\$3,00 PER YEAR IN ADVANCE.]

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

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Viterary Department.

A GLIMPSE OF REAVEN.

BY J. G MOLLAND.

"I have been almost bome, I may not tell. "I have been almost home, I may not tell,
For language can not paint what I have seen.
The vail was very thin, and I so near
I caught the sheen of multitudes and heard
Voices that called and answered from alar,
Through spaces incon civable, and songe
Whose narmosies responsive surged and sank
On the attenuate air, fill all my seul
Was thrilled and filled with music, and I prayed
To be let loose, that I might cast myse f
Upon the mighty tides, and give my life
To the supernal raptures."

AUPUMN LEAVES.

Oh! from these leaves that grow so a rangely levely, While Autumn wreathes them round her funeral ara; while Althum weather their found are moral are from there dead dowers that shall regain their beauty. When Spring's soft winds and sunny skies return-Wo, too, may terra that Death is but a Winter Figur which the soul, triumphant o'er the tomb, Shan rise, exulting in its new-found freedom, And live in pure, immortat, lieuvenly bloom.

They are uct dead who, from our earthly vision, Are hid by this dim yell that shrould our sight;
Are hid by this dim yell that shrould our sight;
They are but placed where their pure spirit beauty
Gan never know decay or yield to blight—
Like flowers transplanted, they are glowing fairer
In that bright world that knows ; care or strife; This sleep that we call death is but the waking To perfect, glorious, everlasting life.

The Rostrum.

[Copyright Secured] A LECTURE BY MRS. EMMA HAR-DINGE.

Delivered Refore the First Association of Spiritualists of Philadelphia, at their Hall, 11, Wood Street, on Sunday Mora-

MINIBER FORE.

Reported Expressly for the Religio-Philosophical Jouesal by Menry T. Child, M. D.]

INVOCATION.

Great Spirit, wise and wonderful, inspire us to feel and teach us to say, "Thy will be done." With our intellect we know that all that Thou dost is very good. With our reason we perceive that Thou dost give us our meat in due season; that Thou hast written the laws of eternal order, beauty, strength and wisdom even in the midst of pain, anguish and death. With our mortal eyes we have read Thy way and pronounced upon it with our lips, "very good," and yet in our restless human hearts, in our striving after the unknown, in our longing aspirations, perhaps, for the beautiful home to which we are tending, we still supplicate, we still petition for something which our blinded eyes and our failing senses scarcely perceive, but what we long to realize beyond that which Thou hast given us. O, foreive us and lead us here to the home of the Spirit, and there chasten us gently as Thy Fatherly counsel ever falls on our wounded hearts. Teach us, O teach us that Thou hast done better for us than we can ask for ourselves. Teach us to bow before all Thy discipline, before every grief and sorrow. Teach us to trust in Thee. Lord, increase our taith. If we dare to ask for any blessing more than Thou hast granted, it would be that here in the home of the Spirit, here in the place that we have dedicated to the highest and holiest thoughts that can possess us, Thou wouldst pour Thy counsel upon us, and place in each one of us Thy light, and give to each one a tongue of fire-the one to comprehend, and the other to speak Thy purpose, that each as they come here, some bowed down by sorrow, some in blindness of heart-murmuring at Thy dispensations, and some in careless tones of reveling, scarcely listening or caring about Thy thoughts—grant that all who hither come may go hence with heart-felt speech proclaiming, "He doeth all things well. Forever and forever let Thy will be done, not ours."

LECTURE. In the address we are privileged to offer you this day, we have in charge to analyze the movement which for a score of years has been poured out upon you, and which has evolved a special mission, scarcely understood, which now weighs you all in the balance and waits to pronounce judgment for the future. As we start upon this career of analysis, we propose this morning to speak fearlessly, perhaps with-out acceptance to many of you, of some of those abuses which especially seem to have fastened themselves upon this movement. They may apply to none present. They may fall on ears that may be startled, perhaps, with the strangeness of their announcement. But as we propropose this evening, to show that the remedy for such abuses belong to the whole body of believers, to all who propose to call themselves Spiritualists, so the reiteration of these abuses belongs to you. We ask you to bear with them patiently, in the hope that you may clean your hands and thus become the saviours of the race, which we do conceive modern Spiritualists may become.

When first you received tidings from the Spirit World and open communion and comprebensible telegraph between the so called dead and the living, that intelligence fell upon each one's understanding chiefly through the emotional nature, which was deaply stirred by the perception that the loved were not lost; that the dead were still in life; that they love you still,

This was the first proposition which inevitably grew out of the comprehe sion that it was the spirits of humanity that were communicating. The next revealment which inevitably grew out of this communion, was the recognition of your immortality, demonstrated to the perception, so that all doubts and fears, that all the misconception, all the mistakes, were now to be corrected; that the actual, living substantial fact was present—a gospel of proof which no longer left the forms of religion in doubt as to immortality, and that all your beloved ones were surrounding you. Appeals were made to individual perceptions—they came in so many forms, so naturally adapted to the needs and perceptions of special minds, that each one might have claimed with justice, this revelation surely is for me. The mother felt this when her children clustered about her once more; the widow realized this when her campanion's voice was heard proclaiming the truth of an unbroken union; the strong and the weak alike perceived in such a return to the joys of kindred, the ties of affection; each one perceived some morsel of daily bread which was specially designed for

No marvel, if at first, strunge delusion was pre-sented to many. I do believe that many of us have gone forth from the spirit circle, feeling that our world has suddenly become strange to us, the streets were different, the voices that sounded in our ears came with a fresh ring, the air we breathe was potential with the invisible presence of a mighty host. We numbered the very heatings of our hear's, telt that the pulsations of the universe, throb ing throughout uncounted spirit spheres, were answering those of our hearts. I need not detail to you what the personal experiences of joy and gladness and strangeness, were to every one of us. I only re mind you that this was the fresh outgrowth of the communion.

But we could not pause there-we were told by men, never by God, as far at least as we can prove God's word revealed to us, that spirits cime no more to us, that angel visitants that once walked the earth had passed away,—and that the gate was closed forever that bid their from our sight whether we were called upon to be here, that they had been there—we must content ourselves with the belief that they could not and and did not come now.

The discrepencies which their presence pre sented us, startled us, and compelled us to seek, first, for stronger evidence that it was the spirits who came, and next, attempt the task of reconciling the affirmation of our teachers. With these strange contrarieties we found them irreconcilable. Sometimes we turned back to the ancient record, and were startled to find they had interpreted it falsely, they who did our thinking for us. The very first effort of the mind was to unloose itself from the fetters which other minds had placed around it. The cry of emancipation must sound out forever.

From step to step we proceeded, till one after another of the affirmations of our teachers were rejected. Now, we turn to the spirits and ask, how is it with you? In what unknown coun try do you live? Give us tidings of the hereafter, for to-morrow I and mine shall be with You know what these tidings were; you snow that at the spirit circles you received revelations from the East and the West, the North and the South. There you crossed the ocean and talked with your friends. You have listened to the revealments in the far North, and you trace them down to the burning South.

There is one coincidence of detail ever presented, and that is in reference to the stern and stupendous fact that we live forever in relation to that we do here; there is no compromise in this. I shall show you that however we may have mingled our psychological impressions with these when we commune with spirite, they all enforce the same solemn doctrine, solemn because it stamps to day the judgment upon every act, every movement of our lives—all our deeds will be brought face to

face with truth. Under the old teachings we have gone out in our acts, and laughed the judgments to scorn. Some of us have gone forth to the commission of acts, which, if what the teachers say be true, would have stamped upon us perdition. Rut now we have come face to face with spirits in every land, repeating the same story, the same gospel was proclaimed everywhere. This was one of the startling facts which demanded rec onciliation with the affirmation which had crystallized around the doctrine of a vicarious atonement, which is the linch pin of ecclesiastieism-not Christianity, for the one is not the same as the other. The linch pin of the theological doctors is the vicarious atonement, and that is swept away and destroyed forever by that form of individual responsibility which visits every sin upon the wrong doer, which proclaims compensation alike for Jew and Christian, for Infidel and believer, for Turk, Armen-

Many have looked with sorrowful eyes upon the failing of the system which we call Christianity, but when you review the nature of this system, do you not perceive that it has failed to satisty the demands of this restless, analytical age. Do you not see that the sectarian war in the mother country is now proceeding with the greatest energy? From the one Lord in the form of him they call Christ, and the one book, they have formed the various sectarian systems, into which Christianity is broken, and now they find that these have failed to answer the demands of their souls, and we hear from Sunday to Sunday, that religion is not sufficiently vital. Thus all the systems of the day are failing to supply the needs of humanity. The statistics of erime on the one hand, and the revealments of the growth of civilization on the other, gave evidence of this failure on the part of ecclesiasticism-not of Christianity. We do not find any relief when we turn to our churches; we

ian, Greek or Buddhist.

comprehend the increase of crime, or to remove When we attempt to search into the causes of this, are we not answered first by the scorn ful faunt, what need have you of a standard of right and wrong? But with the vicarious atonement presented to us by the pious, may we not find an excuse for sin? We know that men have taken advantage of this; they have brought the Bible to us; they have spoken of the example of Christ, and given the assurance that his sacrifice is sufficient for our short com-

We are answered on the other hand by the devoted bigot, who will not reason, that Christianity is all that is needed for our salvation.

We know that the mere theological teachings have been a failure, whilst the pure and beautiful enunciations of Christ—that we must do unto others as we would have them do unto usis in accordance with the declaration which comes from the Spirit World, that we are all living in the consequences of the deeds done in

But what hope was here presented to the philanthropist, one exclaimed, if this is so-back upon my foot-prints, must I go? Another cried, "Let us give this doctrine to the drunkard, the sensualist, the man of vice; let us proclaim it aloud to the world; let us startle man from the past tranquility in which he committed acts with perfect impunity beneath the shades of darkness.

What hope is there for the race in this doctrine of vicarious atonement? There was not one of us who felt its influence, but in view of the fact that we are living in the consequences of our deeds; there is not one of its but will serutinize our acts, our very thoughts more closely, in the secrets of our closets, and when the angry words rush upon our lips, we will thrust them back, for we know they would be a stain upon us that would grow and go with us into the better land.

If we accept this teaching, if we realize its meaning, it will be for the comfort and salvation of the world.

will now call-your attention to the worship of the supreme being. I have each that the absolute necessity of worshipping a great spiritual, though invisible source, seems to be a part of man's nature.

Nevertheless, as we grow keen and analytical beneath the revealments of science, as we see the marvelousness of law in the wonders of creation, in the spontiniety of growth, and as new objects perpetually dawned upon us, each one showed us a scheme working under my and harmony, without the interposition of special providences, but evidencing the work of an intelligent being, and thus we have gradually grown to the recognition that all things are under the dominion of law, which seems to be writen in the nature of the atoms themselves. In a word, science and atheism seem to have kept march step by step with each other, and even to those who have recognized tue absolute necessity of a spiritual source of being, the Sus tainer and the Provider of life, the chamorous voice of many sects has distorted his understanding, and drawn from his feelings the recognition of what his unknown God was. Men have worshipped the forms of animals in an incomprehensible idea; sometimes they have feared; sometimes they have crouched before some object of terror as before a demon; sometimes in the passionate enthusiasm of religious faich which must express itself in worship, we have expressed it in that wild fanaticism which has no reason or understanding, and we have shut from our communion all who could not till us with the same high religious enthusiasim.

Spirits have come with their peculiar methods of demonstration, and have led us step by step, first from the recognition that they as spirits are the real men, that they are our companions of yesterday; then they tell us they are not God, they are not omniscient nor omnipresent, nor the lords of our destiny; that above and from beyond, forever, wherever they themselves can go, they receive whispers from yet higher spheres, of the progress of the soul into

the great central, invisible unknown.

From these they receive intelligence from minds whose sympathy they realize, whose kindness they feel, whose wisdom they adore, and whose power they recognize.

The more we ascend in the scale, they say do we recognize higher existences, and the very existence of all these is love and wisdom. They discover this because they are in the higher vistas of spiritual existence, which you only faintly perceive, and so they demonstrate the existence of a Supreme Being.

Here again is the beautiful teaching they have presented to us, which has opened to the world a standard of belief and a faith which might have saved the world from the gloom of creeds, from the battle of sects, from the cruel and unkind lines of demarkation that the various denominations have thrown up between each other. Here, then, is a standard of belief which might have given strength to the weak, light to the blinded eyes, comfort to the confortless, and the majesty of law to lead us about every-

I spoke last Sabbath through these lips, of the fulfillment of our mission in spiritual revealments, in the beautiful scientific phenomena. I advised you, also, that there was something better yet to come; something higher and holier than the individual blessing which either might recognize in it. I believe we might have discovered it in the grandeur of this spiritual revelation, in the stupendous and stern revelation of this responsibility for every act of our lives. There I leave this spiritual belief. Perhaps some of you have taken it home in your hearts; perhaps you have written it on your brows so that you are true Spiritualists.

You will forgive me, then, if I speak to you of those that are not true, and yet believe that from these, "I believe, I know that spirits come, but I am ashamed of Spiritualism?" Have you ever seen those who hope for everything from Spiritual sm, stand about from us and fear to clasp hands with its -not only askam d of our belief, but fearfully and plufilly look into the eyes of their companions, and ask whether Spiritualism will not dissever those a vectost of social ties, the marriage relation; whether it will not come with its frightfully revolting system of license and break up the household, and turn the sucred and holy rites of the family asi le for sensual animalism.

Many there are who believe that spirits come, but who are ashamed to join our standard. Do you not know that there is a cry gone out against us, that that monstrous agent of evil. that incomprehensible but dreadful place, the world of demons, is let loose upon us, that they stimulate us to the commission of a variety of crimes, and to that special one, which of all others seems to have crouched upon Spiritual-1-m, licentiousness?

Do you not know that from the lips of avowed Spiritualists these immoral doctrines have been proclaimed? They dare amounce that the purposes of the Infinite have been a failure; that his methods have been mistaken; that they alone are the ones who can set all the world right; that naught is true but that which they detail to you.

And so they throw aside all that the heart has held sacred, despising the place of wor-nip and all those things which have been held sa-ered by the world. They forget that power that is now revealed in Spiritualism; they do not recognize angelic ministry or something more divine than mere h un mity, and that the spirit is poured out without measure; they forget that in the midst of the darkness and corrup tion of human institutions, God lives and rules and reigns: they forget that there is a thal, and proclaim to us that science is all that is true: they scall at religion, and deny the existence of all those high and holy aspirations that life us up and make us better."

communicate, but who still take shelter beneth: the old ecclesiastical systems, while they know at the same time that they are not sufficient; they know that these external forms have grown cold and lose their vitality; they are longing for something better. Spiritualism has not yet brought this to them.

