. Berry please try again, and much oblige us.

Through the exertions of old subscribers, we have received an accession of one hundred and twenty-seven new subscribers during the present week. Thanks to the old subscribers for ent week. Thanks to the old subscribers for soliciting, and to the new for subscribing. We would with pleasure publish the names of the old subscribers who have procured the new ones, if we were assured it would be altogether agreeable to them.

SOUL READING.

NOUL READING.

Iu another column will be found an advertisement entitled as above. John M. Spear is a medium of great experience and celebrity.

Never having met the brother, we can not speak from observation, but we do know that many who have had opportunities to test his mediumistic powers, have full confidence in his ability. medium ability.

THE MEDIA.

We commence the publication of a story this week, by George Somerville, entitled "Media, or the Charmed life," the first six or eight chapters of which appeared in the "White Banner," just before its suspension. It will run through several numbers of the Journal, and we have no doubt it will be read with interest and profit."

N. B. STARR.

We shall publish an article of thrilling interest next week from the pen of the above named dis-tinguished artist, giving descriptions how to con-struct a "Mediascope and Psychometer." The article will be well worth the price of one year's subscription for the JOURNAL, to any person who reads it.

HOME.
ritualists visiting Chicago, will find a pleasant
at 148, 4th 'Avenue, on the South side. Only
ninutes' walk from the Post-Office. Good mediums always in attendance.

Dr. Swan is successfully healing the sick He can be found at the Adams House, Chicago.

E.V. Wilson's Appointments for Nov. are as follows. viz-1

At McHenry, Ill, Nov. 2nd, 3rd and 4th, Tuesday, Wednesday and Thursday evenings, 4th council Bluffs, Iowa, the 7th, 14th, 21st and 23th, four Sandays in November—two iccurres eschalay.

and 28th, four Sandays In November—two Icctures eachday.

At Brownsville, Nebraska, the 9th, 10th, 11th
and 12th, Tuesday, Wednesday, Thursday and
Friday evenings—four Icctures.

At Des Moines, Iowa, the evenings of Tuesday, Wednesday, Thursday and Friday, the 16th,
17th, 18th and 19th—four Icctures.

At Weston, M.S., the ovenings of Tuesday,
Wednesday, Taursday and Eriday, the 23rd,
28th, 25th agid 26th—four Icctures.

At Marshalltown, Iowa, the evenings of Monday, Tuesday, Wednesday and Thursday, Nov
the 29th and 39th, Dec. 1st and 2nd—four Icctures.

We will keture the Sundays of December in

We will icture the Sundays of December in Dubnque, Lowa.

This will be the only opportunity for the friends of Progress and Spiritualism to hear us for a long time to come. Let there be a full at-tendance. Come forth, Brothers and Sisters of Iowa, Nebraska and Missouri, and meet us in the spirit of our glorious cause.

Do not direct letters to us where we are hold-ing week evening meetins.

Do not direct letters to us using week evening meetings.

Oar address for Nov. will be in Council Bluffs; for December, in Dabuque, Iowa.

E. V. WILLON.

Philadelphia Department.

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

Subscription will be received, and papers may by obtain ad at wholesale or retail, at 634 Race street, Philadelphia.

of the Spirit World.

BY REV. T I. HARRIS.
From our JOURNAL, of Nov., 1851, we take BY 10x, T. I. MARIUS.

From our JOHNAL, of Now, 1851, we take the following: When a man enters into the Spirit World, the first sensation which generally affects him, is one of extreme pleasure—a consciousness of a new birth, the conditions of which, however, he has to realize yet. The second thing that expectally affects him, is the conviction that the Spirit World's material. It appears as material as does the natural world. He is conscious that he has a body which is a fider organization; conscious that the has a skull that is combinant when we dense then the brain; conscious that the way sense exists—hearing, seeing, smelling, feeling and haste. He sees firm ground on which he steps; soil objects about him—strees, mountains and rivers, what is called by artists, still bly.

In the third place, he generally appears to-him-relif (though there are exceptions to this rule) to have materially improved his Fondition. He has a better body, better senses; the ajr is sweeter, more clustic, stimulative and refreshing; enjoyments are more exquisite.

After the spirit has attained to this knowledge, it heighs to desire to exchange its passive for an active condition, and then for the first time, it discovers the existence of new conditions of which it bad had no knowledge in they natural sphere. First, it discovers that it has the nowe of harrowing down, or immensely ex-

tions of which it bad had no knowledge in they natural sphere. First, it discovers that it has the nower of narrowing down, or immensely expanding the visible firmament which appears above it: in other words, to dilate or to contract its vision, making its firmament, which is the boundary of its vision, as small as, a room, or immensy in magnitude. Spirits shut themselves in from the objective scenery about them in this manner, and many enclose themselves within narrow boundaries, seeing nothing beyond the space to which they have circumscribed their vision. Herein is perceived the aget grand distinction between the natural and the spiritual states.

Because to man in the body, the horizon and the firmament are fixed and definite, their dis-tances and magnitude are limited, but to spirits they are indefinite and capable of contraction and expansion.

tances and magnitude are limited, but to spirits they are indefinite and capable of contraction and expansion.

The man of vast thought, of trained intellect, exercised upon principles of a correspondentially exalted moral nature, expands the cerebral visual organ, and sees with a vision that takes in universes. While, on the other hand, the narnow belittled mind, belittled through theological superstition, creeds and moral depravity or inhumanity to his fellows, owing to the condition of the same organ, appears to be within a very limited space. Boiling clouds obscure that narrow firmament, and these cxist in his own thought, and operating, distinctly upon the lenses of the mind, produce these external appearances of clouds and darkness. He peoples that limited sky which is above him with monstrous images, horrible, stante, strange anomalous phenomena, corresponding to the extinct saurian species of serpents, saurberian monsters, many headed osubinations of a serpent, and man with other frightful forms which it is not wise to allude to. He imagines these to exist, and they are as apparent to him as if they did exist in reality. However, they are subjective, and result from his own fantasies and illusions. These creations of a distempered fancy, are impressed upon this lensic organ, and thus appear to have an external existence and movement. Being frequently anable to discriminate between the subjective and the objective, he believes these appearances to be actual satanic or demonic forces or beings, so monstrous that they appear capable of awallowing up malittudes of spirits like himself. Such spirits, could they fully communicate through impressible mediums, would tell you that they had seen hell, that devils more monstrous than the wildest and most perveted human imagination ever conciered of, leagues in length, vomiting fire and combining the saurian serpentine and human forms, actually had existence in the Spirit World. Caravans of these creatures exist in the perverted fancies of sectarian spirits, and th

this kind.

On the other hand, the most magnificent and sublime appearances are presented in the mental firmuments which surround and expand above the vision of mentally illuminated, balanced and morally purified spirits, and through the same processes the ideas which exist in the soul, appear dramatized in chargeful tablesus upon the great hemisphere of heaven whereby their sphere of spiritual organization is encompassed.

Another truth follows, which is this, that in the immost of every human spirit exists the likeness of its counterpart, and when elevated and harmonious spirits have been sufficiently separated from their earthly conditions, and after the intellectual framement ab ut. them has become glorified with divine ideas, projected into visibility through the method previously described, last of all the image of likeness, of the counterpart is projected in like manuer, and appears like a divine being enthroned in that supernal dome, which the spirit preceives with wonder, admiration, awe, everence?

dome, which the spirit perceives with wonder, admination, awe, reverence?