I know there are those who have not only shared us by their license, but who would give as authority for that, the spirits—as if the whole Spirit Would were indeed about to break up the social order that has obtained for so many centuries, instead of a gradual and reasonable change, growth and progress, instead of engrafting upon the pres ent, the improvements that are so essential to its

They would give license under the name of individuali v, as if man was an individual and could ever stand alone; but under a specious name, beneath the sophistry that there is no a constitute ity to god, they go about corrupting law and order, poisoning the social system, disgracing the pure white standard of Spiritualism. I should no call the aftention of the orderly friends of this cause to these things. I should not being before, you this dark spot upon the bright tree of our beautiful system, if I did not think we could do something to remove these. Then we have moral law and order; there Is just as much a scendard of appeal as there is in chemistry or any of the exact sciences that we have grazed to range between two forms of immatage the, -a tractical and repulsion. Just as sare as all things more between these two forces, so assuredly does law hold in its guidance every form of action between these two forms, which I call right and wrong. There is a standard of appeal, and the homemas come when Spiritualists must find it, and must

determine for themselves whether they will bur the disgrace and contempt cust dip in the kills in his, until we are crushed out of social life and social order. We know that Spiritualism is calculated to bring to the world a religion that must make ev ery one of us better and happier, first, in the assurance that there is a lamp to our feet by which we may walk safely, next in the consciousness that there is an augel eye upon us that witnesses all our actions.

I have never been able to recognize by what pretence any Spiritualist can suffer themselves to be thrown outside of the pale of social restraints that bind us to the proper form of order. They claim that we see so much of wrong, of injustice and misconception in the old theological system, that they can no longer bend before them; but do they perceive no evidence of the existence of the great I Am, the Spiritual Ruler of existence? Do hey believe He is blotted out of creation because men have failed to find Him—must they necessarily sweep away the foundations of the past? If eve we yet discovered all of God when we recognize Him in the existence of a Great Spirit. We are beginning to understand by the revelations of science that the sparkling worlds that roll above us each one lusts glory and majesty is full of life and intelligence, and intelligence we know is only spirit here. We are, then, in a universe of spirits and our little planet is rushing around in its beautiful but eternal orbit, in unbroken harmony with all the rest of the universe of which it is a part, all of which is subject to eternal law. The largest and grandest of these wo lds of matter is interior to the smallest pirticle of intelligence.

I stand in the presence of the majors is you with all its grandour, its inconceivable size, its majestic power, and yet it is dumb when I question it of its destiny and glory, but here am I in my littleness and weakness, and yet my mind is larger than the sun, my spiritual powers can take in all its beauties, decompose and comprehend the very minerals that are in that far distant wonder. My mind can catch its ray, measure its distance and size, and rate of motion. Speculate upon it; see what it does. My mind has the control of this little planet. It is larger than the sun and planets, for it can comprehend them all. They are speechless, voiceless, unintelligent,; yet in the midst of such a scheme they propose to blot out the great Spiritual Intelligence, and et and erece in the majesty and power of the rown strength, and when these poor bodies are lat w by sickness and death, all these powers will a mable them to protect themselves against the cooper that shall push them out of this material to ut. They, fregments, less than motes in this other ocean of do not find any teachings that will enable us to | spirits come. Have you never heard the cry | existence, pretend to say there is __idd-to say,

"I am a god: I am responsible to my own soul nione. I sha'l do as I please."
We protest against this denial of a standard of right and wrong to my neighbors. It is from the chains of this licentlousness, this derial of the re-sponsibility of hum mire, this blot upon the fair face of our white standard that we shrink. It is this that has drave back those sensitive natures that are not willing to renounce their own purity of heart. Did we follow the feet of the angels who opened the shining gates of eternity, rather than take advantage of their supposed authority, sanc-tion crime in the name of these, we should protest against every form of Heentlousness and animalism. We should protest against this dark cold materiality that blots out of existence the great king of lie, the Great Spirit. We may not comprehend the fotality of his majisty, but we know the is. The I am within us responds to the I am that I am, that from time to time in the ages past has sp ken through the lips of ministering spirits, has proclaimed Himself in the depth of every

The Spiritualist rises with strength as the spiritual hosts, whose hands have been opened to us, come in the name of our dear loved ones who have been permitted to open the gates of the great mystery and show us the splendid possibilities and realities of which human life consists. Oh, Spiritualists, ye are to be the saviors of the race ! see day by day, written on the brow of youth, on very young children, he precedens stamp of crime in the dark and solled faces of the tiny forms of young children who know not what they do, who know not their right hind from their left, I feel that it is your work to labor for them, to speak to them whenever you can, to go out amongst these, even in the mid-t of crime and sorrow. Let us, then, not only accept these truths for ourselves, but be willing to do all we can to help on humanity. In the records of the past, we find that the angels tried to lead men up higher, and these men left a record of this and also of their own crimes. We forget that all history is sacred; that these experiences of the ancient in a were stereotyped and sent down to us to show as the progression of the race and the fact of spiritual life; that God's providences existed in all ages and that the various forms of superstition are our so many lesson , showing a that all the forms of religion, all the mysticisms and mistakes have tended to lead us up to our present position. Let us, then, reversecred every lesson that it has tangent us : let us attempt to discover the footprints of the Creator aminist the various faltering in stakes that man has made; let us not discard that which has been held sacred at any time. It is the highest and ho liest and divinest idea that the human heart can

I would rather now stand at the foot of Sinai. and listen to the voice of the thunder, and be blinded by the flash of the Spiritual lightning; I would rather perish than to forget all the history of the past and the world on which I have walked and lived, lest I might prey upon man and woman and child, in the name of my own proud individuality, lest I might indict crime and wrong upon them.

Lot us, then, reverence the feelings of respect for the consciousness of the Great Spirit, the all. pervading Father brings me. I know not by what name, it not Pather, I shall call film. If I am illis creature, I known t what form He wears, if not that of humanity, which He has samped upon me; but this I doknow, that when I see the spirit of my beloved dead a iso before me, when I see those whose crumbing forms I have so loved and honored, and that I saw passing away to the Pour winds; when I see the spirit form in my produce hish before me, then do I know there is a Great Sight-then it is I real zo the significant a Green Spirite-then it is I real ze the greatus dis-played to the architecters of the world; the flow and benche me reveal at he is follows, that had, aft a part of one ham whom whole. As a South thee, I worship God the Spirite I few film whom I do wrong, because I do it it is written a law against this. I have then were I do right, business i perceived is the matter three by Him to make me happy. I will not we mpero discovery at that Gral is. I know that spiritual existence is true. I know white there may be take and wrong actions about Spiritualists that have becoment disgrave upon it, yet I know also that true Spiritualism will be the savior of the world. It teaches that the only atonement we can render for the mistakes of the past, is by living true lives. Spirits bring to us many revealments, showing that there are among them as here both good and bad; that spirits are still numin beings, living ever in the consequences of their past lives; that those who bend beneath the dictum of spirits without exercising their own judgment, may be impressed by dark spirits that move around them. Time will teach us all that some spirits are unreliable.

I have said enough to Spiritualists to show them that there is something more to be found in our movement than the mere phenomena, something more than the individual blessing that is obtained at the spirit circle. There are habits belonging to each of us, which we should learn to evold. There is some higher purpose spreading before us than has yet been disclosed in that which Spiritualism has already brought to us. It is inspiring us now to perceive how the Great Spirit, as well as our own loved spirits, who are ever striving to reveal to us all that is needed for us, so that we may worship in spirit and in truth. May He give us light to perceive those higher purposes in all their modern revealments. May He give us strength to outwork the great issues of life. May He increase our faith and fidelity to these revealments, and thus enable us to realize hulced that Spiritualism is the savior of the world.

BENEDICTION.

May the blessing of the Great Spirit be about May He guard and guide all His ministering spirits surrounding us. Lead us forth this day to our homes with a consciousness that the counsels we have taken together, have led us in our pilgrimage one step nearer—nearer to Thee, our

Prefaces are generally very little attended to, that is the reason why so many correts are unintentionally betrayed. The man to whom a secret in told remembers the secret, because it is comething nursing, or interesting, or scandalous; but he lorgets the dull preface which preceded it, wherein he was admonished "to be save not, for the world, to tell any body what he was going to

The concession for the proposed cable between the United States and Relgium, was Signed at Paris.

Original Essays.

EXPLANATORY. .

The Nature of God. LETTER FROM J. D. FERGUSON.

My Dear Sin:-In a well written article in your ably conducted Journal of the 30th ultimo, presented to your readers under the name of F. B. Dowd, my attention has been called by a friend to the following sentence: "J. B. Ferguson, in a lecture in St. Louis in 1868, said, 'In the absolute there is no God, but in the relative there are many, and much more of the same nonsense, which was swallowed by his Spiritualistic hearers with great rel-

Allow me, dear sir, to express my surprise that any man could so misrepresent any atterance of mine, and especially, that one who seems an earnest and cincere thinker, who, while laboring to give distinctness to his own thoughts on divinity, should so misrepresent another, and as it appears to me, without temptation-certainly without provocation.

It is true that no man can remember the precise words of an extemporaneous address, delivered eighteen months since, and when he delivers so many. But I can most truthfully say that Mr. Dowd never heard such an utterance from my lips, either in public or private. Nay, most unhesitatingly, I must affirm that neither he nor any living man ever heard an expression conveying the idea he attributes to me; and I have no way to account for the misconception. I am sure that I have often used the following expressions, and may have done so in the address to which he refers, he mistaking one word for another in my articulation. Very frequently in presenting the idea of a universal divinity, co-existent with life and all its conditions, I have said: "An abstraction is nothing. God s an abstraction is nothing; but as an intuition, God is all in all! He is everything, and in everything."

Here mistaking "abstract" for "absolute," he doubtless not only misunderstood my meaning, but must, indeed, have strangely regarded the inconsistency of my argument, for it was wholly devoted to the elimination of the thought that God is in man and man in God, in contradistinction to all mere abstractions on the one hand, and defined creeds on the other. I trust, therefore, in his own mind, he will exculpate me from all such "non

And, sir, without respect further to your correspondent's charge, allow me to state briefly my realizations in the direction that this greatest of truths leads. For with me, God is neither defined nor confined. To define is to limit. There is that which can never be defined—which no definition can express. Why? Because that which can not be defined and which we call God, is the definition of everything else. Whenever, therefore, we define Deity, we necessarily have something less—therefore, not God the Infinite. All cre.d; are simply vain and futile aftempts to define the undefinable; and in this view I have often remarked, that whoever defines his God, loses Him; the very definition, to it considered good or otherwise blasts the idea of God—that is to say, it is not God, but less, whenever we limit the Divine. And hence the selfishness that limits the universal or denies the individual, is alike as vile in action as it is fallacious in reasoning. There is neither a motion of matter, nor an emotion of soul that can be traced to cause without landing us into the realm undefined. I move my hand. Physiology tells me that my brain moved my nerves, my nerves my hones and muscles. But what moved my brain? Do we answer mind? What is mind? Is it fied? It is. Thus God is in all; in every part and portion of the whole, while He is absolutely the whole, the all; admitting of no condition; subjected to no cause; within the comprehension of a universe of universes, heeding no light to foreshadow a distrust upon a claim so unbounded in extent, so Men do not often trace their emotions; but what

ever may be the external occasion which they generally mistake for cause, the cause lies in the hidden, the unseen. Hence sentimentally, most men believe in God, proficiently, they do not. They must receive according to the light given. Who can have or has, the all of light? And hence again I say, it is folly to attempt to define God. Man is, indeed, a part of Divinity—but a part is not the whole. Man is an indissoluble, indestructible part; still he is not God only as drops make the ocean, sauds the shore! No single drop is the ocean; but every drop is water, and could one drop of water be annihilated, the ocean might be. A just appreciation of this indissoluble relation of man to God and God to or in man, enables any man truthfully and devoutly to say, as did the man of Nazareth, "I and my Father are one," and with equal truth, add, "My Father is greater than L" Man is individualized from the Central Being of Creative Wisdom. He is as a drop from that mighty see that overwhelms us all-overwhelms us in thought, in feeling, in events, in experience. If he is a drop, he is not the ocean, though an equal part of the whole, and we should always bear in mind—he is a part without which the whole is not a whole. For this detachment of the drop, this individualized man, you, me, any one, though small we may be, is insoluble to the Being of Destiny and Indichy. Though but a drop, he is a part, an indeleasible and inseparable part of an unmeasured, undefined and immeasurable God And thus we arrive in freedom of realization at that greatest of truths-viz: God is one and we are in lim, the off-pring from the source of all being. And we would never question it, did we always properly discriminate between appearances and reanties; between what seems to be and what really is. For, view the diversified field of human discrepancies or contradictions as we will-wheth er in narrow and conflicting professions of faith, or in most desolating action, we are always in possession of this one absolution—the divinity of nature: the truth of God; the mortal forever coupled with the immortal, which we have in the very con-sciousness of being; and which consciousness enables us independent of creed, church, country, sys tems of philosophy, condition and circumstance, be they what they may, to say, we are from God, are in God and have our destiny in the same. This establishes within the man an altar of trust at which when our offerings are sincerely placed thereon, a response comes forth in inscriptions upon the heart and soul of the seeker that bears him aloof o'er all the tide of adversity and perplexity whose boundaries are known from the invulnerable tact that God is one in humanity. Thus, too, we make our measure of attainment, and hope and rejuice

to find it is never full.

If there is a divine ministering in nature as broadcast as the earth and as extended as the heavens, its universal epoch must spread alike to tell men its fulfillment whenever there is a universal application in its principle. For we see in God one; in man the outgrowth, the result, the multiplication, so to speak, which some have called the severance or variation. But if nature has no counterfeits, how can one fail to see that every man's conception of God, is his liberty in God; and as the Infinite can not be measured or exhaust ed, no man's conception can be a finality. Then away with all definitions of Deity. They are as-sumptions—nothing less; and are ever intolerable when laid down as standards of human attainment. Let the measure of the divine in man, which is merely his conception for the time being, be the free evidence of the God he bears; and the bounteous repasts of time will swell that measure to an anthem stilling every note of discord in a univers

al harmony. Men sometimes dispute upon the axiom—"What-Men sometimes dispute upon the axiom—"What-ever is, is right;" and truthfully affirm the oppo-site—whatever is, is wrong. Whatever is, is right or it would not be. Whatever is, is wrong, or it would not be to be changed. I sometimes think it would be better to say, whatever is, is God and must be forever. Less would make heaven a hell and enthrone the devil as the acme of all human thought. Whatever is, when we see its ordering is of God, its utility and use will manifest themselves and in subservience to an end that all must acknowledge as good and beneficial. We can pronounce nothing evil so long as we see it is not final. Its cause is in the hidden, the unseen, the undefined; and by whatever name we are disposed to call it, the name does not alter the fact, we

must see all has the same cause, exists under the same uniformity of law, and must tend to the same beneficent end. If Divinity has an end, an alm, it is universal, co-extensive with life, time, eternity; unmeasured in degree; not bound by circumstance or condition. Why? Because less would be defined, would not be God. Each comes as the life-flow of nature from the same unconfined source, and therefore holds within itself the con-sequences of its own life. If there is a God, there is a divine ordering; if a divine ordering, a divine omniscience; if a divine omniscience, a divine presence—consequently a divine government; and each man and woman is an equal recipient of its ends and purposes, no matter what the diversity of thought, action or attainment may te. These, indeed, but make and mark their individuality in this universal government. Now, this is either true or false. If false, then there is no God, no Infinite, no intuitive, no perceptive, no boon of good or ill; and the grave shrouds the hope, deadens the life, obscures the soul and leaves the bleak summit of fancy to decorate itself

with the pall of uncertainty! There is nothing less or more, view it as we will. To such absurdity in reasoning and enormity in experience, a denial of Infinity, of God, necessarily leads. Do we not see, then, that the faith of the individual, no matter what it may be, is his liberty muvicual, no matter what it may be, is his hoerty
—the basis of his free and expanding thought,—
his right, inherited in every instinct of the
soul, every civine impulse of the nature of
the creature, as allied to the Creator, we
care not what the form of its manifestation may be. Without it we would destroy the first possible emotion of the soul to recconsider an explication to itself as a creature or to ognize an application to itself as a creature or to God as a Creator. When we conclude, irresistibly, that the fundamental law of being is the divine nature imprinted indelibly as creation upon the heart and soul of man; and its first impulse is freedom-reedom to know its God, to see itself and all estimated relations thereto, be they called

and an estimated relations thereto, be they cancal angelic, spritual, deific, or what you will.

And thus from another view, I show why we dare not define our God. To do so is to abridge the right of every individual as a creature of an Infinite Creator; to dwarf our nature and its ever ascending thought and aspiration to the Divine, the unmeasured, the never-exhausted Source, Presence, Power of all being. Any mind that can recognize one thought above another, must recognize a power above all definitions or limitations, and see the reality of God in us and in all things. We can separate him from no condition, idiocy, wisdom, lunacy, vice, virtue, crime or sanctity. We can annihilate Him from no circumstance. We must view Him amid an unending variety attendant upon formation and re-formation, construction and re-construction. God is spirit, if God is spirit all spirit is of God, whether we in our ignorance call it man, angel or devil. Spirit is through all form and all form is through spirit; for the active principle in all is the same and is one! And if God or spirit is in all, tell me, is he ever at variance with himselt? And if not, who dare pro-nounce fiend or devil of any condition or manifest-

ation? Whatever brings man to himself, brings him to his God; for the latulative impress of God is upon his nature as a man; for he could not be a man without it. From his cradle to his grave, he is the recipient of Delfie inscriptions, made by angel hinds, those who are his kindred in spirit and often were his kindred in flesh. His failure to read them does not obliterate them, the strata which conventionality deposits often growing to mountains of superstition, may hide them; but in more auspicious seasons they will come forth, when, sometimes, amid deepest abuliltions of feeling, they proclaim their Author Divine. It is then he benoids a higaer light than ever blazed on mountain top; for he, himself, is elevated to that summit from which the divinity of his being and destiny are made radiant forever.

Definitions of God; bills of rights; declaration of principles, so called; confessions of faith as the sum total of all knowledge; pretended divine re-vealments as linalities,—are all that ever did justify man's encrosehment upon the rights of his equal and brother. His nature never justifies the trespass,—is ever in revolt against it. is this strange? Is any mind at a loss to see how all the enormity of trespass, persecution and martyrdom springs from vain attempts to define God and immortality? Frenzied assumption, presuming to know more of God than is bequeathed to all, has rent in twain the mightiest faories of human power. Why? The moral right of every man is God in the heart, developing universal action. The right of one man is never the obligation of another. And it is arrogance ministering at the altar of assumption that triumphs over the mere aspects of men-men afraid to assert their own souls, and it becomes unrelenting because it is ever a suppression of thought and a dethronement of

There is but one right in the universe-it is the right of God in man; miadible to him, but to him only, and whenever su rendered, he surrenders his all for a mere assumption on the part of his brother. For tell me, who ever comprehended him-self? How, then, can be comprehend his God? And if it be impossible, where are his assumptions of superiority in divine claim, divine faith, or divine authority above any, even the so-esteemed least. What lineage does the one boast the other has not? On! it is a fable a thousand times told. and in the very nature of the case a fallacy for any to claim what is not the equal inheritance of all. God in man, undefined and undefinable, beque the one universal right, distributing its genial odors of thought, teeling and emotion upon all alike. The differences are only differences of degree in realization in one common cause and eternat bounty. No man has a God, or all have one. God is the common possession of a common hamanity; and it is only man's conception of a fincled right that attempts to abrogate his brother's conception of his own rights. Every page of human history is blackened and blasted by this as-sumption. And still God, ever true, rises above the ruin and demolition that time bequeaths, and holds us on, forever on, to more sublime, because more true realizations.

Thus, kind triend, in correcting Mr. Dowd's mistake, I indulge an impulse to indute a brief ex-pression of my recognition of the divine. Thirty years of public and private teaching, surely would be an anomaly, if it ended in the denial of that which is proclaimed by all-circumscribed by none. My God is the God of all. He speaks no more under my roof than under yours—than under that of the lowliest. He speaks in all—is con-fined to none! May His intuitive impress but un-fold in hope and blessing upon each of my kind, is my devoutest wish amid every diversity of experience that time allots. With my highest appreciation of your labors,

Brother Editor, in our glorious cause, I am faithfully and fraternally yours,

St. Louis, Mo. Nov. 1st, 1869.

For the Religio Philosophical Journal Whither are we Drifting.

J. B. F.

BY J. TINNEY.

Are the American people asleep or insane? Are we bent on self-destruction and is our experiments of self government to prove a miserable failure? Has eighty odd years of prosperity such as the world never before saw, made idiots or demons of us, or both? Is it possible for us to be blind to the fact that our present course is leading us with rapid strides to certain destruction? If so, by continuing in it, we will soon make the discovery! Is the universe a monarchy or a republic? a despotism or a democracy? Are the powers of government derived from the consent of the governed or from a power that is independent of them, the belief in which, has ever made this world a charnel house, elevated the few at the expense of the many and divided its inhabitants in to thousands of warring sects? In answer to these questions, we are told by those who claim to be residents of some of the older planets of our solar family, that all laws are universal in their application; that the same system of birth. growth and decay which exists in their outgrowths, apply with equal force to planets themselves; that solar systems are represented in families of parents and children; that the

same relation exists between the older and younger planets in any system, that exists between the older and younger children of the family; that the same parental care that is necessary to sastain and restrain the younger members of the family, is equally necessary in families of planets; that as the older children outgrow the necessity of parental care, set up for themselves and take the place of their parents by becoming parents themselves, the same is true of all worlds and systems of worlds; that mercury and venus in our solar family, are yet in their childhood, and under necessary parental restraint, while the earth is passing from childhood to maturity as the older planets have done, and that our republic is among the first fruits of the change that is taking place. If we are sufficiently advanced in the necessary intelligence to sustain the position we have assumed, we shall see the necessity of depending on our own resources to sustain us instead of childish dependence on parental care, and on this depends our success or failure in our experiment of self-government. Our calling on Jove or God for assistance, is a repetition of the child calling on his parents for support when he is better able to support himself. These views we expect will be ridiculed and scorned at, it being the standing argument against all innovations of popular belief, since the rack and thumb screws have gone out of date, and is illustrated in the opposition that has ever followed all new discoveries, as the motion of the earth, gravitation, the circulation of the blood, the use of steam, the telegraph, and the continued existence of those who have passed to the other side. One thing seems certain, it is in harmony with the organic laws by which we exist as individnals, whether accepted or rejected, and as such we submit it. And now, Brother Jones, you will please accept our thanks for the kindness you have manifested in allowing us to express our views through the columns of your Jour-NAL, when so much at variance with your own and the generally received opinions of mankind, while other journals who are loud mouthed in their professions of liberality, have consigned them to the oblivion of the waste basket, although ever ready to publish them when as formerly more in harmony with their

Westfield N. Y.

For the Relige-Philosophical Journal. National Convention. BY H. S. BROWN, M. D.

Having just returned from the National Spiritualist Convention held at Bulfalo, New York, I think it will be profitable to make a few observations about its actions. All the delegates were anxious to have a good, orderly, profitable convention that would be an honor to the cause as well as to the persons present. All the delegates were familiar with the general principles that guide Caristians and civilians in their assemblies, that they may reason together; yet no person in the assembly proposed the Christian rules for our guide, but the vote was unanimous for the civilians rules.

NUMBER FIVE.

The Christian's God makes the following requests of his followers, showing the importance of reason in his estimation, "Come and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. By this passage the idea is conveyed that the most horrid and bloody crimes would be freely pardoned if people would come and reason with their Lord God of Deaven and earth. And i would be supposed that every Christian would exert himself to establish the laws regulating reason in the assemblies of men so tuat they could reason together without a mistake; but they have not established any such rules; neither has their God: and all assemblies that wish to reason together, have to adopt the civilian's legi-lative rules that have been established by the reason of man, after long experience and many observations.

The wisdom of adopting these rules was manifested by the sessions being so orderly that the most critical were obliged to conless that our convention was an honor to the delegates present, and to the cause they represented; and as a consequence, we may expect tewer of those low scurrious attacks upon Spiritualists and Spiritualism by friends and foes, than before; and that Caristians, however anxious they may be to condemn us for unbelief, will think twice before they do it as unsparingly as did their Curist condemn those who disagreed with him. And the christs of this day, who imitate the aucient one in calling people the children of the devil, who dispute with them and become busterous and disorderly, will see that among civilians, order is heavens first law, and that it can not be a very heavenly spirit that induces

them to be denuncatory and disorderly. It is curious to note the two ways which the Coristian's God or gods designate as the ways of salvation—one if you will reason, and the other if you will believe without reason; and often hear them say there is but one name given among men by which they could be saved. What name is that—reason or Christ? Civilians put no such high estimate on either name, and think it requires more than reason with God and man, to purify and make snow-white the murderer dripping with the blood of his victim; it requires a great many good works based upon the purest intentions.

From all these tacts, it is plain that Christians promise great rewards for little goodness, and great condemnation for little sins, so as to induce people to come into their ranks, while civilians claim that every reward and punishment is just in proportion to the good works done, and the sins committed under natural laws; and Spiritualists flad the same is true of the spiritual laws-each one is rewarded according to their words, be they good or evil.

Milwaukee, Wis.

CALIFORNIA.

Description of the Country. LETTER FROM O. S. ABBOTT.

DEAR SIR:-Of the many distinguished Eastern citizens who have recently visited the Pacific Coast, Gov. Seward and party are the only ones who have come down to witness our lovely climate and see the tropical fruits growing luxuriantly in the same garden with the fruit of their Northern home. Here the olive, almond, English walnut, apricot, nectarine, fig, prune, plum, grape, apple, peach, pear, orange and lemon grow as thriftily, and bear as abundantly as black-berries in Michigan. The writer had the pleasure of escorting the party to the big grapevine, four miles east of our little city. where they were served with a good supply of fruit from the largest vine on the Western Hemisphere. This tree is said to have been forty two years in attaining its present gigantic proportions. By actual measurement it was found to be fifty inches around the upper part of the trunk, and that its branches cover an arbour 60 by 66 feet, and held by estimate six tons of finer grapes than the East usually produces.

Our winters are so mild that we seldom see frost, and the delicate tropical fruits are as hardy here in Santa Barbary as Crab-apples in | the river, they may mingle with the shlaing ones

Missouri. Our Summers are so cool for a southern climate that we seldom see the mercury above eighty five. There are probably not a dozen days in the year when it is not above sixty, and below seventy five a good portion of the time. The nights are usually ten or fiteen degrees cooler.

We raise from fifty to one hundred and twenty five bushels of corn per acre, and the frost never cuts it. Sweet potatoes have been dug, the vines recovered, and if desirable, we can spend Christmas in digging the second

Butchers slaughter fat cattle from the grass the year round. We are not forced to work as people do in colder climes. There is more leisure time for reading, reflection, and recreation. The lazy soon works out. Our gardens are always in bloom, and our fields are mantled with green while your prairies are shrouded in snow. Two year old peach trees are loaded with fruit, and young pear trees are breaking down. Larger trees have two be whipped to prevent the fruit from trimming them. Please thank the medium who described this country to me. He was remarkably correct.

Santa Barbara, California.

VOICE FROM PENNSYLVANIA. Endorsement - Critical Itemarks on the National Association.

LETTER FROM D. P. KAYNER.

I am much pleased with the way you edit the Journal, and am truly glad you have the courage and manliness to defend the laboring classes against the encroachments of aristocratic power, as it is culminating Spiritually and centering in the " National Association of Spiritualists.

Gods air is free. It gathers the balmy exhalations of thousands of flowers, and bears them on its zephyr wings to man, to feast, exalt, refine and elevate his spirit. The gentle breeze, breathing through the foliage, invites to meditation and calm repose, while the rushing tornado proclaims its track of desolation, the sad results of inharmonious action flowing from a disturbance of natural equilibrium.

Air, sunlight, rain and dew are free to all and in their genial breath and kindling smile and wooing sympathy, they bear the life sus-taining and life infusing elements of universal vitality, intelligence and love to all. None so humble but are reached by them, none so "disorderly" but they kiss and find if en the ough the grand magnanimity of the Divine love they bear to humanity.

I would, brother, that the so-called reformers. the would be-leaders, the self-constituted teachers of the glorious truths of immortality, of the God appointed and heaven ordained communion between this and the world of immortal life, of fellowship with our brethren, the angels, would be instructed by lessons such as are taught in nature everywhere, and learn that as mankind is come elevated and spiritualized "they will become a law unto themselves," and will not suffer the car of progression to be pushed backward into the ages to be joined with Noah's Ark in its "rest upon the mountains of Ararat," or to be run off the track on Mount Smat by the tables of stone," there said to be broken by Moses in his wrath.

In their attempts to " canonize" "the power of authority," to centralize power in themselves as "leaders," to control the grand universal movement of the angel world in congress assembled, to prevent the free expression of the people by only recognizing state authority as the basis of representation, that they may the more speedily make it the stepping stone to political power of the "recognized." The National Society has, to my mind, entirely over stepped its proper grounds; and instead of being as its name im plies, " the National Society of Spiritualists," it has become the National Society of aspiran's for political power."