There is a new wonder. Spirits learn soon to discriminate, and are instructed that their objective vision is the counterpart of their subjective, moral and intellectual state. It is easy for the calm, balanced nature to exercise the discriminative faculty. On the other hand, dark and bewildered spirits, fettered by the manacles of their superstition, and above all, by the slavery

of their vices, refuse badiseriminate—some even hold it a matter of religious pride to believe in the genuiness of the objective demonincal appearances which they perceive; for they say that heaven is for the few, and accordingly heaven should be a small space like that in which they live; that hell is for the many, and therefore it should appear as an immense region of clouds and darkness about their heavens. The philosophy of this statement will appear to the discriminative intellect as grounded in the nature and constitution of the mind.

A Dialogue Between Aunt Chlor and Her Nelces.—Written for the Benefit of the Children's Lyceum.

BY MIS. LOUIS'S SHETARD.

The following dialogue was recited by Mrs. Shepard, at one of the sessions of the National Convention of the Friends of the Lyceum, as Buftalo, and it, was Resolution: That a copy be requested for publication among the proceedings of the Convention.

he Convention.

AUNT CITIER.—Well girls, what of these reforms ACNY Cinton - We'l girls, what of these reforms that are making as master sie in the worff! I am told that the worff! is to be reformed; that the ball is set in motion and all who do not take hold and help coll it along or run before it, will surely be crushed by it.

Many. - Aunt, what reform is that you are talking about?

A. C. - Oh, there are many reforms. There is the land reform, the temperance reform, the woman's rights reform, the school reform and many others.

others.

Seignt — Well, what would you have us do lot this back corner of creation?

A. C.—We must lay hold of some wheel and push or pall and try to keep out of the way, for they say this car is drawn by the current of attraction of no less power than God Almighty, and stop it we cannot, for it is destined to cover the whole world. The multitude now clog the wheels, and offen raise it off the track, but by some unseen power it files back again, and on it goes right over them.

S.—Well, if the reform must be brgin, where can we get hold to do the most good? It occurs to me that self reform would be the most effectual. That is, propelled by the power of the will, and we can keep a share of that ourselves.

A. C.—People are getting to be nalghly generous these days. They give away all their reforms. There is neighbor T. who talks of land reform; but how shall they get at it? If yoo give young men all their land, and they have nothing to do to carn it, it will encourage them in being die. He is honest in thinking they had better work and get it as he did, so he must be reformed. Another looks at the school reform, and thinks it would all be well enough if it would do any good; but learning is so cheap now, and the namer of instruction so easy, and all puld at public expense, that time seems worth nothing to them, so they idle it away, and when it becomes necessary to write a letter, they must go to their graudmonther to know how to spell it. He thinks if they had to do as be did—roil up their log school bouse and go to work and raise grain to pay their teacher, and study their lessons at night by dire-light—they would prize their learning more. So he is behind the times and must be reformed. Mr. B. talks of woman's rights reform, but thinks this women have all the rights they ought to have now—if they had any more, there would be no living with them. Miss A. says she has all the rights she wants, and don't know but everyoutly do he have had been would have you had about these reformed. An ending of the passes and

to that he time would cove the water the ham be all the laim would lie down together, and not one be afraid of the other.

S.— That is the millenium that the church has prayed for so long.

A.C.—What! The millenium come and the church dor't know it? All reforms wet and harmonize together; is that the millenium? and no judgement beforehand?

S.—Yes; every one judges themselves. You know Jesus said, "Out of thine own mouth will I judge these."

A.C.—But there's the work of saving souls—tentis the work of the church, it cannot be dis-

pensed with. They have been Isboring and pray ing these hundred years, that God world in his own set time, favor Non and bring all to a knowle edge of the truth. M.-I should think their God would be angry

with them for teasing Him so long to do what He has told them to do.

with them for teasing Him so long to do what He has told them to do.

A. C.—But we must pray with submission and wait food's time. He will in His own good blue favor Zion. The church must do the work if it, if done at all. Other societies may be good in their place, but food will be impurited if by the house of Israel to do these things for them—so says the servant of the Lord.

S.—If they have been laboring and praying these hundreds of years, and have not liberated one poor sinner from his past sins, I am attail it will never be done, and the poor sinner will die in his sins, and where tool is, he never will come.

A. C.—Don't you suppase God loves the church?

S.—Yes? his church.

A. C.—Who do you will his church?

S.—All that love to do good to their fellow man and do unto others as they would have others do unto them.

would be a strange church,
(Scene 2nd omitted,)
Some rither.
M.—Aunt, have you heard anything in-

M.—Aunt, have you heard anything more about those reforms?

A. C.—Yes; they have got up a reform in religion, and throw away the Bible, which is all, we have to guide us in this world, and fit us for the next. It teaches us how the world year made; how wind created man and woman—all, all things, and pronounced them very good.

M.—Bit if also says that it repented that the had made man, and it grieved him to his heart.

A. C.—You must not doubt the Bible. Remember he that doubts is damaed. You must not querry with the Bible, for it is God's word—were it not for that, we should all be heathen.

S.—Aunt, who are heathen?

A. C.—Those who do not worship the true God? Who

8.—Aunt, who are heathen?
A. C.—Those who do not worship the true God?
8.—Who does worship the true God? Who knows what God is? Who can comprehend him?
A. C.—The Bible says God is a spirit and dwells in light, and no man hath seen him at any time.
M.—Jesus says, "They that have seen me, have seen the Father, and those that love me dwell in we and In them.

seen the Father, and those that love me dwell in me and I in them.

A. C.—So that dwells in humanity, does he? That is your bellef, is: I?

M.—Yes, sunt, that is the teaching of this new religion of which we have spoken.

A. C.—What do you call it?

religion of which we have spoken.

A. C.—What do you cail it?

M.—Spiritualism.
A. C.—Spiritualism.
What is that?

M-The is a religion that embraces the whole domain of mind, including God, angels and mortals. It is a philosophy that explains the conditions of spiritiffe and the relations existing between mortals and all the higher states of existence. It comes to demonstrate immortality and the future life and the eternal progression of all; that our departed ones still live to guard and guide as over the highway of life, and that death is but the door to eternity where our loved ones wait to welcome all earth's wanderers home.

A. C.—That Spiritualism doine any good?

M.—Most certainly it h.s., for it has brought. Heaven down to where we can understand it, and has brought hell up to where we can comprehend it. It unlocks the recesses of the human heart, as that we can discern whether good or evil resides there; it makes the knave an honest man, the egotist an humble man, the cross and unkind husband and father, a kind and affectionate man, the child, loving and obedient to its parents; it makes the drupkard a sober man, the bul good, and the good better; in fact, it makes one universal family of all God's children, and inspires every one to seek another's good as his own, and requires us to deal justly love mercy, and walk humbly. In short, it brings heaven down to earth and raises earth up to heaven. Is not that doing good?

A. C.—Well, if it does all this, I will join yon heart and hand. Let your motto be free and fraternal with all, responsible for none, conscience your creed, truth your search, the inculcation of spiritual graces your aim, the world your church, angels your monitors, God, your great high priest, and the dawn of this harmo-

your church, angels your monitors, God your great high priest, and the dawn of this harmonious age your hope for humanity. Stand up for the right come what will, regardless of sect or party, name or fame, heeding only the of God within you, though triends forsake the whole world frown with indignation.

SPECIAL NOTICES.

Dr. Wm. R. Joscelyn,

The Healer and Clairroyant, can be consulted at the Morton House, 114, South Franklin, near Washington, (formerly he St. Cloud House). Dr. Joselyn has been practicing sixteen years past with success. Address Chicago, Illinois. Yol. 7, No. 3.—1f.

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Sea eductionment in this paper.

PROP. PAYTON SPENCE, M. D., Box 5817 New York City.

Vol. 7, No. 3-tt

Estimal doubtexts:—Having by more bother of Dr. Win. Charles's, Vogestable Syring; pre-pared hy-Mr. Jeanle W. Bag-forth, and bearing ther the houshould of our mittle contain, had been long cinfined to the notation of our mittle contain, had been long cinfined to the room from the effects of a fall from a building, which inpured his side, come year and a bail since. Suffering with pains from internal tumors, Isant him, the lottle of the said syring, which inpure his direction to have the side bathed-withhost sait and water, by a buildly colored wants, and to the tide syring infernally. The result of which was, that in ten days, he was out and at his work (that of a common below).

cas, that in ten days, he was out and at use common haloures.]

Hispathe, a borded Catholic, with, "She had spont swite HiCo, upon him for doctors, with no good result; but having faith in good Spirits, she would fry this."

His name is McCarthy, and he lives in this place, No. 118 Prospect St. Yours France and Mary M. Laffin France.

Georgetown, D. C., January 7th, 1888.

Dr. Clarke's Hemedies,

Br. Clarke's Remedica.

B. S. S. Janks:—I we you pre-abertising the medicines of Dr. Clarkes, spirit, also controlling proceeds for the sick through the organism of Jennie Waterman Banforth. Permit mote tell you, with deep for long, their Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest statisfaction. I know then to be excilent, as kundreds of others will testify. Pr. Clarke is a notic and as kundreds of others will testify. Pr. Clarke is a notic and berilliant spirit.

Most triuty thins.

J. M. Persies.

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Recognition the need of each an injutiation, and finding that the number of person descring the bourder of the meth-od of heating discrete descring the bourder of the meth-od of heating discrete, the second profession, has been obliged to section account what is more a threating and pleasant heat, March, I.d. historic. The contract of the second of triple heat, March, I.d. historic. The second of the properties of the second interest, who retain the second of the second o

there exists the small therefore in Tim Housing a second serior to the form of the Time to the form of the Time the second secon

Dr. Wilbur Uses no Medicines Whatever

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and research with the transport of the principle of a sparked and a sparked of the country of the firms principle of the "finances". The spirits of Washington, Franklin, Penn, Stephen Birard, Franklin, Penn, Stephen Birard, Franklin, Penn, Stephen Birard, Edward Power, Rev. George Cookana, General Harrison, St. matt. Byron, Grarge Fod, and least of suntinguished mand winders of the Part, who take possession of, and discourse through, the Brung Isosten with a "Staketta" of Now York, giving wooderful information respecting the results of courted through, the Brung Isosten with a "Staketta" of Now York, giving wooderful information respecting the results of certain grant through the control of the property of the property of the Part of the Pa

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ente scould read and give it to their children or t to them a knowledge of its contents. Price only 10 om S. SJones, 189 South Clark street Ch

Communications from the Janer Zife.

For the Religie-Philosophical Journal,
Communication Given Through the Mediumship of Mrs. Mary C. Morrell, New
York City, Thursday, Nept. 23, 1869.
We are ever ready by fight for truth, justice
and right. We are drumoung up recuting; we
have beat toquariers; we have called the roil;
we are ready to fall into the ranks, to fight for
those who are oppressed in the posttion ext. The next day after this communication was
given (Friday, Sept. 214), the great Wall Street
gold flactuation occurred, that made the busitess communication.

ness.

10 Wednesday, Sept. 20 n, the beautiful Indigirl, Sunshiar, pare free following communiment frough the same redding, where the
connection with the above, course help bemiteresting to the readers of the JOHNSM,
tespecally so to those who know that she
mistaken.

The conditions brought about by the Wall rect excitement will be immensely to the sd-artage of the mass-s-hetter times will now me. Money will be more plenty and easi.r

There will be a new impulse to business, and those who are engaged in it will ked impresence.

There will be a new impulse to business, and those who are engaged in it will ked impresence.

Even the little ragged califiers on the street, will hold the shioing com in their hand, and with almost a beeing of worship, as they clutch their little days, not darine even to russ it in their petches—they are proud and happy. Their pass balfeded mothers will also receive a share beet as the poor laborer, who bears the "burden and heat of the day." Those who have been I sking forward to anapproaching winter with fear and trembling, for fear them ecosaties of life, will be relieved; they will have the wherewith to provide food and rather the wherewith to provide food and rather will be the will be relieved; they will have the whole and little ones, and food to first away, the guawings of humer. Men who have looked to the tight and left and could be enabling but dark clouds Joming up before them, see steps by which they can easily surfacions in their way. Those gamblers who have been crushing the poot, griading them into the very earth, and Jramnling them under their feel. But now the 'tables are turned." They know now something of the feelings of those to whom they have brought this ruin on themselves, have been crushing the "tables are turned." They know mow something of the feelings of those to whom they have brought and and detolation. Little pity do they get from us!

This has all been brought about by spirit power. For years, the intelligence from the spheres were watching every word, every act, every movement toward freeing your back brothers and sisters held in bondedge in this country. At last, this was accomplished.

Since the war, we have here trying to head the wound made by its desolating hand. But now, as it there way, have been remained for a ture, and turn our attention to the incover disasse, we have the night it best to be it remain for a ture, and turn our attention to the those of his service from the go

medium then described the following

e an innumerable army of spirits in line th, passing to the right and left, encirc-whole world and meeting at a central

whose worse and meeting at a central nt.

When they meet they corollally greet each er by shaking bands and there is such reing as has nev.r, been witnessed on this see of existence.

Its army is composed of all nations. At the it of meeting there is a platform, and on it the leaders of seety, of both church and c, and they say to the multitude as they a the stand. We are no better than you; we willing to change places with you may time; are just as exalted in the eyes of our Father las we.

hear many voices say, "Danak God! that have lived to see this 4 V."

re willing to change places who you are just as exalted in the eyes of our Father jod as we.

I hear many voices say, 'Tuank God I that se have lived to see this d y.'

I see one thing upon a powerful white horse, and he is addressing the multitude, urging them o higher aims in lite, and to culvivate a spirit of inlien and peace.

This is the spirit of one who has been a reat warrior on the earth plane, and is now rorking with this army for peace, harmony and yood will for mankind. Such rejleting, such reach planes and thanksgaving never was witnessed on earth before!

Bunshine then said:

"This is all the war I see in the future of his country. Many think there will be a loody war. We had to fight a great battle to ring this condition into the present development, but it has been a bloodiess fight—so it will continue to be, as I see it this time.'

I will bere state that during this communication, I never saw the look of triumph more blainly pictured on the face of the warrior, after complete victory, than was on the face of the nedium.

Yours for truth and progression.

um.
urs for truth and progression.
P. C. Mills.

WM. CHURCH.

I LETTER FROM N. H. YOUNT.

JONES:—Inclosed you will find the myou for my paper. Please continue

ue you for my paper. Please continue to it.

r. Church and lady were here at the house friend. I was a witness at their scances evenings. Two sceptics tiel him and ed the straps to the floor—then run scaling over the knots and where it was tacked; de the door and fastened army blankets the windows. After we were all scated, eccordeon, two small belies and two homes laid on the floor, and then the light was guished. It was latenedy hot for a very time, then there came a wind, causing to catch their breath. All exclaimed, we wonderful! It was a clear, moonlighting—very calm out of doors.