I trust you will ever faithfully hold up all such schemes to bublic condemnation, and in so doing, I pledge my feeble aid. Yours for the equal freedom and progression of all.

Erie, Pa.

A Vision Relating to Future Life. BY D. P. KAYNER, M. D.

On passing into the trance a short time since, I was rushed, as it were, from a condition of sleep, to behold a scene which my pen can but feebly paint, but yet so real, so life-like and so terrible that its picture can never be forgotten.

I said I was "rushed" into this scene, and so in reality I was. Without any previous information or the least intimation of what ordeal I was to pass through, I was useered at once to what seemed to be the end of a narrow room which terminated in a flight of five or six steps, descending from the level of the floor to a narro v passage that opened out at the right into an extensive plain. s; eps were near the end, so that when the bottom of the passage was reached, the extreme wall was within some eighteen or twenty inches of the bottom step. Some two or three inches from the wall and fastened to upright strips were other narrow strips some six or eight inches upart. Behind these strips, and coiled around them, on being cashed down the steps and instantly aroused as if from sleep, I beheld all the poisonous serpents of the world, with open jaws and fungs polsed to give the deadly thrust, within reach of my face; and on looking down upon the narrow walk I must pass to reach the open door, I benefit scorpions, centipedes, poisonous lizards, tarantu-las, etc., among which I must tread with bare

Imagine, if you can, the terror that would freeze the very avenues of the soul to let a person be thus suddenly awakened within the reach of the poisonous tangs of the viper, moccasin snake, rat-tiesnake, coors de espella, lacesis and all the horrid net of their kind, and to breathe the atmosphere laden with the sickly odors of their slimy bodies recking with the deadly poison of their envenomed fangs, and you can get a faint idea of the

agonizing horrors of the situation.

At this point, my guide whom I had not before seen, came to me and assured me I had nothing to

tear. He said: ear. He said:
"Brother, we have brought you here for two purposes—to show you the condition in which the low, victous and ignorant find themselves on being awakened to consciousness in Spirit-life. murderer, the assassin, the highwayman, those whose lives have been upon a low plane, who have perverted all their faculties to the base uses of injuring their fellows, are ushered into scenes similar to these, and may suffer this untold horror that you have magnetically experienced, for centuries, tefore even a desire for nelp is awakened in their spirits, and then a teacher comes as I have come to you, and leads them out upon the plane. But here again a new horror of wad and ravenous beasts of prey awaits them for another indefinite period.

We have also brought you here to give you a lesson in Natural History. [Here my guide proceeded to explain the charicteristics of each specimen presented, with its

history and locality. "Now, brotuer, step down and you will see there is no cause for marm. Although real to the mind in the nedeveloped spiritual state, you will see that they disappear before the unfolded spirit. Though they have now disappeared from your sight, this lesson will be forever indehol y impressed upon your spirit."

With thanks to the Induite Father for the light I was permitted to receive and enjoy, that would enable me to progress beyond such scenes in this life, I passed on with my guide into the open plane, to the exploration of scenes inspiringly grand, soul elevating and beautiful beyond com

parison, or the power of language to convey.

O, may humanity so learn to live as to rise spiritually above the reptile plane into the regions of the nigher intellectual, in scal and spiritual conditions to this life, that when they cross

on the other shore and join the holy bands of sages in their exalted work of elevating mankind, Federal Hill, Eric, Pa., Oct. 3rd, 1399.

WISCONSIN.

Proceedings of the Southern Wisconsin Spiritualists Association Convention.

Pursuant to a published call, the Spiritualists of Southern Wis. met at the Court House in the city of Racine, on the 2nd and 3rd of October.

The convention was organized by electing H. S. Brown, M. D., of Milwaukee, temporary chairman, and S. U. Hamilton, of Beloit, temporary Secretary.

On motion of J. M. Trowbridge, of Racine, it

Resolved: That we, the Spiritualists of Southern Wisconsin, form sursolves into a body, to be known as the Southern Wisconsin Spiritualists Association.

A preamble and constitution was presented and accepted, discussed and adopted. On motion, it was agreed to proceed to the election of permanent officers of the Association;

result as follows: For President, Mrs. Palina J. Roberts, of Racine; Vice President, H. S. Brown, M. D., of Milwaukee; Secretary, J. M. Trowbridge, of Racine; Treasurer, Mrs. Mary A. Brown, of

Milwaukee. On motion, a Business Committe for this con-

vention was appointed, of S. U. Hawilton, P. L. Tobes and Mary J. Wilcoxson. On motion, a Committee on Finance was appointed, of Mr. Williams, of Darien, Mrs.

rowbridge, of Racine, and Mrs. Addie L. Ballou. A Committee on Resolutions was also appointed, of J. M. Trowbridge, Geo. S. Jones and Mrs. A. Keyser, of Burlington.

On motion, adjourned to 2 o'clock P. M.

AFTERNOON SESSION. Met pursuant to adjournment.

President in the chair. On motion, the following Resolutions were unanimously adopted:

Resolved: That we app int three delegates, to attend the next meeting of the Northern Wisconsin Association. Mrs. Mary A. Brown, of Milwaukee; Mrs. E. C. M. Ladd, of Sugar Creek, and J. M. Trowbridge, of Racine, were appointed as such dele-

gates. The committee on resolutions reported several which elicited a warm discussion, when they

were adapted. The Committee on Order of Business, reported order of exercises to be: Meet at 7 o'clock, conference for one hour, then speaking by Mrs. M. J. Wilcoxson and Addie L. Ballou.

Adjourned accordingly. EVENING SESSION.

S. U. Hamilton read a poem entitled, "The things that never die." Bro. J. M. Trowbridge was called for, and responded in his usual forcible style.

Bro. S. U. Hamilton gave some very interesting facts of his varied experience.

Eight o'clock having arrived, Mrs. Wilcoxson came forward and said she was not going to give a lecture, but wanted to have a good talk with the multitude present. She held the audience as with mesmeric power, as she eloquently related some of her experience as a medium and lecturer. Mrs. Ballou followed in the same very interesting manner, and thus finished one of the most intensely interesting meetings not often the lot of mortals to be allowed to participate

Order of exercises for Sunday A. M-Conference at 10 o'clock; address by Mrs. Wilcoxson at 11 o'clock.

Adjourned accordingly.

SUNDAY MORNING SESSION.

A funeral of the son of one of our band, a young man who was killed by falling from a building at Carlinsville, Illinois, drew away many of our people.

No conference was held. At 11 o'clock the people having assembled, Mrs. Wilcoxson distributed copies of some harmonial songs among the audience. One, "The Western Emigrant, by Whittier, was sung by the audience to the soul-stirring tune of Coronation." Mrs. Wilcoxson becoming entranced, spoke eloquently from the words, "In the midst of life we are in death." She was listened to with marked attention and interest.

Adjourned to 2 o'clock P. M.

AFTERNOON SESSION.

Convened pursuant to adjournment. On motion, the following Resolutions were submitted and unanimously adopted.

Resolved: That we consider as members of this Association, all Spiritualists and others was are friendly to our cause, and resi ling within the boundaries of the Associa-Resolved: That each Quarterly meeting of this Association shall be considered as a Mass meeting and not a dele-

gate body.

Resolved: That we adjourn, it be to meet in Quarterly Convention on the first Saturday an' Sunday of January, at such place as the officers may hereafter designate. The conference was opened by Brother J. M. Trowbridge, reading a poem from Gerald Mas-

sey, "Onward and Sanward." Dr. Brown and Bro. Hamilton made some timely and highly appropriate remarks. Bro. Dewey, a venerable man, told us of his exit from the dry dead husks of Orthodoxy for

the living faith of Spiritualism. His remarks were very instructive and interesting. Mrs. Wilcoxson spoke of the high influence of spirituality over the youth of our land, and related several incidents, interestingly illustrat-

ing her statements. Bro. Trowbridge spoke of belief and its proofs. Mrs. Chamberlain being entranced by an Indian, "Silver Bow" gave a report from her son, who has recently entered the Spirit-

Land. A song, "The Angels Welcome," was sung, when Mrs. Addie L. Ballou addressed the large audience in a very eloquent manner, giving

general satisfaction. Adjourned to 7 o'clock P. M. SUNDAY EVENING BESSION.

Mrs. Ballou opened the session by reading a

poem, "There are no creeds in heaven. Bro. S. U. Himilton spoke of the influence extended, and the impetus given their society from the convention which met there two years ngo, so that it is established on a firm basis.

Bro. Trowbridge made some appropriate remarks in regard to the society in Racine, hoping it might receive increased support from the influence of this convention.

Mrs. Ballou, as a delegate from the Northern Wisconsin Association, made a report of fraternal feeling, and asking co-operation.

The regular lecture of the evening was by Mrs. M. J. Wilcoxson, in a trance, and from the words, "The sun shall be darkened, and the moon turned into blood." Making the application to the present condition of our country and people, most eloquently were existing errors pointed our, and in burning words did she utter prophetic warning, which, if heeded, may save

much misery. Thus ended the first meeting of the Southern Wisconsin Spiritualists Convention. In it we have an earnest future good to be accomplished. We have had a truly pentecostal season, and have received renewed strength to battle bravely and unceasingly against error of every form, and in favor of truth and right,

MRS. P. J. ROBERTS, President. J. M. TROWBRIDGE, Secretary.

For the Religio-Philosophical Journal. MEDIA: OR THE CHARMED LIFE: A Story of Fact, Phenomena and Mystery.

BY GEORGE SOMERVILLE.

CHAPTER II.

"Facts are strange, stranger than flotion." "Coming events east their shadows before."

CHAPTER V.

THE MISER AND HIS VICTIM,—THE JEWS PER-PLEXITY.

A dark and rainy night in September, Abel Grimps, all absorbed in speculative revery, sat in his house, his only company being his old mastiff, who, as his master had just partaken of his evening meal, looked up into the old man's face, with a longing expression for his share of the meagre repast.

"Ah! poor Carlo, you are too gluttonous, your master has lost too much money lately to afford you a sumptuous living." the miserly Jew muttered, addressing himself to the hungry dog, who now arose and approached, and crouched low at the side of his master. But suddenly he pricked his ears and turned his attention toward the street, entrance. Distinctly tention toward the street entrance. Distinctly now the three peculiar raps were heard. The miser started and muttered half aloud, "It is he." He opened the door cautiously, and Dudley Clarendon stepped in saying,
"Well Seigle, not dead yet?"

A peculiar tremor was perceptible in the Jew, as the sudden address caused him to shudder.

But regaining his self possession, he presently passed it off, and with a well feigned commercial air, requested the intruder to open his busi-

"What is your wish sir?"

"Money," was the laconic reply. . "Sir, I am very poor, I have been robbed; robbed of many thousands of dollars," the miser pleaded.

"Ahem," Clarendon answered carelessly, "If you have so large a sum for burglars, you certainly can afford a small share for me; give me, well a thousand will serve at present."
"I do not possess such a sum," Grimps replied,

with a rueful face. "Procure it."

"I cannot,"

"Let me have the money, or I'll use my pow-"False," Clarendon cried warmly, "You are

deceiving me.

"Call to morrow, I will pay your demand,"
the Jew answered terrified.
"Caleb Seigle, listen, 'ere the expiration of
another month from the present, I must have
those children, or by all that is dear, you shall
forfeit your worthless life on the scaffold," Ciar-

endon concluded with emotion. Calling next day, he received the desired sum, and again admonishing the would be murderer, to be prepared fully to comply with his request, he left him to his reflections.

The day following that, Abel Grimps started for New York, in search of Media, whom he had sent to the care of his sister, but with whom the beautiful Media could not live, therefore she left her soon after.
"Well Caleb, what brings you so soon again

to our city," this relative inquired of him, as he entered her presence somewhat hastily.

"To see Rachael, where is she?" "I can scarcely tell."

"Why, has she left you?" "Self-will, I was unable to do anything

'I must see her. She must return with me to Philadelphia. Give me some clue to her whereabouts?"

'Indeed I cannot, Caleb." He was in despair. A disgraceful death stared him in the face, and he hurried from the house with anxious heart, to find his late pro-

It was evening, and Caleb Seigle was sitting once more in his solitary room in Philadelphia. The clock struck eight, and immediately after he was aroused by a low knock at the door. He arose and admitted, slowly, a young man of handsome, delicate countenance, his person clad in a suit of dark apparel, somewhat shabby. Accepting a proffered seat, for a moment with-out saying a word, he fixed his eyes sharply on

"What is your business with me?" the Jew inquired politely.

CHAPTER VI.

- "My business?" the stranger echoed. "Yes what do you wish in my line?
- "Money," was again the brief reply. "What have you to give in exchange?" "Ahem-information sir?"

The pawnbroker shuddered, as his mind reverted to Dudley Clarendon. He suspected this another, who knowing his secret had come to extort money and thus purchase silence. He furtively glanced at the youthful stranger, a thrill passed quickly through the miser's veine, as he lancied he saw a marvellous resemblance of the countenance now before him, to that of Dudley Clarendon.

"Where is your daughter, sir?" the stranger mouired. Humph, I never had one."

"Mayhap, you speak truly, but tell me please, where Miss Rachel Grimps is?"

"In New York." "Wrong sir, she is not in New York."

"Where is she then?" Grimps asked eagerly. " Beyond your reach; but I come to solicit aid

for her." "Ha! ha! In want eh! Ah, then let her

come to me." "I will bring her, if you place the means within my hands."

"Ab, no! Ha, ha! She must come here herself, and I will assist her," the miser replied,

with a chuckle of triumph, "Perdition seize your narrow heart!" the stranger exclaimed, springing quickly to his

feet and fixing a flery glance on the stolid Jew, continued, "Will you assist me, or must I force you?

"Ah, have a care, young man. Do not threat-

en me." The stranger paused a moment, then said. "You refuse to aid your daughter, do you?" "No, but she must receive it at my hands,"

said Grimps. "You will never see her then," the stranger continued stepping to the door. "But beware of her veng ance—I warn you."
"Stay! exclaimed the old man." "Tell me

where she is?"

" No sir, I will not do that."

"But I must know. I will give you the sum you require, if you will bring her here." "Then give me a hundred dollars, and you

shall see her." "For sure, will you swear it?" "I will pledge you my word, my honor. Place the sum on that table and I will show you

your daughter, Rachael." The miser did so, though reluctantly and then

the stranger easting off his shabby suit of male attire, our beautiful Media stood before the astonished Jew. Caleb Seigle glared upon his suddenly transformed late protege with amazement, mingled with delight. At length she broke the spell and gathering up the cash, remarked,

"I have kept my promise, Mr. Seigle."

"But Rachael," cried the delighted old man,

why have you deceived me so? "To obtain needed assistance." "And why have you left your aunt?"
"She was not agreeable."