Nimeaukie, the chiet, stam, and on the floor, to let us know he was present. The little spirit Saiss girl went around: the crete, kissed many, and played the accordeon and bells very savedly. Too sceptics held Mrs. Church's hands during the second conting the manifestations were much belier. The calet gave us some very good tests; so dit the little Saiss girl. During the scance, a sair appeared at the top of the ceiling and slowly came down; another formed mear it, then both kept time with the music and went round and round the room as quick as though. The Saiss girl out ther arms around the need and houlders of several in the room, and had a kingly word and good advect for all. I not being well, she said, "Sister,1 will give youl treatment." She did so—I have felt better since. She discomed allowed that peace and the several times. A little spirit that called himself Jimmy, gave the names of some of, our friends that passed the name of some of, our friends that passed the name of some of, our friends that passed the name of some of, our friends that passed up the individual parts of the passed of the pas

Journal will ever defend you in the right.

benefited by his mediumship.

Be bold and fathful, my Brother, and the Journal, will ever defend you in the right.

THE MYSTICS.

An Evening with the Davenport Brothers, "Albort off-sts have, been made times without number to expose the foculted spiritual manifestations of the Davenport Brothers, these remarkable men continue in all their original mystery of character and performance. While one's better judgment repeis the idea of any supernatural agency in the astounding developments, he is at the same time forced into the conviction that they and their authors partake of some thing far above the common principle of necromancy. In whatever their diaderic may ultimate, the Davenport Brothers, are destined to hold a forement place in the wizard annuls of this century. Their schoes at Weisiger Holl, the present sweek have undergone the most critical tests before large and intelligent audiences. Especially this was the case on Wednesd ay evening, an occasion of which we desire to speak somewhat excently sweet.

Persons who have not attended these exhibitions will pethaps be interested in knowing in the first place to at the apparatus employed by the Davenports, consists of a cabinet made of black wadout, shout right feet high, six feet wide and two feet deep, and so constructed that it may be folded into quite a small space for canvenient transportation. This cabinet is provided with a ads at each end and the back which serve as gasts for the two brothers and any thrief party who may be invited to sit with them during their "epiritual typansactions. Musical instruments of various kinds, such as violing gut far, tamburrine and belig are hung inport the walls or stream upon the seats or of loving of the exhinet. The mysterious article of fernature with its contents, rests upon three ordinary treales about one foot and a half high, and such carried of the cabinet. The mysterious article of fernature with its contents, rests upon three ordinary treales about one foot and a half high, and such cabinet in the speak of o of tying. Jenkins brought to our all his genus in bridling and harnessing refractory horses, while Gilchrist availed himself of all the knotty knowledge be had acquired during his saltor life. As a consequence more cord was used, and the Davenports were bound in a greater complication of knots than ever before. On taking their seats within the cabinet, the brothers were securely roped about the legs and feet, and then fastened down to the sea's and to the side of the cabinet. Thus they were immovable and could not p sabily be released by one another, in the opinion of the committee of two, In this franky interfaced condition the brothers were shut up in the cabinet. The down had scarcely closed when the instruments begun thumping and the bells jingling. As the dinincreased human hands were exposed to the public gaze through the small diamond-shiped anerture above the center door of the exhinet. The instruments, too, were evently shown at the opening, and some of the whitness out upon the stage. When the chief were closely but whited and found to be sitting precise the before. Again the doors were closely but before one of them had fairly shall, and while Capit, leakins was in the set of instruments, the leaking the late of the property of the state of the property of the

Taking as set lacing the audience and between the brothers. Mr. Platt placed his right hand upon the shoulder of one of the D ven poirs and his left hand upon the knee of the other, to prevent their moving mithout his knewledge. As soon as the doors were closed, the same musical racket commenced and went on longer and more noisily than before. When the cabinet opened, Mr. Platt was discovered with a tambourine on his reverend crown and the other instruments upon his lap and about his feet. He still kept his hands upon the

brothers, nor did he relinquish his hold until he had serutioned the carbins, Mr. P. assured the audience that the transaction was too marvelous tor his understanding. He was convinced that the brothers had not meved while he remained between them, and said he could offer no solution of the engins. The audience laughed immederately at the revered doctor when he came out of the miniature pandemonium, and some one bawled out, "Was you skeered?" He confessed that his sensations were decidedly queer during the ordeal, but he want scared. Nextly, flour by the sponful was put into the clenched hands of the Davenports, as they sat bound like Prometheus, and in five minutes afterward they walk upon the stage with no vestige of a cord about their limbs, and the flour remaining in their first as it had been lift there by the committee. This final act in the cabinet scance let no room for any one present to doubt that the Davenports are "devilish" clever migicians, to say the least.

THE DARK SEANCE.

At the conclusion of the cabinet wonders. Professor Pay, spokesman for the whole spiritualistic combination, stated that the hall feel, would be converted into a cisbinet, so to speak, for the purpose of giving what is called a dark scance, and that but a limited number of persons could be accommissive the continuous office of the audience bought clecks at the modest price of the hall were draped with heavy retains and all the doorsetightly closed. A small oblong table, laden with musical instructions of the hall were draped with heavy crutians. At cancend of the stage, near the cuttain, were placed two chairs, stood in the middle of the audience bought with beautian. At cancend of the stage, near the cuttain, were placed two chairs, stood in the middle of the stage and in front of the drape cuttain, Ac cancend of the object being for the two chairs. These were eccupied by Mr. W. W. Morris shod one of the Davenports filed the chairs on each side of the table.

The forces being thus disposed, Professor Pay and one of the Dave

have been touched by spirit hands during these orgics.

It was found that Fay and Davenport had not badged and that the cords were as knotted as ever. Down went the lights sgain, and in a few seconds they bluzed up, showing Fay in his shirt-deves, his cout having been jorked off and thrown into the face of one of the spectators. Sill the parties were strapped in their chairs in the original manner. Fay then swapped cats with Mr. Platt, the latter's being laid on the table. The gas went out, and in two or three seconds it was re-lighted, disclosing Fay with the minister's coat as nicely adjusted to his (Fay's) by dy as if he had donned it at his leisure.

This terminated the "dark sence," and the crowd retired from the hall more completely dumbfunded at the disbolical Fay than they had been at the unlathomable antics of the Davenports.—Ex.

SPIRITUALISM-SECOND NOTICE Interesting Account from an English
Stand-point,
From the Davenport (E.gland) Independent.

Interesting Account from an English Stand-point.

In a former article we give an odiline of thenew faith called Spiritualism; more especially of the means through which it is apread, viz., signs and wonders, which are supposed to convey proof to each individual consciousness; the knowledge, not the faith, that human beings "out of the form" do hold intercurse with those in it. We now propose to sketch, briefly, the doc trines which Spiritualism teaches, apart from the sanctions which testify to them. Its vital principle (say its believers) is the paramount, dignity and importance of humanity, that the relationship between God and man is that of parent and child, which truly was the central idea of Caris's teaching, yet only dimly recognized by the churches professing to follow in His footsteps, being smothered under the weight of a mass of dogmas, in great measure, a compend of notions from still older religions. These religions represent God as baving created man for his own glory, making him the slave of rice, ceremonies, and institutions for the same purpose. Jesus reversed this unnatural order, omnarcipated man from slavery to bises, and made him master, ich-him ceremonies, Sabbatha, rice, forms and institutions, to be used at his own discretion, while he felt the need of them, and rejected or modified as he found them unsuitable. He presented God as doing all things for man's aske, while, like any whee father, encouraging the use of the child a own judgment, and leaving much to be learned by the mistakes, as while hely interested when the mind expanded with a feer earlier. In short, the vital principles as a more of the same parameter of t

cilled between two tenses and the children of their common Father and consider the most brotherly brother to be the most acceptable to that Father, and love to be the only chain that binds together His family. Evernal punishment is of course an exploded "dogma; and it is noticed, as a coincidence, that doubt, distrust and dread, commence with the same letter as dampation and the devit, which are to be ter, as dampation and the devit, which are to be ter, while light, labor, learning, which are to be the control of the control

bove, and "6i-d is Love /" While giving up this monstrops libel on the Creator, they recognize man's moral accountability, and the retribution, fixed and inevitible, attending on exercy infraction on the sole of right, but maintain, at the same time, that this punishment is corrective and temporary, and that the most degraded and sun stained soul is destined, in the endless stages of existence, to develope and progress upward. In other words, that the most degraded and sun stained soul is destined, in the endless stages of existence, to develope and progress upward. In other words, that the most inharmonious spirit will ultimately have its faculties harmonized, which state, fully matured is Heaven; not a mere place of refuge from suffering and selfish jy at having escaped the wrath of God, but a condition into which right-living, right doing, right loving, can alone place it. The theory of the vulgar, that at death the soul passes at once into one of two unchangealie, lates, either of happiness or misery, is allogether disproved by the returning witnesses, a theory which common rense shows to be illusionary, with external evidence, see ing the infinite shades of chiracter possessed by those who daily pass death; portals, and their infinite diversity of capacities and opportunities. Indeed, though taught proform, as one of the tenets of orthodoxy, where is the Christian of any intelligence who does not find some method of virtually shrinking its acceptance? The testimony of the aforementoned witnesses is said to agree in describing the essential qualities of the disembodied to be exactly what they were before the change, just as the man who has passed through a door is identical with the same man when outside, saving the face that his external envelope (so to speak) has been removed. This change, impossible to describe, sets them free from many temptations to evil, and impediated to advancement; but their mental and moral status, (the new starting point, so to speak), is the same with which they intrinsienally b

little child's doletal anticioations of naving "to six forever on a damp cloud singing," is sometimes figured in the woodcuts of Sunday schools books, and the equally monotonous and unsatisfactory way of passing existence spoken of in popular pulpits, as contemplating the divinperfictions, for gazing for millenums on "a Lumb as it had been shain," are declared to be the phantoms of a diseased imagination only; the spiritual life, on the contrary, being busy, honeful, ambitious, giving scope for unbounded and unwarying energies.

The care and education of the countless little ones custantly leaving the earth sphere is represented as forming an important part of the celestials. These little ones are trained in groups or divisions, according to their age and capacity, under the gustralianship of those who in the mortal state were wise and loving mothers, or motherly affectiohate natures suited to the task. They are taught on a system which secures their present happiness, as well as the unfoldment of all their powers, and as their parents or relatives arrive from earth, they are made over to their care, if worthy of the charge, and desirous to undertake it; Jotherwise their offspring continue still at a distance, the immutable laws of affility, or association of simplar natures, obtaining ascendency in this, as in all other cases. A. J. Davis, a celebrated medium, has establishment called "Children's schools. The New York one has been working for five years, and is said to answer remarkably well. In regard to the much vexed question of biblic inspiration, their theory is simple and intelligible. They look on the book as a record of past spiritual manifestations, most valuable, not only for this moral teachings to be found exterted up and down its pages, but as a proof that God has given witnesses of a conscious immorfal life in all ages. It contains has been been present on the whole world; whereas, after wenty centuries, the christians were been given to the whole world is they active and developments of the die

the territory of the shint as valuable to those who go forth with zeal in excess of discretion, to force heathen or pagan nations to acknowledge christanity before they are on a plane to comprehaged its principles.

The foregoing is but an abstract of the faith of the modern Spiritualists. It is not implied that these doctrines are to the full aporehended and It the source of the state of the state of the modern Spiritualists. It is not implied that these doctrines are to the full aporehended and It the state of the sta

millions of the human race must be interesting apart from its merits, to every thoughtful mind.

AN ARISTOCKATIC GHOST

Spirit of a Ledy Comes Back for Drive, From the Louisville (Ky.) Courier and Journal.

From the Louisville, (Ry.) Courier and Journal.

Louisville, it is now conceded, has a haunted house; that is to say, as much of a haunted house as can be expected in the present incredulous, pool-pooling condition of the public mind as to the appearances and disappersances of unsea-onable visitors from the other world. We have now-adays a scientific, explanation for everything illusory, and shadown and itself might be explained as an intermediate country, if some emphatic, must be so philosopher would but undertake the jor. Locking at it, srom these premises and in the day-time, the lighting house we hear about as being located within the corporate limits of Louisville may yet be ex-

In the has not been reached, able, but no tenant has yet been sound able, but no tenant has yet been sound would remain in it.

Not long since, aborers were digging postholes on the premises, upon some ground where a stable had formerly stood, and while at work they unearthed the remises of an infant. Thus was at once emected with the appearance of the apparation, but no citie was discovered by which the dead child could be identified, and it was quietly buried again. Thus the investery remains unexplained, and the house is still unoccupied.

That wonderful instrument, the spectroscope spininges to enlarge our acquaintance with the suposition of our solar system, and even of continues to colarge our acquaintance with the composition of our solar system, and even of the fired stars and the comets. Father Secchi has made the astonishing discovery of the vapor of water in the vicinity of the sun-spots, and we now know that our luminary contains also in its atmosphere dydrogen, sodium, iron, magnesium, calcium, copper, cobalt, barium and nickel. The same observer has recently sacertained that the planet Uranus has an atmosphere of considerable extent, and generally transparent. The spectrum of a comet corresponds exactly with that given by ignited carbon waper; so that a coffet is little more than a barrelful of petroleura on fire; and the variable star p. Gemini is found to be aurrounded by an envelope of burning gas. A regards soom of them, at least, we can no longer, therefore, "doubt that the start are on fie." From Our Monthle Gossip in the October number of Lippincet's Magazine.

The foregoing are the cherished beliefs of the chighiened few, who hold that their convictions and aspirations point to the time when not only professed Spiritualists, but all men who are not airald to exercise their reason will sill into their ranks, while other minds who strink from that responsibility, and prefer rather to trust to authority, will be absorbed by that wondrous and time honored organization, the Romian church; while all other intermediate sects, having failfilled their purpose, will vanish away and be no more seen.

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That above, named work is one of the very beet books aver publit had. Every Spiritualist throughout the country shou of send for it at once. It abounds in faste demonstrating Spiritualism beyond casall. The secular press everywhere space in the highest terms of it. The work has passed to the third edition in about as many was ke.

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Atthms,

Asthma,
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South Williamstown, Mass, Oct. 28th, 1962.
South Williamstown, Mass, Oct. 28th, 1962.
Proc. SPECE. Does Sir: Wherever's hear of a hard-one of the collection of the co

Manch sier, Ma Dear Sir: A year ag over my ankle, and op-nipeins. In a fortal POSITIVE AND NEGATIVE

Activities, Liver, Completed,
Chronic Distributa,
Atarri Franz, of Burkspart, No. under date of Nor. 27th,
1800, arrive, as follows: "Which I first find the people here
about one PONTETE AND NEGATIVE POWDATES, they increase, but more they are getting actival
about there, as the in-forter and Apositectures what to get
hold of them. A boty here who was provided with File seal
for one bod, und they under her (Egit anny)."

into one low, only they cuted har fight away."