"You are too unyielding, Ruchel," " Sir, my name is not Ruchel.', "Girl, you are mad—what is it then?"
"No, I am not mad, I am perfectly sane, Caleb

"What! Did I not forbid you calling me by that name, since we left Kensington," he

passionately exclaimed. "Yes sir, you did. But I care very little, if you like the name or not. I know more prob-

ably than you suppose, and as surely know that my name is not Ruchel Seigle.

"" Ha, what is that other knowledge you

have? "A secret, which I shall retain until its rev-

elation will crush you; but, I will see you again."
"Where do you live?" "O, that is immaterial, quite. Calch Seigle, I bid you good night." Again, the miser was alone.

CHAPTER VII.

THE SOCIABLE, - BELLES AND BEAUTIES, -THE RENT DAY-DISTRESS-THE UNKNOWN.

Life, made up as it is of a phantasmagoria of many and varied dissolving views-the incidents and scenes ever changing, ever new—we raise the curtain upon other characters and other scenery, which are to figure in our story of Media, in the midst of the most brilliant, Spiritual sociable ever convened in our happy city.
Philadelphia on a New Year's eve—theatre,

opera, circus, concert and fair were overflowing with the excitement of the inlarious season, and crowded with the elite and the gay. But the happiest assemblage of them all was the festive entertainment given by the liberal ladies and gentlemen under the auspices of the American Spiritual Association. The fair daughters and sons of even fortune were there, flishing with their emblems, jewels and other ornaments in profusion. No vulgar distinction of caste or position intruded on the merry festive scene; but a happy congenial social mingling of all, contributed unbounded pleasure. All was galety-all was happiest enjoyment.

Brighter and brighter shone laughing eyeslighter and lighter tripped fairy feet in the gay and graceful dance. Blazing, dazzling the fair belles and gazelie-eyed beauties passed before the spectator's bewildered eye. Softly, sweetly rolled the enchanting music from the full and favorite chime—brilliant chandeliers glittered over the scene, while joy, galety and beauty held high revel. The dance ceased at length, and Randolph Haines, the favorite gallant, escorted to a more retired portion of the hall two accomplished ladies, beautiful as any that graced the social scene. They sank together on a seat, while Randolph remained standing in an easy attitude near them, and drank in with admiration the sea of transforming beauty and pleasure around him.

around him.

"How does Miss Rogers enjoy herself this evening?" asked our beautiful Media of her young friend, in gay and happy tones.

"Charmingly, I assure you, Media; it is indeed delightful to be here."

"Seventeen to day. This is a joyous birthday appriversary to you train."

day anniversary to you truly." Promising indeed. "Oh, Annie, may your life continue as bright

as this glorious newyear's eve!" "Thanks, many thanks, Media; yet you know I am blest with large hope; but here comes Josephine and Amelia with their beaux. They have promised me an introduction. They come. I expect, to fulfild their word. And see there is Miss Russell and Linea-they have Charence,

that teaze, with them." "Good evening, girls; a jayons new-year's eve. Permit us "please," to into duce to you Mr. Shermer and Mr. Wellon," said the vizacous. and gay Josephine Kennely, coming up to where they were sitting. Media and Annie arose and greeted them pleasently, and all were soon busy in converse light and gladsome, in happy harmony with the festive hour; and Randolph, who had become almost list in distant observation, was now suddenly brought to himself, and enlivened the social tele-a tele with frequent flashes of humor and mirth.

Media-glance toward the door-quick-the Count has arrived," whispered Annie to her friend, who blushingly said: " Charles you

The next moment her lover was by her side. His presence was hailed by all with infinite pleasure. Charles Orsay was passably handsome, lovely natured, and the hie and soul of society. He was called socially the "Count." In reality his station was that of a Chestrut street hatter.

Music soft and sweet again called many to their feet. And anon bright eyes and javels, as gaiety whirled through the giddy was z and polka, sparkled and glittered like a fairy sea of enchantment. Annie preferring to to join the present set, hers if and companion were soon mingling with other acquairtances round the happy room, and anon they were comparatively alone again, deeply en grapped in converse, | low and sweet.

"So you are seventeen to day, Ande?"
"So I believe," Annie repite i early.
"A happy anniversary this. The last night of the year. The old year blusters and straggles with old father time. He dies, slow, the night sure, and by twelve o'clock to mgat; the way it now storms without, his winding sheet will be an ample shroud of snow. But within we shall welcome in the first hours of the row-born

year right merrily.

And to morrow, to the music of the bells, glide gaily through your 'shroud' of snow, in a merry sleigh ride-but stay, who is that handsome gentleman who bowed to you just now?" "Indeed I can scarcely say, for as yet I have

not the honor of his name. He is of splendid form, and such bright jetty eyes. What a noble face is his-such a massive open brow. You say you have not known him

long?" "Scarcely a year." "The first I have met with features and form come up so well to the beautiful descriptions I have read of the Belvidere Apollo-full of grace

so matchless—so divine, "Come, come, Annie, you must cease this. It makes me feel strangely to hear you speak thus of another. Perhaps the first risings of tealousy. How I dislike the very word, yet you

have made me feel very strangely."
"Ahem—have I?—higho," she sighed: "I believe, Randolph, I've been dreaming-dreaming of the loved ones, dear."

Yes, a momentary trance; and now, as you are so interested in the stranger, I will relate to you the circumstances under which I first met

him." "Oh, I should love much to hear them," "It was one of the coldest days of last winter. I was collecting the nats of father's property, in the southern part of the city. I had nearly accomplished my task, and entered one of our poorest tenements, the occupant of which, a poor woman, had become greatly straitened in circumstances, and now owed us for several months. I entered the place, and it looked dreary enough. There was no carpet on the floor, nor a stove in the room; the furniture consisted of a small pine table, that bad under gone some hard use, three or four broken wood seat chairs greatly worn, and an old water bucket frezen with ice to the bottom. To ccoa-

omize in fuel and hed clothing she had removed her bedding from the s-cond floor down to the first. And here it was that I first met 'the Unknown.' As I entered, he was standing near the middle of the room conversing in anxious tones with the woman who was lying on the bed sick. Beside her was her only child, a little girl, also sick, and with scarcely sufficient coverleg to shield them from the piercing cold. A fire burned in the grate it is true; but it was now dying out consuming the last of her fael. He had listened patiently, to her story of distress, and as I entered had arisen to his feet, about to depart, to make effort to further administer to the sick woman's comfort. He bowed to me respectfully, and as though he knew "I presume, sir, you have called for your

rent," said he.
"Yes, sir, such is my business here."

"How much is there due you?"

"For five months to day. Five and twenty dollars."

dollars."

"Make a receipt in full," said he, placing the money in my hand. Astounded at this, I objected; I was not yet accustomed to meet with such pure disinterested unselfish friendship, and scarcely knew how to act in the matter. For an entire stranger to thus step for yard and voluntarily pay the poor woman's rent. I glanced at him, and then toward the bad; the sick one afforded no explanation. I only heard the helpless woman thanking the angels for sending the timely relief. I pushed his money to ward him, gave him my card, and requested him to call at the office and see father about it. He received the eard, but insisted on my accepting from him the rent. I did so at length, urging him to call at the effice.

"Now," said he, "Young man, I have a re-

quest to make of you, remain here until I order some fuel brought, and until I return with a physician.

"I will do so," I replied, and the next moment he was gone and I was alone with the sick. I drew near to her and said, "Well, Mrs. Ruy, you have found a friend in heal. Who is the gentleman." "Oh, sir, I do not know; I only know he is a

good man. Surely the angels have sent him."

"How long have you been sick?" "Almost three weeks, 'tis now,' "Without assistance?"

" Entirely without any until Low." "Not even a Physician to see you?"

" Not one. "Why did you not let us know, that you were in this helpless condition.

" No one had I to send." " Where was your little girl?" "Taken siek ere I became so ill." "If we none of your beighbors been in to see

VOU ? "None of them." "This is hard—you must now receive some attention," " My last speech was shortened by the opening of the door, and the stranger walking in

with a pair of good blankets beneath his arm, followed indeed by a couple of our most effective mediums. A feather bed and a stove soon arrived, and the two sick ones were soon changed into a more comfortable condition. The magnetic influence of mediumistic power to heal was soon perceptible in the sudden reanimation of the sick. While the process of healing was progressing, a load of fuel was cast into the collar; next came the cart of the gricer and provision dealer, and snon the cheerial hap ay effect produced within the old tene reat would have done your heart good Annie, to behald----"All produced by the sivest pullicage of the

"Ine genile am who base is a policly to me hist nov." "One of nature's nothinsen-just what I should have guessed or ion. Its tensionen

face reveals the true in lex of late annuly e chararter. Yes, his is a noble nature, and his whole life and formine seems devoted to such like ne's of kindness, and withil he strayes hard to keep

his charattes e me aled. In this be is executric. But see-regin the dimens has be sed. What is the additional programme? On I see Why, Annie, bless you, 'Happy new year,' , Tis the with all my heart," Annie answered icelingly. And there, in that gay throng, their hands were pressed with more than usual fervor and affec-

tion. If a touch seemed to the blushing Aunie the renewal and holy confirmation of all his warmest affection. It was not the "happy new year' that passed the pure virgin lips of Annie Rogers, unlike what is frequently spoken-it welled up from her wirm earnest heart with all the deviction of terr at again. "The very soul's sincera desire- unaftered or express d;

The mation of a hidden fire that trembles in the breast." "Happy new year" passed from hip to hip in gay and merry tones, Rundelph and Annie uningled again with the gay company, and soon stood fact to thee again with the Unknown.

"Hopey new year," and It model, smiling pleasably, and extending its hand. Anna also returned pleasantly the Unknown sulnti-

"Tappy new year," he muse!, as he listed a moment. "Happy to some it may be-but to many it will be - but who may know the inture -to the man, it is a scaled volume, and, per-bups, analy so." He global away. Kendolph looked up to eatch another glimpse of him; but he tail disappeared.

"Somewhat eccentric," Annie mused, "and so sentimen al, too. Still he is to misanchrope; he appears ple sed to a limit ter to the pleasure and witness the happiness of others."

· An hour later and this vast assemblace and greatest sociable of the season, had placed into the streets, and the place which had been the last score of such refined and joyous revel, was anon shrowled in protound darkness-the lights were extragaished, and the barquet hall de-

"there in the effity right, while peture's charms surrand me; Fold memory brings the light of other days around

[TO BE CONTINUED]

LINGUISTICS OF THE PARTY OF THE PARTY OF THE SPEAKER'S REGISTER.

PUBLISHED GRATUITOUGLE EVERT WEEK.

To be useful, this should be reliable. It therefore behaves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address having particulars to be learned by special correspondence with the indiv.donla.]

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The Fonds mightler than the Sword."

MOTION.

The Cause of Local Motion—The Diffusive Mind-Recapitulation,

Having given my reasons for rejecting these ideas of mind, I am now ready to introduce the question, What is mind? I answer, it is a substance—an element—as really go as air or water, but differs materially from all inert substonecs in being. I regard mind as a living and embedied form—as that incomprehensible element whose nature it is to pessees life and motion, as much so as it is the nature of other substances to possessinertia. Hence, mind is-in these two respects-namely, life and motion-directly the opposite of dead matter.—Dedd's lectures on Psychology.

This divine spirit, or, if I may so say, the diffusive mind of God which pervades all the realms of intelligent beings, and which is the atmosphere that the soul is to breathethe medium of its light, the stimulus of its life-acts in the first place as a general excitement. It devolopes the whole nature of man by rousing it to life. We are familiar with the gradations of excitement.-Henry Ward Beecher.

In our last artcle we spoke of the various conditions of matter, assuming therein certain positions in reference thereto, and in this article we propose to elaborate still further.

First, matter is diffused throughout all space. It exists in such a variety of states, and may be found in so many different conditions, that it is well worthy of the serious consideration of any one. Those glittering orbs in the blue vault above—whether as suns to furnish light to a family of planets with their satellites and rings, or a comet winding its way off among distant worlds in the regions of infinite space—they are only, each one, different conditions of the same principle, which is neither ultimate or elementary in its character. Matter is infinitely varied, from the simple fact that it fills infinity of

In whatever condition matter exists throughout the infinite realms of space, it has incorporated therewith every quality that it possesses when concentrated in man. This position does not seem strange at all when one takes into consideration all the facts of the case. Matter being diffused throughout all space in various states or conditions, it has incorporated with it those divine qualities which we see manifested in man, and why? Can something be created out of nothing? Could an all-powerful, omriscient, omnipresent God create those worlds or system of worlds that so heautifully deck the firmament, shedding their soft silvery light over the face of Nature, which seems to smile under the exhibitanting influence thereof, while her great heart throbs in unison with the vibrating chords of the infinite mind-could He create them all out of nothing? So says Orthodoxy. Well, stop and contemplate for a moment the utter fallacy of such a position. If God created all these things out of nothing-how did He in the first place find it? Find nothing and create something out of it—the thought is preposterous. Consider the idea of God finding nothing. and forming therefrom the majestic oak, the flower glistening with rainbow tints, the beautiful valley, the high mountain, the foaming cascade, the mighty ocean, the silvery lake, the ag ile deer, birds with golden plumage, the fishes of the sea, the insects of the air-in fact, everything. Nothing as a basis, and just witness the result! "Can God make a two-year old colt in a minute?" If so, what would really be its age? would it be two years old, or one minute old? If nothing is impossible with God, He can make a two-year-old colt in a minute. But, says the sceptic, "It would be only a minute old." Truehence we have found one thing that God could not do. We desire to impart an important lesson by the simple consideration of this fact that certain things are impossible with God. He can not create something out of nothing, for nothing has no existence.

In matter concentrated, as in man, we see life manifested-then does not matter diffused possess life also, and every characteristic that it exhibits when in a concentrated condition? If life does not exist throughout all space, neither does matter-and if neither life nor matter, then there are certain localities where nothing can be found. But who can find it? Who can touch it? Who can see it? Wherever matter is organized into animals, it brings with it the elements of life-yea, something more, mind. Supposing mind does not exist at all; then, of course, it is not a constituent part of matter. If not a constituent part of matter, then it must be created out of nothing, which would be absurd. No one can, however, tell the origin of matter. In relation to that it is foolish for any one to speculate-as well ask the origin of God, and who were his progenitors, as to query in reference to the origin of matter.

Henry Ward Beecher is usually right in his calculations in reference to the nature of those things intimately connected with the existence of God, or so interblended therewith that they become a part of him or constitute his entire nature. He speaks of the diffusive mind" of God, taking the position exactly assumed by ourself in our four previous articles. J. B. Ferguson takes, in fact, the same position. He ERYS:

"What is mind? Is it God? It is. Thus God is in all, in every part and portion of the in future numbers of the Journal, showing ent ever offered in the market.

whole, while He is absolutely the whole, the all; admitting of no condition, subjected to no cause: within the comprehension of a universe of universes, heeding no light to foreshadow a distrust upon a claim so unbounded in extent, so unending in duration.'