I take the the following explact from a letter written by
A. 3. Brainard, of North Mautherler, Conn., Oct. 19th, 1988

Jir. But and thathler have been taking the POW.

The internal that the letter been taking the POW.

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St. Vitus Dance, General Prostration, Diptheria, Scarlet Fever,

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Ditirium Tremens
Ditirium Tremens
This is occitif that I have acred the following case, and a many others too numerous to mostlom, with MRMS.
This is to certify that I have acred the following case, and a many others too numerous to mostlom, with MRMS.
A power last of the MINE AND NEGATIVE AND NEGATIVE
POWEREN, PONITIVE AND NEGATIVE
POWEREN, TOO IT WE ARROW TO A great ity pass,
standing, and given up by all other uncloses. Cared by five
boxes of PDSTIVEN.
A lody of Geloral Prostration of the nervous system.
She had freid everytating. Two boxes of NEGATIVES
five yours, and is delighted at the happy change.
In the second box, after the Deciers had mode her worse
that the second box after the Deciers had mode her worse.
A woman of Cholera Section: the was to lead that her
life was depended, it like was created in a few hours.
A woman who list the Ferer and Ague all the spring and
NEGATIVE POW DEASM, silent Fring almat very
other receively.
A man of Delitives Treiseand. He is now a Good Taret.

nan ot Delirium Tremens. He is now a Good To

Deafness,

Oliver Peppard, of Kausas Usty, Me., under date of Feb 2d, 1800, writes as follows: "Free months ago I got six bunes of your Foodliste and Acquative Foodworm for Deaf-mes of three or four months of all lings and I am happy to state that I am much relieved; in fact, marty as well as

Milk leg. Ble smatism, Fits,

Dysperaia, Desfuers,

Displaying Arriports, 1881.

Da. Stantt-Dear Sir; I received a letter from yon about a year see, ashing me to rive an account of the came has by the Positive and Negative Positive and was a see and the see and or Fits of sixteen years standing, and a n of Dyspopals. The Fewders have also helped and care i the Numbers in my legs. Your and Pownel H.

Feer and Aque,

Dysentery,

[Output and Colds,

Stown, V., Dec. 24, 1886.

Paor Servera-Precions please fluid \$250, for which soul

a our handly suffit we have shown to be seen the second not found the second perfect success in Second
action to \$5 action proved a perfect success in Second
Ages, Outple and Colds, Dysentery, and other disease. Di
JOHN A. SANFORN. Kidney Complaints

hree months oid, which for sever, unmistabable signs of Discased od. ILS Positive Powders y gave it relief, and it has never be

. The Maric control of the Positive and Negative Powders over diseases of all kinds, is weakerful beyond all precedent. They do no violetic to the system, cause no purgue, to testesting, no vomiting, no parcentleng-den, women and Children End them a silent but a sure parres.
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BY..... Z. V. WILSON.

All letters, papers and matter for us or the Fron-tier Department, must be addressed to E. V. Will son, Lombard, Dustice county, Illinois. We speak in Michigan every right during Octo-ber.

Detroit, Michigan.

Betroit, Michigan.

Here we are, dear readers, in the old city of Detroit. After a ride of 234 miles at lightning speed, on the fast train of the Michigan Central Raliread, occupying eight and a field hours, including stopages, eleven in nomber, averaging five minutes at the very bast, leasing seven and a half hours serinal traveling time, meding about thirty eight miles on hour. Only tobus of a bail weighing seventy the test, fixing through the air at the late of hirty eight notes as hear, and you will have some idea of our conduiton, sitting in the epicodid car of this superior railroad. The motion was easy and the role a pleasent one. There was a double acting motion in the ear that we never left before—it was a borizontal and prepudicular tremble combined. We felt it in every nerve, and there was a language in it, not to be misunderested. It said, "I am a Issueminal—Detter is nowhere compared with me. He not atraid, for it my driver knows his business and hold; me well in, hand, I will carry you safely to your destination at the rate of one thirty-ist," and we resignedly put ourself. "the gentle E. V. Wilson," pardon us, into the hands of the railroad agent, and speed on our way to effect aim "a nice weight in Detroit—Well, at 80 clock, we found ourself in Detroit—Well, at 80 clock, we found ourself in Detroit—

andays.

Well, at So'clock, we found ourself in Detroit— Sundays.

Well, at 8 o'clock, we found ourself in Detroiteight hours and thirty minutes from Chicago.

Twestysis, years are this very fail, we made this
same Journey from Detroit to Chicago on foot,
and were ten days in accomplishing it. Detroit
was then the largest city. We were then unknown
to the world, a day laborer, and engaged as a
hostler in the o'dt New York Homes, then situated
on Lake street, Nogth side, between La Salle and
Wells-streets. Times have glanged since then, dean
scaders lave are older how, yet still living, maying
much faster, low we are not to rearre foot broads, than
twenty-six years ago, and the nearer we approach
to Him, the faster we go and the wiser we become.

We first a conservative element in Detroit, not
felt in Chicago or St. Louis. Spiritualism is more
organic for than in Chicago, and we were greated on
Sunday moraling with a good house, at die the
expendig the new we full, and our maxing was
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NEMBER ONE.

name and was fully because the persons.

A childen there girl, come and stood by a reletive, and was institled.

At the person there is the control of the person that the anti-reletive and the person that the anti-reletive same is over late flowering frequency of the person that the anti-reletive same is over late flowering frequency.

A saddler came and stood by it made. We do not not made and stood by it made.

A solder came and stood by a men. We described him easyfully, and the man informed as and offers that it was correct in every particular, and this stranger as so deeply interested, that he followed as to our home, concerning on the sold's future. We gave four readings of character to entire strangers, and they testified to their corrections. Our debat here has been a snewey-we anticipated a good time in Detroit, and we have had it.

There is a good thing—too good to be lost in our hands, in regard too iccture by one Choud, a protege of our Commit to Trebizond. We shall give it to our readers when the spirit moves the gently Whom to do so. And now we must close and send this to the U.S. M. To-morrow, we leave for Nunles on Grand River, Michigan, from which place you will hear from as again.

[The above should have appeared last week, but was overlooked. En. Journal.]

We are for retorin, consequently intend to con-mue to be a two-retigit reto mer through his life, and in the other in a force over as we have the power to think.

power to think.

We are in favor of universal settings utilities distinction of color or sex, based on executional qualification. "If we work fracional of these united States," we would, in a special in-sugge, advise Compress to legislate ou this silijeet as follows.

follows.

First: That in 1872, November seesther, every person above electric years of age, out of jul, who could read understandingly, and write their mane in globy, should be entitled to the ight of saffrage without reference to sex or color, for within three years, every person in the United States can learn to read and write.

Second: Thereafter, no person or persons should note or exercise the divine right of suffrage, who could not converse in English sufficiently well, to be understood in the common-place affairs of

Third: Brain intelligence, not property, should be the true standard of suffrage.

Fourth: All officers should be elected by the people at regular annual elections held for that purpose—from the President to the past uniter, including the judges of every court in the land. In fact, every civil office, or office of trust should be elected by a majority vote of the lawful voters in the district, where such an office may be resculted.

in the unsires, quired.