Throughout all space, matter, life and mind are so interblended that they constitute infinity itseaf, or in other words, constitute the only God that has any existence. That this matter diffused possesses mind diffused, and life also, no reasonable man for a moment can doubt. United in harmonious action together, they possess metion, unceasing motion, producing the most wonderful results. Without motion, nothing could be accomplished in all of God's vast uniwarse. Without it, life would become extinct; the diffusive mind of which Beecher speaks could not exist for a single moment, in fact, Deity himself would cease to be. There is certainprerequisites connected with the existence of everything. That which exists, does so of necessity. There is immutable law that governs all things. Motion exists because it could not be otherwise; but it might be well to reason therefrom.

If, then, we find that mind concentrated, controls and moves matter concentrated, have we not a right to come to the conclusion that mind diffused moves matter diffused? If mind diffused penetrates every nook and corner of matter diffused, have we not as good a reason to believe that it impregnates every part of matter concentrated, as in man? Supposing you sever the lumbar vertabræ, what will be the result? Can you move the parts below it? No. Why? If mind is diffused, what prevents you from moving the limbs below the lumbar vertabrie. This is, indeed, a pertinent inquiry. Mind con centrated, as in man, acts through certain channels. Sever the connection that exists between all its parts, and the effect in local motion is the same as if the wire of a magnetic battery were cut. Your mind can't move the body of another, nor can it move the hand, unless the conscious principle within the brain can communicate with it.

By many it is supposed that the human mind has its seat in the brain, and in one sense it has. A severe blow on the brain will cause you to lose consciousness. Stop the circulation of the blood, inhale certain gases, or thrust a knife into the heart, and you will lose consciousness just as soon. The human mind is diffused throughout all apace; it has its seat nowhere. Within that, however, is an element far more potential and grand, that exercises an influence over the same. The mind is not consciousness; it is not life-it is the origin of life. Consciousness is located; mind is not. The hand don't think; the feet don't think; the heart don't think. Nothing that is diffused can think. Mind diffused don't possess thought diffused; nor does life diffused possess feeling diffused. In man we have lite concentrated within life diffused; matter concentrated within matter diffused; mind concentrated within mind diffused. Matter, life and mind diffused are not confined within certain limits. Matter, life and mind concentrated are confined within certain limits, and possess additional powers. There is latent heat within the iceberg. Latent feeling in matter diffused throughout all space. The concentration of that matter develops that latent feeling. You can not separate matter, life and mind. Localize mind within the brain and you separate mind from matter. It is just as easy to lecolize life, as it is to establish a certain locality for the mind. You can not establish a place anywhere for the mind. It is coexistent with matter, and indissolubly interblended with every part of it. If you could separate matter, life and mind, there would be a void between them where nothing would exist. If nothing existed in a certain locality, who could find it? Who could measure its extent? Who could feel it? The idea is too absurd to receive any notice. It is impossible to separate the three. Mind, however, has its nucleus in the brain; and therefrom, like the rays of the sun, permeates the whole system.

We find, as we have said before, ceaseless motion throughout all space. Shall we attempt to explain what causes it? Mind causes local motion-we know that-does it not cause general motion also? Of course. But stop a moment and recapitulate.

- 1. Matter diffused; matter concentrated.
- 2. Life diffused; life concentrated. Mind diffused; mind concentrated.
- 1. To matter diffused belongs life diffused. 2. To life diffused belongs mind diffused.
- To the above belongs:
- 1. Motion general.
- 2. Motion lecal 3. Motion voluntary.
- 4. Motion involuntary. 5. Inter-local motion.

Matter diffused is the universe of God. Life and mind diffused is the animating influence thereof, and is interblended with it in harmoni ous action, standing in the same relation to it in one sense, that the blood does to the body.

Motion general is the motion that pervades the movements of all the planetary systems throughout the regions of space. Motion local embraces the revolution of the

planets on their axis, the growth of plants, the movements of man, etc. Voluntary motion embraces those move

ments that are wholly under the control of the

voluntary functions of the mind, as raising the hand, walking, etc. Involuntary motion embraces the circulation of the blood, the process of digestion, the varied action of the absorbents, and are caused

by the involuntary functions of the mind. Inter-local motion embraces the forces that generate the animalcules in the human sys

Local motion, as manifested by the movements of the physical organization, is caused by mind. If local motion is caused by mind, does not general motion orginate from the same source?

We shall consider this question still further

the wonderful connection that exists between mind and matter, and the respective functions of the cerebrum and cerebellum, and their relation to the mind and nervous system.

A NEW DISCOVERY.

The Mediascope and Psychomater.

It is to be presumed that all persons have a certain amount of mediumistic capacity, and will naturally want to know how much and what kind it is. How far the instrument will answer their expectations, they must test for themselves. It is a real curiosity and will cost but twenty fice cents, and like planchette, is a source of much amusement. Every family should have one, and experiment with it, and if they make any new and startling discovery, give it freely to the world for the good of humanity. Who knows but this little bit of tissue paper, weighing less than a tenth of a grain, may preach sermons that will revolutionize society and startle the world!

This instrument was invented or constructed under the directions of a philosophical spirit who communes freely with N. B. Starr, the well known Spirit Artist.

It consists of a flat piece of cork, a common number-four sewing needle, an engraved disc and a pointer made of a piece of tissue paper one and three-fourth inches long, and one-fourth inch wide at the widest end, and about oneeighth at the other end. These pieces are sent in a box or letter anywhere by mail, and are

PUT TOGETHER

in the following manner-viz: Put the needle through the centre of the cork so that it will point upwards perpendicular when the cork lays upon its flat surface; then run the needle through the centre of the disc until the disc is brought about half way between the point of the needle and the cork, with its engraved side upwards, and level with the stand or table on which it stands. Fold the tissue paper so as to crease it through the middle lengthways, and then crossways, leaving it bent at a right angle, so as to balance over the point of the upright needle. Have the pointed end of the tissue paper so tolded that it will revolve near the disc, but so as to swing entirely clear. Then, like the hand of a watch, it will revolve upon the point of the needle. Be careful and not have the needle prick through the tissue paper. Now the instrument is put together and ready to

WORK.

Such is the delicacy and sensitiveness of this little bit of tissue, that it is swayed by every breath of air-indeed, it is impossible for it to be still except you close all doors and windows, and even then it seems sorry that you have deprived it of its liberty. To test it, set it on the bare stand immediately before you; put your hand beside it in such a manner that your hand and fingers will encircle half way round it, close up to it as you can without touching. In less tion a half minute the tissue paper will commence revolving, with some at the rate of one hundred and twenty revolutions a minute, and with others more and with some less.

Some have thought at first this motion was due to a current of warm air arising form the hand, but this is not so, for if you change hands it will stop, and then begins and revolves the other way, and if you encircle it with both hands, it will not revolve at all; nor will it by holding it near a slove or over a lamp. It generally revolves toward the end of the fingers, hence, if you encircle it with both hands, pointing the fingers in opposite directions, it will not stop, but continue just the same as with one hand. It will not act when the hand is over it or under it, except the other hand is held in the usual way near it. Countless experiments have been tried with it. The results are, that it works better in a moderately dark room than a light one, and (note this) better in the shade than in the light; stronger with one hand on the head and the other encircling it, and decidedly more vigorous at sometimes than others -sometimes suddenly stopping and refusing to move at all; a change of the position of the body causes a corresponding change in its motion. It acts stronger with some than others, and with some will not move at all. The number of revolutions per minute is the measure of capacity as a physical medium; the force that turns it is the emanation that spirits speak of which they use for the purpose; of producing phenomena. Volition has no power to move or stop it except in the way spoken of. After practicing a little, until it revolves well, begin by asking questions which may be answerd by yes and no. The pointer will soon revolve to those points on the disc. Then inquire if a relative is present and what the relationship is. Soon the pointer will indicate the same. Then names will be spelled out and communications given. So much for its general characteristics; now try it under new conditions. Invert a glass tumbler over it, and it is as quiescent and still as it can be; but if there is a spirit present that can use the force emanating in your nervous system, ask a question mentally, raising the tumbler about half an inch and setting it down again-the pointed end of the paper will point to "yes" or "no," or some letter that is a beginning of a word they want to spell out to you. Such is the result of investigations; some may not be so fortunate, while others may get long communications. At all events there is no harm-in trying it,

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We propose to make this series of articles alone worth many times the price of a yearly subscription to every thoughtful reader of our paper, and would ask, that as you value the truth and the spread of our glorious soul-elevating philosophy, that you will each interest yourselves in spreading the knowledge of the same by extending the circulation of the Journal. We still offer our paper to new subscribers for three months, on trial, for 50 cents, and there is not a single one of our present patrons who with but little exertion could not obtain from five to twenty-five subscribers, and we shall be glad to publish the names (if desired) of all who will thus interest themselves, together with the number of names obtained.

Piease remember, friends, that there is no more potent means of awakening an interest in Spiritualism than by circulating the papers; and as you are all agents of the Spirit World, you will be personally blessed, and angels will rejoice and our hearts be made glad by your efforts.

DEATHS.

Passed away on the 30th of October, in the fourth mouth of its age, "The Universe.

The exact nature of the disease is not determined. From an obituary published by the Rev. J. M. Peebles, of Trebisond, Asia Minor. we learn that a post mortem examination will be holden in New York City on the thest day of Jun., in the year of our Lord one thousand EIGHT HUNDRED AND SEVENTY, at which time it is confidently expected, as appears from the statement of the reverend gentleman of Trebisond, in the last round of the deceased, the dead Universe will, by certain magic words, presto change, to be pronounced then and there, be resuscitated and brought to life, with its material and magnetic centre, axletree or gudgeon, stuck or hung at said City of New York.

Whether the dead carcasses, -the Chicagoan, Chicago Sorosis, Advance Guard and Rostrum, which it, anaconda like, swallowed, and which doubtless, to a large extent, gave it during its brief existence its felid breath, so nauseating the people of this little planet called Earth. and drove even its "editor in chief" to the outermost limits of that land of barbarism known as Asia Minor, are to be resurrected at the same time, has not yet transpired. We await the arrival of the next telegram from the good bishop of Trebisond, who so recently, on receiving the Pope's invitation to be present at the Æcumenical Council at Rome, was noncommittal and only gave utterance to the following exclamation, while he repeatedly kissed the golden bound dispatch—viz.: "Good St. Peter !- Good St. Peter!! Blessed St Peter!!! Good Rome! Blessed Rome!!" etc., etc. It is supposed he will know more about the resurrection referred to. So we wait--impatiently.

We are requested to inform the public that the aforesaid Advance Guard, Rostrum, Universe, etc., etc., when resurrected, are expected to become the especial combined organ-and lead off in the support of those who are wont to denounce trance and physical mediums as "shut eyed impostors."

W. F. Jamieson, their agent, is now soliciting subscriptions in Iowa. What unb unded inpudence!

C. C. CONNOLY, AN ARKANSAS ENQUIR-

Wants to know whether he is a medium, and desires more knowledge of the philosophy of Spiritualism. We advise him to peruse the columns of the RELIGIO PHILOSOPHICAL JOUR-NAL carefully. The BANNER OF LIGHT is a so an excellent paper to enlighten him upon that subject. If he invests in both of these papers, he will do well, and be sure to get them as long as he pays for them. They are not born to die in a few weeks ofter their birth, and leave their sub-cribers victims to misplaced confidence. In the next place, our Arkansas friend will do well to purchase as many of the standard works advertised in the book list of this paper as he can afferd to, and peruse the same carefully, and as important aids to assist him in his investigations, he should procure a Planchette and Mediascope, both advertised in this paper, and which can be sent by mad is him at any time. These may be of great advantage to him and

Lecturers and other melanns will also take note that the broth a disaces them to remember that there is a good opening for them at Rac Binff or Camden, in Dallas Co., Arkansas.

In another column will be found a letter from Mrs. Spence.

PETER WEST.

It has been our privilege to test the wondertul mediumistic powers of this remarkable medium through a large number of friends as well members of this effice, with the most astonishing and satisfactory results. For instance our friend Mr. M. S. Robert's, of Racine Wisconsin. who for years has devoted his time and talent to perfect a machine for the preparation of peat for fuel, and who was an entire stranger to Mr. West, was by us introduced to him, while stopping here a few hours on his way to California, where he has gone to organize a peat company. No clue whatever was given to Mr. West of Mr. Robert's calling or intentions, yet on sitting for him he proceeded to say, "I see you standing . on an elevated point looking, do wn into a swampy. boggy morass," and went on and minutely described the processes of preparing peat by Mr. Robert's machine. And so we could go on and fill a volume, did time and space permit, with other equally interesting and remarkable tests.

IOWA.

We have been asked why we do not publish the proceedings of the Semi-Annual Meeting of the State Association of Spiritualists of Iowa. In reply, we would say that the officers of the Association failed to furnish us a copy of the same for publication. This, no doubt, will be deemed a sufficient excuse for the non-appearance of the proceedings in the Journal. We have a large list of subscribers in Iowa, and it would be well for them to inquire why it is that the officers of the Association fail to report the proceedings for publication in the Journal.

THANKS.

Our thanks are due, and we hereby tender the same to our many subscribers who have sent us in one hundred and eighty seven new subscribers during the last week. Go on, kind friends, in the good work. The RELIGIO PHIL-OSOPHICAL JOURNAL, through the help of the Angel World, and the energy of old subscribers has outrode the storm of opposition, while its enemies have, with few exceptions, become its working friends. Thanks to all, old and new. The cause is yours -- the Journal is its advocate.

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Those who now are receiving two papers, when they have subscribed for but one, will oblige by informing us of the fact without delay, that proper corrections may be made. We urgently request every person who is receiving two copies, when they do not expect to pay for but one, to advise us of that fact immediately.

THE LITTLE YELLOW MONITER.

The season of the year has arrived that subscribers for newspapers usually feel it incumbent upon then to renew their subscriptions and see that the little yellow moniter shows there paper is paid for in advance. Delinquents will take notice and oblige us very much by paying arrearages without delay for the JOURNAL. These lectures alone will be worth much more than a year's subscription will cost

EUUPHARDINGE'S LECPORES

Our readers will do well to remind their neighbors and friends that we have made arrangements with Brother H T. Child, M. D., a rapid phonographer, to report vibitin, twenty-six lectures as they are delverel in the city of Philad lobia by Miss Hardings, the world renowned medium, an induce them to subscribe.