Pith: The abrogation of the Electoral College and Grand jury are necessary for the well-being of the Republic, and the prosperity of tree Republican principles. Let the people elect every officer in the Union, by a rate majority vote. Sixth: In every case of jury-trial, a majority vote, should determine the case, whether civil or criminal.

, snotts determine the control of th

women.

Eighth: Make woman eligible to any office in the gift of the people. Let her occupy the holy place of office from the Fresident to the post-mater. If English is proud of her Victoria and queen, and justly so, why not America be proud of Mrs. Fresident. Anna Dickinson is better quelified to be Fresident of these United States to day than John Tyler, Milliard Filmore or Andrew

Johnson, and Mrs E Cady Stanton would make

Johnson, and Mra. E. Cady Stanton would make a better senator than Ross or Salisbury.
These statements will place us beture the people on our record, and we "intend to fight it out on this line," If it takes us our natural life time.
Freedom of speech, freedom of thought, freedom of the press, and the right to worship God after the dictates of the soul in its individual nature, is the just fruit of republican principles.
Let us have freedom to do the light—not license to do the wrong.
We recognize no law as obligatory and binding on us that deprives our sister woman of privileges that we enjoy. Then let us have universal suffrage.

Our Engagement in Michigan.

Our Engagement in Michigan.

NO THEEL.

On Thursday, October 7th, after becture, we went home with Brother Spencer, Sister Pearsall accompaning us. After a little our inflaences cance, when the following interesting facts were given. First, by Mrs. P., we saw a heautiful girl standing, who had been in the Spirit Worth many years—tall twenty. We described her carefully and gave the mane of Lura. Mrs. P. was much surprised; identified the Spirit as an old friend and schoolmate of her girlhood days, and the daughter of a Methodist Minisdays, and the daughter of a Methodist Minis-ter. This was an interesting test, and the Spirit held in her hand an exquisite little boquet of

ter. This was an interesting test, and the Spirit held in her hand an exquisite little boquet of beautiful flowers from the garden of the Summar-land, and holding them out to Sister P, spoke in beautiful language of by-gonelays and of future reunions in the Summer-land.

O This blessed, immortality: This actual knowledge of our immortality: This actual knowledge of our immortality: The grant the thought that, we shall live forever, and all the old relations and incidents of our earth-life talked over in our Spirit homes!

We turned to Mrs. Spencer, and said there stands by you a sailor, fully decribing him. His arms are bare, and on the right one there is lattood a brig in full sail on a rough sea; under it we see the letters "II.C. M., 1849." This spirit says that he sailed with you on a pirig in 1851, and that in the fall of the year you had the fore topsail yard carried away, precipitating two men to the deck or one of them to the drex and one into the water.

Mrs. Spencer answered, "I runember the brig and the accident of carrying away the topsail yard, and the fall of the two men. The mane of the brig was the Biack Warnior I have a taint reconcilection of this man you have described."

Soon after this there came a spirit and gave his norm as Mike Panuion, stating, "I lived is man was the series norm as Mike Panuion, stating, "I lived is norm.

cribed," of Ston after this there eame a spirit and gave his name as Mike Fahning, stating, "I lived with Mr. Spencer several years ago, and worked for him," We then fully described the spirit. In a spirit fold how he died—and when, all, of which proved true.

which proved true. Sore by this angeors the question of Job, "If a man obe, shall," he live again."? And settles the scepticism of Solomon, for a ow we know where the right of man goes to—the hand is discover-ed and we know the way there, too, and all is

and we know the way there, too, and all is well.

We occurred at hight in a school-house, to an attentive and large audience. While lecturing there came into the room an old man who had once level in the neighborhood, now an inhabitant of the Spirit World. We described him, but no one responded. The spirit turned to us and said, "Never mind, Mr. Medium, we will demonstrate who we are before you leave." Sidiers came also—none of them identified. We were assured by them that they would be. Mr. House Soot was then called for delingation of character, after which the audience conceded that it was perfectly correct.

Friday, October Sth, was a clear fresh morning—ail nature full of joy; the autumn hue of

Pribay, October sth, was a clear fresh morning—all nature full of joy; the autumn hue of the leaves spoke joyously, and praised God in beautiful colors as they left the parent stem and feltato the ground. We betured at night to a full-house, during which several spirits came and it is not itself themselves and their relatives.

The old man of the night before came and want to the rear of the roun, placed his hands of a large man's head, saying "This is my sou William," after which we ogain described him. The spirit then said, "yet a little longer, William and I will take with me my earth comprision, yow how and prostrated in your home. You are blessed my son, in the care rendered her,"

Concluded next week.

LETTER FROM MRS. H. N. GREEN,

The Conveidion—Action of Prominent HenLETTER FROM MRS. R. N. GREEN.

DEAR SIR:—I heartily thank you for the good words you speak of the Woman's Suffrage Convention, held recently in your city, in the Jorn Salford heart of the Woman's Suffrage Convention, held recently in your city, in the Jorn Salford heart of the Heart of H

necessary to stand up in the Senafe, and febuke 15 000,000 disfranchised tax payers for the exercise of their right of petition merely. What thinking woman wishes to be judged by laws in which she has no vo-ce in making? How many thinking, sensitive women, compelled to go be fore unprincipled judges, who havens our of appreciation of their wants and needs, there to be judged according to man's law? When woman is free we shall know it by the light that gleams in her eye, by the smile that wreaths her lip, by the music of her yolce, and by the grace and bouyancy of her motion. When she is truly free, she will not be swayed by tashbon, crushed by poverty, overwhelmed by butter-fly admirrers, surfetted by wealth, or over worked and worn down by care and disease.

over worked and worn cown by case and vac-cases.

But I did not intend to write a long letter, though my pen has run on asyou see. I Thank you again lor, true and carnest words in wo-man's behalf, and hope that you may be pre-pered in all good things.

Hemmax Show has changed his effice to 319 Kenry street (San Francisco, Cal.) where he will be glad to greet his many friends.

NOTICE OF MEETINGS.

ANDOVER, Ohio, - Children's Progressive Lycomm: Mortay's Hall every Sanday at 1134 a. H. J. S. Conductor; Mrs. T. A. Vanpp, Guardian; Mrs. E. P. A. A. B. And Livering.

Modely, Conductor: Mr. T. A. Yaspp, Guardian; Mrs. L. C. Coloman, Anal. Unraflian;
ATRINS, Micz.—Lyceum meets such Sabbath at 1 o'clock
P. K. Oondoord, B. N. Welster Guardian of Groups, Mrs.
ARRINS, Micz.—Eccular Sunday meetings at 10% a. m. and
Apara, Micn.—Eccular Sunday meetings at 10% a. m. and
App. m., in City, Indil, Main arget. Children's Progressive
loyeum meets at the samp place at 12 m., under the anaptee
of the Adrian Society of Sprintialists. Mrs. Martin Hunt,
Astoria, Clakop councy, Or.—The Society of Friends of
Progress have just completed in such mil, and invites speakers
traveling their way to give them a call. They will be kindby received.

Presidenti. Eara T. Blervisi, Secretary.
Astoria, Classop county, O'co-The Society of Friends of Frogress have just completed a new hall, and in the speakers travelling these way to give them a call. They will be kind-like them to the second of the secon

Guardian.

Marie Hatt.—Lecture every Sunday afternoon at 25 o'dgek, and will codinate until next May under the management of the second of the

Keene President E. H. Guida, Sextetary; Mary L. Fredh, Pressiter.