DR. SWANTHE HELLER.

The above pamed most excellent healer, will be in the city of Lafayette, Ind. during the week He will be at the Lahr House from the 14th to the 23ad instant. He will then return to the Adam: House in Chicago, to remain for a short

TEST MEDIUM.

E. K. Greaves, of Sparta, Wis., writes us that he is a reliable test medium. We are glad to hear it, and hope he may be instrumental in doing much good. Hope to hear from them who test his powers upon the same subject.

THE FRENCH LADY.

In another column will be found the advertisment of Miss Labell, the chariryogent and psychometrist. Sie canes well recomended.

DR. WHITE, OF ST. LOUIS.

We call the especial attention of our readers to Dr. White's advertisement in this number of

Zersonal and Local.

Addie L. Ballou lectures in Cincinnati, Ohio, during November. Her first lecture there was a complete success. At the close of her evening lectures, she usually delineates character and describes spirits Societies that desire her services should address her during November in care of A. W. Pugh, post office box 2681, Cincinnati Ohio.

N. Frank White has just closed a successful course of lectures in Portland, Mc. He lectures in New York city during November.

Dr. P. B. Rando'ph, the renowned clairvoyant and seer, has removed his effice to 89 Court St., Boston, Mass.

Mrs. L. H. Perkins, trance speaker, has become a resident of Kensas city, Mo.

Prof Wm. Dealen lectures in Boston during

Dr. Wm. R Joseelyn, the clairvoyant and healer, is now stopping at the Morten House, where he is successfully healing the sick and giving tests. See his advertisement in another column.

Zhiladelphia Department.

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

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

Symbols.

The language of Spiritualism in all ages, has abounded in symbols and metaphors. The orientals are noted everywhere for their parables and figures of speech. Most of their tales and legends are made up of allegories, which often charm the mind, because they require ar exercise of thought to reach the deeper meaning which lies hidden within. The Hebrew Scriptures are not an exception to this, and it was said of the Nazarine, that he spake not without a parable to certain people. All his parables have a peculiar significance, showing their spiritual origin. We contend that the language of Spiritualism, whether it be that of the unfolded spirit in the form or out of it, is of this character, and may readily be recognized

The significance of this allegorical and symbolical language, gives it an interest which is beyond the plane of the ordinary language of earth, and is especially calculated to call forth the activity of the mind in recognizing the various meanings contained, one within the other, in the figures. This symbolical language has this advantage, that while it suggests and presents ideas to the mind, it also presents pictures, embodying figures which are as impressive as though they were tangible realities. For instance, we were receiving a communication from a spirit friend; an effort was made to give the name -it failed, but, said the medium, " I sce a man walking in the fields with a bow and arrow." The name was Archer.

We had a friend, a captain of a vessel, whose ship was lost and all the crew perished in going around Cape Horn. We received the particulars, and many tests from him through Mr. Redman,-the name of the vessel and many of the incidents of the voyage, which we knew or were able to confirm afterwards, were given, also much information of importance that we did not know; but there was no power to communicate the name of our triend, which was rather a peculiar one. At length, Mr Redman seized a pencil and drew a rude sketch of a beehive, with honey bees around it, and in the distance a well with a pole and bucket. Passing it to us he said, " Perhaps you can make something out of that. I do not know what it means." . The name of our friend was "Hon-

Dreams are often allegorical and deeply instructive. Some years ago, we were earnestly urged to join in that most practical movement of modern Spiritualism, the Children's Progressive Lyceum. Our sympathies were very strongly enlisted, and we were working up to the highest point of capacity in our enthusiastic love for this grand gospel of humanity-we were turning in our mind to know what could be laid aside to give place to this new work. In a dream, we saw a beautiful grapevine growing out of the top of our right foot, its leaves were rich and rare, and the magnificent clusters were upon this small vire-for it had only grown to the height of our knee-gave promise of a finer vintage than ever earth had beheld. We were clearly impressed that such a growth, th ough beautiful indeed, and much to be desired, would destroy our own foot, and, perhaps, our life, if permitted to remain.

Just then we saw a dear friend who exclaimed to us, O doctor, what a beautiful vine, I never saw anything so magnificent as this, and such cluster! We asked her if she saw where it was growing. "Yes," said she, " but don't take It off now, wait a little." She then brought a small box of earth, and placing our foot in it, we left it there covered with the dirt. In a short time, she passed her hand down over the top of the foot, and we drew it out, leaving the plant fresh and vigorous.

Brother and Sister Dyot, aided by a noble band of workers, started the Lyceum, and have carried it on most successfully. We have had little to do with it, save an occasional lecture, and that sympathy which all friends of progress feel for it.

We might fill pages with these symbols, which not only abound in all the literature of Spiritualism, but occar frequently in personal experiences and communications, as to attract the attention and interest of all of us. One of the advantages of these symbols is, that the same lesson is beautifully adapted to a variety of minds, who will perceive its different meanings according to the unfolding of their interior

We therefore rejoice in this as a renewal of the age of symbols, and are glad that the symbols of to day are furnishing a beautiful key to many of those of the older times.

A COMMUNICATION. Association-Organization.

NUMBER TWO.

The next organizations in point of numbers, are the bands, as they are termed in your language. These consist of associations, ranging in numbers from three to twenty-mostly twelve-There are two sources of attraction to these: the personal of the members, and the particular labor they are desirous of performing. So long as these sources exist, the bands continue, and accomplish more or less effectually the labors to which they are attracted, and when these cease, the bands dissolve.

There are instances, however, in which, after any particular work has been accomplished, some kindred labor calls out the efforts of the members, and the band may thus be continued, and become more efficient than it formerly was. But if the personal attractions of the band are dissolved, then it goes into dissolution and the members jain others. These bands perform most of the labor in a great variety of fields. Individual guardian spirits are seldom able to accomplish much without the aid of the

bands to which they belong, and which are attracted to the peculiar work. Thus all the different forms of mediumship which have performed such a grand work for spirits and for humanity during the last twenty-one years, have been evolved through the labors of single or united bands of spirits.

All public speakers, whose elequence thrills and chains the multitudes, are influenced by some of these, and especially are those who recognize their own mediumship, thus aided.

Bands of spirits, initiated into a knowledge of the secret forces of nature, produce through favorable mediumistic conditions the raps, movement of tables and other ponderable bodies, Poetry, music and literature bring together their bands. Instructions in all the arts and sciences are strengthened by appropriate bands,

Numerous bands of healers are seeking every avenue through which they can pour out their healing balm on suffering humanity, and every truly devoted healer, whether conscious of the fact or not, has the aid of these.

There are bands that visit prisons and all the dens of infamy and crime. There is no hell on earth or in the spheres so low that some kindly band of spirits is not attracted to labor for its overthrow, and the release of the prison-bound souls. There are numerous bands engaged in the promulgation of each branch of science and art, each work of benevolence and philanthophy, each particular institution of learning, each association of men and women, and every form of labor, as well as every individual, is watched over and aided by individual spirits. and by bands.

Humanity is only the generations of the present: spirits are reckoned from all the generations of the past.

Next to these bands to which we shall refer, are the governmental associations. We prefer to pass by the religious organizations, as they are not attractive. The governmental associations exert an influencé upon every tribe and nation. large or small.

The distinctive characteristics of nations are retained for a time, and statesmen and philanthropists labor to influence these. The power exerted by these is very great. In your own nation, during the late war there were wonderful providences shaping its destiny and aiding in the removal of the cylls which had threatened its entire overthrow.

These associations are connected with every form of government, and we are happy to know that they are guizing more power with each passing year.

The same is true of the various reformatory associations, in short, all your acts, either singly or in conjunction with others, call down aid from our spheres, some more and some less, but this we can assure you that in proportion to your recognition of our power in all these various departments, will be the earnestness with which we shall labor, and the power which we shall exert.

Letter From Mrs. Spence.

Mr. EDITOR:-During the twelve years of my labors as a Spiritual lecturer in nearly every State in the Union, I of course, like every other lecturer, and thousands of hearers, formed numerous acquaintances, and made many friends. With them all I believe I acquired, if no other reputation, at least that of being not only a zealous and faithful worker, but also a sincere and honest advocate of what I conceived to be the truth, regardless of the loss of reputation, and of the favor and friendship even of Spiritualists themselves, and at the risk of my personal liberty, and perhaps, at times, of my life. There are, therefore, a large number of persons in the various States in which I have lectured, as well as elsewhere, who, having confidence in me individually, would like to hear me personally in regard to the merits and claims of those Positive and Negative Powders with which my name has been identified, and about which so much has been said in the Spiritual and secular papers. To meet this general wish and to answer many private letters of inquiry on the subject, I beg leave to make the following public statement:

1st. As has already been announced, the formula for the preparation of the Positive and Negative Powders was given through my mediumship, between five and six years ago.

2nd. The Positive and Negative Powders have not only surpassed my most sanguine expectations of their practical operations as a medicine, but they have equaled anything I could possibly have desired, or requested of the Spirit World in advance, unless I had requested a perpetual miracle.

3rd. There have been published during the last five years in the BANNER OF LIGHT, RELIG. 10 PHILOSOPHICAL JOURNAL and other Spiritual and secular papers, several hundred certaicates and reports of cures wrought by the Positive and Negative Powders, many of which may justly be called remarkable, and not a few of them wonderful. More are still on file, and will be published in due time. Incautheaticity and genuineness of all these certificates and reports I can vouch for; and furthermore, the originals are on file, and open to the inspection of any one who desires to see them; moreover, the public are at liberty (and are requested) to call upon or address by letter the writers of those reports and cer theates, and satisfy themselves of their genuineness and trutufalness.

4th. There are many physicious who use the Positive and Negative Powders largely in their practice; and there are also not a few clergymen who use and recommend them to others, and who have even solicited an agency for the sale and distribution of them among the peo-

The positive and Negative Powders are my reliance in case of ettner my own sickness or that of other members of my family; and within the las, five years I have tested tueir virtues at home, in serious as well as in mild attacks of disease, in myself, and in my children when but three months old, as well as in those further a ly anced in years, and uniformly with the most successful and happy results.

6th. The Positive and Negative Powders are composed wholly of vegetable and animal sub-

The above facts compel me to be as carnest and as zeal as an advocate of the Positive and Negative Powders as I ever have been of any other department or phenomenon of Spiritual ism, the train of waich has been demonstrated to my satisfiction; and I therefore say, in cinchiston, that I pope that those who are afflicted with discuse of any kind, or who feel the great necessity of having a reliable healing power at hand, ready for any emergency, will be as hospitable to new troth in the healing art as in my other department of investigation, and that they will therefore test the Posicive and Negative Powders fairly and without prejudice, knowing, as I do, that such a test will in all cases result in confirming the statements already made concerning them in establishing their inestimable value as an embodiment of healing power, and in demonstrating the existence and beneficence of the invisible intelli-gence which projected them into the world, for the good of the world.

AMANDA M. SPENCE. 371/4 St. Mark's Place, New York.

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We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office. the expense of the Post Office order, TEN CENTS. or the expense of registering-pipteen cents, may be deducted from the amount to be remitted.

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Obituary.

Transplanted to the beautiful gardens of the Enumerland, on the evening of Nov. 2nd, 1869, the spirit of Lens. Francis Troxell, daughter of B. F. and Louisa Troxell, aged eight years and nine months.

Little Frankie was one of the brightest and most promising flowers in the Progressive Lyceum of Chicago. Possessed intelligence for beyond her years, her sparkling eye and sweet disposition interested and won the affection of all with

whom she because acquainted. Her illness, which lasted only thirty hours, was scarlet fever of the most malignant type.

This sudden departure to the Sammer land has brought a deep shadow of sadness oven the family circle, and especially over the hearts of the parents; but they mourn not as those without hope, knowing that ere long they shall meet their daring on the bright shores of the happy

SPECIAL NOTICES.

LIFE'S UNFOLDINGS

WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless S. S. JONES,

Publisher. RELIGIO PHILOSOPHICAL PUBLISHING ASSOCIA-

TION PRINTERS. The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grave McHeury Co., Ill.,) through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which handreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is amuned. ucated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unvaling," treats

of man as the grand objective ultimate of Life's Unfoldings .

He also stands at the pinnacle of all organized Life in the native purity of all things. On page twenty-four, the author treats of "the way mediums paint litenssses, in the ac order of

the development of the arts and sciences In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we infinence Mediums to speak. The follows of air kinds of language investigated. The ring feat and the earrying of Musical Intstruments around the room explicined.2

This work is nearly got up and consists of seven-ty-three closely printed pages and we he-state not to say that it contains more original thought apon important subjects, a few only of which we have enumerated, than any other work of equal size we

have seen.

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J Dr. Wm. Clark's Vegetable Syrup. MDITOR JOURNAL:- Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman. had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed withhot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in tendays, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite \$100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this." His name is McCarthy and he lives in this place, No. 118

Prospect St. Yours Fraternally. ABBY M. LAFFLIN FIRRER. Georgetown, D.C., January 7th, 1868.

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St. Louis, Mo., Nov., 1869.