Baitmore, Mr.—The "The Spritualist Congregation of Baitmore, Mr.—The "The Spritualist Congregation of Baitmore, bed meetings on Smolay soid. Workesta, generalized Saratoga Idal, southered count Salver and Bandaga Grad Progressive Light, southered country and D. M. Bronderig continues.—The Searety of "Progressive Spritturalists of Baitmore," Sextense wery Sunday meeting and evening at the word hosten.

Baxone, Mac-particulation held meetings in Pioneer Chapter Studies, alternoon and evening. Chaldran's Progressive Lycenian needes in the same power of 5 ps. n. Achighton J. Changana, Conductor; Mise M. S. Chattes, Grandian.

Brone, Wir.—The Sprittualists of Belott hadd regular Sunday meeting at their church at 10 ps. n. and 15 ps. n. meets at 12 v. M.; Wim. Worksorth, Conductor; Mise O. Batter, Grandian of Groups.

merce at 12 %. MI, Win. Wadeworth, Cordinctor: Mass U. Hat new, Gindraton of Groupe.

Battle Creek, Mich.—The Spiritualists of the First Free. Charcels, Inde Incerlings every Sunday at II. A. M. at Wakes Charcels, Inde Incerlings the Control of Control

Conductor Mrs. Mary Lane, Oukardian.

BRIDGETART, CONT.—Children's Prograssive Lycoum meets every Senday at 10/3 a. s. at Letayette Hall. H. H. Crandail, Conductor; Mrs. Anna M. Michierock, Guardian.

BROGETER, N. Y. The Spiritualists bold max:

Cumberland street Lecture Room, max: Dekaib avenue every Sunday at 3 and 73 p. m. Gulidren's Progressive Lycous Mary at 10/3 a. m. J. A. Bartiett, Conductor; Mrs. E. A. Breeford, Conscious of Conductor Street, and Conductor Mrs. E. A. Breeford, Conscious of Conductor Mrs. E. A. Breeford, Conscious of Conductor Mrs. E. A.

Bradford, Guardian of Groups.

Sprittual meetings for Inspirational and Trance Specking and Sprit Test manifestation, every Sunday at 5 p. m., and adjoint Test manifestation, every Sunday at 5 p. m., and compared to the Spring of Spring and S

Gail. Bjenker engaged:—Mrs. O. F. Tabler during Jennary,
Foxnoov, Mass.—Meetings in Town Hall.—Progressive
Locoum meets every Studys at Lia, gt.
Genera, Srev York,—The First Society of Spiritanites of
Conterns N. J., bold meetings every wednesday evening 74

Sea has been residence of D., Newell.

Garantees N. J., Newell.

between 4th and 5th.
LOWEL, MASS.—The Children's Progressive Lyceum hold
meetings every Sunday afternoon and evening, at 2% and 7 o'clock. Lyceum session at 10% at N. S. B. Carter, Conduc-tor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-ing Secretary.

LINE, Mass. - The Spiritnalists of Lynn hold m Bunday aftersoon and evening, at Codet Hall.

Lepoure 188, Association of Spititanists hold meetings every Sanday, at 10½ a.m., and 7 r.m., at: Concert Hall.—

Dr.S. B. Collins, Prest; F. A. Tuttle, Sectly.

Mato Mania, Wis.—Propensive Lycotton mode every Sun-day at 1 p. m., at Williard's Hall. Altred Senier, Consistency Key, Jane Senier, Quardian. The First Society of Spiritalistic meet at the same place group Study, at 2 p. m., for Confi-cence. O. S. Hastline, Proceedant Mrs. Jane Senier, Secre-ce.

Milan, O.—Children's Progressive Lycoum meets oversunday, at 10% o'clock a. M. Conductor, Rudson Tuttle uardian, Kums Tuttle.

uaruan, anima Tuttico.

Mariboro, Mariboro Spiritualist Association del uncertings in Forest Hall. Speaker charge, d. Prof. Wantonto, once a week for a year. Mrs. Lurise A. Taylor, Sec. Mascursers, N. H.—The Spiritualists hold meetings ery Builday, at 10 a. v. and 2 r. x., in the Police Gurt onn. Seats free. R. A. Seaver, President; S. Polskey.

Boom. Seats free. R. A. Seaver, Problems; S. Publisherstary.

New York Chri.—The Society of Progressive Spirithalish and meeting-severy similar, in Servent Hall, come of their plants of the Christian State of the Christian State

Beats from.

NET Vinta.—The Friends of Humanity meet every Sunday at 3 and 15 g F. M., in the convenient and confortable hall:
720 Grand frees, northeast conver Freythe, of block out of Bowery, for floral and spiritual uniture, impirational and traver speaking, ay cital test manifestations and the relation of the spiriture of t

and Groups.

Arthologiphia, Pa.—The First Association of Spirituality, at a commit Had, other 11 and Wood six. Lectures Sandags 195 g. x., and 155 r. N. rejectus No. 1 at 25 r. N.

First spiritual Course of Polishel-lights, Thompson of both Front, Accepting Sociolay at 5, and 75 g. x., Lycome.

Fast epigram Cultures of removement, recomment of the law Front. Northing conday at 6, and 17; F. X. Legons, No. 2 at 19 p.c.

Spiritual Lindin, Westington Hall, the and Spring Gordon the Standays, Detection No Cat 9 a.g. Lockiers of 105 and notifying in.

Previously, R. I. The Spiritualists may hold their notations at the Musical Institute hall, Magnet squar,

PETROUTA Moss.—Lycerin Association of Spiritualisis hold-ane-time in Agreem Latal via. Sundays to each mouth. Chil-ry of the Children of the

PUTNAN, CORN.—Mexings are beld at Central Hall every Randay strenom at 1.9 whose. Artograms to Lycenam at 1.9 kg. and. 7 o'clock P. R. Program Corner of the Corner of the

Mrd. Dolis Feass, Guardian.

Springering, It.—Spiritualist Association hold regular
meetings every Studied morning at 11 o'cleck, at Capital
Itall, South Wate tormer 6th and Adassa street. A. H. Worrais to Lyceum every Studied at 2 o'cleck, P. M. B. A. Bickards, Conductor, Miss Lizers Forter, Guardian.

SPCAMOR, It.—The Children's Payrressive Lyceum of
Spranner, H., mosts every Studied at 2 o'cleck, P. m. infractional street, and the street of the street of the contrained and the street of the

An Traditive

L. K. Kara, — The Spiritualists of Top-ha, Kinnas, for Sodel Services and Institutional, spacking every yearing at the Odd Fellow's Hall, No. 198 Kannas, M. Re. H. T. Thomas, Inspirational Speaker.

J. C. Kara, F. J. — Frende of Progress meetings are held in the Hall overy Tuncke, P. L. Chairs, Frest-tarned Hall overy Tuncke, The Spiritualist of the Hall overy Tuncke, and the Hall over the

on, D. C .- The First Society of Progress ualiste meete every Suiday, in nort (New) Harmonia all, oip noise Mutppoliten High Fenney Franka avreus, de-cess 6th and 7th streets. Speakers engaged. October, Mrs. politique; Nov.-Jodie M. J. Banen, Dic., N. Fonnk Bhits, un. E. V. Wilson: Feb. Emme Hardinge (expected) Mar., b filled, Apri, Moses Hiell; May, Aticada & Hadde. Levra at 11 a, M. and 71/5 r.M. Children's Progressive Lycotu, co. B. Daris, conductor, at 12/5 r. M. every Stunday. John

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