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ANNIE CURRAN TARREY, MEDIUM. Desiring much to give to my friends of earth a description of my spirit home, I come to you. Madam, and heg you to spare me a few moments of your time. I was advised by a friend to seek you, as one who would receive the impressions of picturesque scenes in the land of never-dying

beauty in these sunny hues. I ever was an admirer of the peauties of nature, although my earthly pursuits led me amidst brick walls and closed up streets, while my soul thirsted for the clover fields and hawthorne hedges of my early

In my present home in the land of emerald fields, I can slake my thirst at nature's fount, drink in her divine beauties, refresh and exhilarate my soul. I have taken up my abode near a silvery lake where the white lilly grows in profusion, floating on the crystal waters, they look like cups of spotless wax with amber drops in the center. The margin of the lake is bordered with fragrant flowering rushes, forget-me-nots and rose-colored bells, that, when touched, send forth a peel of music indescribably melodious. Gilded barges glide to and fro, bearing hoppy souls from one isle to another. Beauti ful, laughing children in flower-decked boats, are gathering the frosted lillies to adorn the homes of loved ones, or to beautify the halls of recitation, their Lyceums. Shells, such as I never saw on earth, are found along the shores of this lake; they are of bright colors; some varigated most beautifully. There are those of a cup share; they look like large emeralds embeded in sea foam. Any inmate of those immortal shores, who has conquered all selfishness and vain ambition, whose soul has become perfectly purified, can, by holding one of those shells in their hand, hear the most harmonious voices discoursing of distant lands, of grand and glorious scenes that are far beyond the conception of the inmates of this sphere. The country around the lake is hilly-beautiful slopes, some rising gradually one above the other, form seats covered with a small golden colored flower, called "Flora Estelle," or "Star Blossom." In some places these small hillocks have the anpearance of the interior of some grand amphitheater. On the summit of the highest hills grows the wide-spreading myrtle, fashioning a canopy of glossy green as it clings to the branches of the beautiful elms, its white, star-shaped flower forming a beautiful contrast as they peep from out the wax green leaves. A few yards from the lake on a gentle assent, stands a rosecovered grotto; it is a natural one of a beautifully shaded jasper color. The entrance is an archway with natural columns, deeply fluted. The interior is a circle; the walls are as smooth as a mirror, the green and white of the rock blending most beautiful y. The roof is core shaped, and from the center hangs a bunch of beau-tiful, glittering stalactites. Near the entrance or door-way there is an opening that serves as a window; it is formed with beautiful rose-vines. Another epening of the same shape (circular) is in one side of the cone-shaped top, the light from it reflecting on the stalactites is magnificent. The floor of the grotto is a sea green rock covered with a rich, brown, crispy moss. This is what I call my hermitage; it is there I go to hold sweet converse with nature and nature's

On a slight elevation of land just above where the hermitage stands, I have my dwelling. It is in a pleasant, rural spot, and is a cottage of a style often met with in England and Ireland-it is the Tudor. Soft, green ivy clings to its walls and clambers o'er the caves, while the tall beechtree's graceful limbs wave over the roof, and like the gentle patter of rain sound the winds as they play amidst its leaves; they seem to be singing of April showers. The building is of a light grey rock set in octogon-shaped blocks. On the inside walls are beautifully formed flowers of jasper, ruby, amethyst and emerald, set into squares of translucent amber. I have one room whose walls are pannels of satin-wood with landscape scenes of distant parts of ever-green lands, painted in rich, spirit colors, by immortal artists. My study is a gem amidst many gems; the roof, dome shape, of colored glass, set in triangles; the light comes in from all sides; every nook and corner is illuminated with a light like the lingering rays of the setting sun. I have many fine specimens of nature and art, which I have, with much perseverance, collected to adorn that room; vases of the most rovel workmanship, strange formations of flint and spar that I have gathered in my journeys. To the right of the house as you ascend the

rise, is a grove of trees something like the forest oak in form, with leaves as large as a palm, of a delicate green with serrated edges. The name given the tree is Carnithian, its berries are red and hanging. In the center of that grove, I have a phusant retreat; it is built like a Chinese temple, of rich brown stone. Minarets adorn the roof and tiny silver belis are so arranged as to give forth, as the winds sweep through the openings, the grand old songs of Mozart. These chimes, as they sing out on the evening air, are beyond man's conception of music. Near the temple I have a fountain. It is of marble; the statue of a beautiful young mother is stooping over the basin of amber, holding in her arms a lovely babe. Standing on a pe-destal in the center of the basin, is the representation of Jesus of Nazereth; his hands are extended as if pronouncing a blessing, and from the palms showers the clear, crystal water. Around the basin are images of beautiful children, some reclining, some leaning over the basin, all with their laces turned toward Jesus. There are pleasant walks, bread avenues, with rustic seats arranged in different parts of the grove. Coming out from the Avenue of Brotherly Love, you enter a meadow o'ergrown with sweet scented clover. There it is that my pet gazelles skip and play and bound out to meet me whenever I approach them, with love in their beautiful eyes, and putiently stand while I adora their graceful, necks with fresh flowers, Leaving the meadow at your back, you turn down the Avenue of Amity, enter the flowergarden; it is laid out in European style, with beds bordered with box and pansies; jets of sparkling water are thrown up from small fountains at every bend or turn in the walks. Statuary is arranged with artistic skill throughout the garden, and flowering vines are so trained as to form grottoes. There is a Greecian temple, and a little farther on a Feudal castle. Passing from the garden to the left of the house, you meet nature in all her rustic beauty-moss grown rocks, babbling brooks rushing over peb ble bottoms, shining in the sunlight like links of gold. There are tables, divans and chairs formed in the rocks, bordered with sweet fern Tall trees of the sycamore specie, form a shade for this lovely rural spot.

All these enchanted spots that I have described, are enclosed by a hedge of hawthorne and sweet-brier, trained at the openings that are left for entrance, so as to form flower grown pillars with floral arches overhead.

I have not given you a full detail of my residence; but of the grounds you have a minute description. I will come at some future time, and through the body who has so kindly assist-

ed me te-day, delineate to you the many magniticent rooms of my mansion.

Here there are cities and villages, towns and country villas. Tom Moore will some day give a description of his villa near the vale of Orient, and there are many others anxious to give there brothers and sisters of earth pictures with the pen, of these mansions in our Father's

For the Religio-Philosophical Journal "THE DAVENPORT PUZZLE,"

How one of the Davenport Boys Untied Forty Hard Knots of Spool Cotton in the Dark-A Problem for the Beston Investigator.

EDITOR JOURNAL: I have never taken any hand in the Davenport controversy or "juggle" or "humbug," or whatever it may be called; but let me give an incident that came under my observation some seven years ago.

I think it was in the summer of '62, during the draft excitement. The Brothers visited La Crosse, Wisconsin, remaining there a month, stopping with friends and rusticating in the vi-cinity with guns, fishing-rods, etc. During the time, I invited the boys to spend an evening at my house. I wished to try some tests, using my own materials in my own, way. For some cause, only one of the boys was present. There were present beside, a dozen or more special friends (not Spiritualists) who had eyes and wits

I arranged the company on one side of the room, and a table about in the center, on which was placed a fiddle, tambourine, guitar, bells, etc. At the side of the table was a harp. Young Davenport was seated in a chair near a corner. I had previously prepared a string of fine spool cotton, of yellowish color, just ten teet long, with a knot in the middle and two at each end. I then tied the boy's arms behind him with the thread in thirty hard knots, lacing the arms closely across four or five times. I then tied the thread around the back of the chair in ten hard knots; also chalked around his teet on the floor. Taking my seat with the company, I turned down the light, when in an instant, a rattle, a clangor and thrumming and playing of the instruments commenced in all parts of the room. During the time, I kept up an incessant chatter with the young man, to fix his location in the corner. While the hubbab was at its height, I struck a match, when down fell the instruments, including the harp, lighting on the floor, on laps or wherever they happened to be. Young Davenport was found un-disturbed in his web, tast in his chair.

Again the light was turned off, but no noise or confusion followed. Presently a small nibbling was heard, like a mouse in a cheese-box, in the Davenport corner. This faint noise continued for full fifteen minutes, to the great weariness and impatience of all present. At the end of that time, I felt a sort of "chuck" in my partaloons pocket, when I put in my hand and found a coil of thread. Striking the light it proved to be the identical thread I had used-at least, it had precisely the same length, color and knots, and Davenport was sitting free in his chair.

I have never yet seen the person who could untic one hard knot of fine spool cotton in the dark. How those forty knots got untied, and how the coil got back into my pocket, I leave for the "light fingered" gentlemen of the Boston Investigator to explain. Mitwaukce, Wis., Nov. 3rd.

For the Roligio-Philosophical Journal. REMARKABLE MANIFESTATIONS. Music by an Unseen Band-Mysterious Lights.

LETTER FROM W. B. BRIGGS.

DEAR JOURNAL: Thursday evening, October 21st, a party of six of us stepped on the Newport train, to go and spend an evening with Robert Crandell. Mrs. Crandell is a musical medium. Every facility was given us to examine the room, a privilege that we availed ourselves of. Its contents were eight or ten chairs. a small clock and a piano. The instrument was examined in all its parts, and found to contain nothing but what belongs to all instruments of its class; in fact, it had been brought to the house only the day before. A well-known professor of music presided at the piano; but the accompaniment was played by unseen hands, upon unseen instruments, producing the most beautiful and harmonious music I ever had the pleasure of listening to. We could hear distinctly five or six different instruments. Among them was the triangle, cymbal, harp, tambour ine, dulcimer and bass-drum. The music was so loud at times it could be heard all over the neighborhood.

Mrs. Crandell stood near the plane with one hand held over the lid. We could not perceive the least motion made by her. Mr. Crandell sat about six feet from the piano with his hands held by one of our party. The lights were frequently turned on, and always revealed the same situation. The professor is not a Spiritualist, does not beneve their teachings, but admires their music. Mr. Crandell has never charged anything for admittance to his house, to hear the music, and only his expenses when by invitation he has visited other places; he has no public seances, and consequently does

not exhibit for money.

Lights were produced in different parts of the room, passing from one place to another, and the medium at one time was nearly covered with stars which would disappear in an instant at her pleasure. Sometimes they remained ten or

fifteen minutes. She is a very remarkable medium, and if any of your Western friends should visit Newport, we would advise them to spend an evening with Robert Crandell.

is With God all things are Possible, 25

Warren, R. I.

BY J. BACON. Thus I was taught and thus I believed as long as I allowed others to direct my thought in theological matters. But since I have done my own thinking, reasoning and philosophizing, I have come to the conclusion that even with God all things are not possible. My conclusious may be old to some, but they are new to me. There may be, for aught I know, many things that God cannot do, but I will name only one which is this: God cannot blot out a fact, be it ever so insignificant. When it once becomes established, it is there for all time; nor can all of the powers of the universe combined, blot it

That we have just passed through a most terrible war, is a lact, so indelibly written on the pages of history that God and the devil cannot combine power sufficient to obliterate that fact; for should the world be set back ten years, and all things assume their former conditions, and the slain live again, the fact of the war would still remain, and we say, "With God all things are not possible."

Caf It is announced that the Sultan will not attend the opening of the Suez Capal.

THE APOSTLE PAUL'S MEDIUM, Extraordinary Experiences in the life of Alexander Smith of Philadelphia,

After reading Mr. Davis's reply to my communication, I considered myself much enlightened on the subject, and much relieved of my timidity, and after some mature reflection, I resolved, that if there was a spirit wishing to communicate with me, I would avail myself of the opportunity, and with as much firmness as I could assume, invite the invisible intelligence to further proceedings. Accordingly, the following night, I was scated in my room alone, with writing materials and a book before me. The clock struck eleven; I endeavored to read, but it was a vain effort, for I understood not what I read,-my mind being absorbed by subjects of greater moment. A thousand thoughts flitted through my mind; some of a hopeful, some of a doubtful nature, and some fearfully speculative. Is it possible such things can be?" I asked myself. "Shall I really hold communion with a spirit of the other world?" "Who can it be?" "What can be the purport of the visit?" Such questions occurred to me mentally. Oh! with what eager expectancy did I wish for the moment to solve their mysteries! Thus some minutes passed, all around me being silent as death, as I waited with an intense, uneasy suspense. At length, as though coming from a distant field, I neard the sweet, playful notes of the shep-herd's pipe-faint and low at first, then increasing in strength as they seemed to approach me. This music I allowed to be an announcement that my spiritual visitor was approaching me. As the first sounds of the pipe impressed me, all the powers of my mind and soul seemed instantly to concentrate themselves, and suspend their connection with my body. Sull I heard the music, and I then became convinced, that I dld not hear it through the medium of my bodily cars. At length the music ceased; when a voice-the same I before had heard-called me "Who calls me?" I enquired mentally, with

considerable trepidation. "I am the spirit of one, who, like you in nature, once inhabited the earth as mortal man

far back in the history of natious," answered the voice, in a grave, manly tone.

"Make known your name, prove your identity, and then communicate your wishes," I re-

plied with a little more assurance; for I thought it prudent to know in the commencement, with whom I was communicating.

"Here are two spirits present," answered the voice,-"the one that addresses you is Saul of Tarsus; or better known to the inhabitants of earth, as Paul the Apostle. My companion is Judas Iscariot; I presume you have read of us both, in that book called the New Testament: -if so, I beg of you not to form any idea of us from that book, for it does not contain an item of truth concerning our true characters or histories. That book, which received its origin through my influence, speaks of me as being one of the nest, purest, hoblest and most pious mortals that ever lived; and of my companion, Judas, as one of the worst that possibly could be. The fact is, if you would reverse the characters given of us in that book, you would come nearer the truth. It is true, that Judas was a selfish man; and that he was guilty of ingratitude and cruelty, in be raying the good man, Jesus of Nezareth, to the Sanhedrim; but however heimous his offence may appear to you, it will admit of executation, when the truth is known. It was I, fr.end Alexander, who was the plotter and instigator of that horrid tragedy -the death of Jesus. Judas Iscariot was in my power; he acted at my suggestion, and did my bidding; he received the opprobium of the evil deed, while I, the true actor, escaped with impunity. But that black deed was only one item of the many black crimes of which I was guilty, during my career of pious hypoerisy, while on earth. The facts of waren, I intend to bring to your notice, in so doing, I shall prove my identity, for no man or spittlean unrayel my

wicked career, excep ing myself.' "How shall I know or believe, what you say to be the truth?" I inquired of the sparit, "sauce you have given yourself so bad a character?" "Friend Alexander," said another spiritual voice, which I judged to be that of Judas Iscariot, "you may beheve what my friend Saul says to you, for he is quite a different personage to what he was when on earth. It is true that then he was one of the worst men, as a hypocrite, liar, defrauder, and murderer; I also, was not the most innocent and harmless of men; but since then, there has been a great lapse of time, -thousands of worlds have been brough into existence, and thousands destroyed. In every thing on earth, and in the spirit world, as well, great changes have been produced for the better; therefore you must not be surprised that Saul and Judas are no longer what they once were. Indeed, friend Alexander, we are spirits of a much improved nature, since we acted our wicked parts upon the earth. We have mid nearly eignteen centuries of isolation and separation from the harmomous society of the spirit world, which time we have passed in fasting, reputings, remarke and repentance, endeavormg to purge ourselves from the wickedness of our montal lives, and to render ourselves capable of enering upon our spiritual career. I must missing you that we have not a ruggled in vain. There is one other task we have to acuteve, before we shall be untitled to take our positions among the exalter. My companion; daul, will him in jou what this i-.

"What is the purport of your communication?" I inquired of the Spirits. "My friend, for so I must consider you as I will explain presently," respended the spire, Sani, Judas has intermed jou that we have passed many centuries, in a state of isolation, and separation from the happy spirits of this world, which became a necessary, self-inflicted punishment before we become worthy of minging to the social narmoly of other Spirits, You can have no the of the nature and ix and of the purchament we have un erione. No neli that ever was neverted, by earthly in st, contests it in reversity; yet, there is no is hear t the reflected in the sprik word. Every Whiked sparit that comes here, brings the means of his punishment with him in his own nature, which is the stings of his evil conscience. When a sout parces from the earth to this world, evcry trait of his nature, habits, principles and passions are defineated on his spiritual features, so that hes and deceptions are totally useless nere. The spirits are examined as they come, and then placed in society and positions, corresponding to their natures which they possessed in their earthly life. When I made my appearance, after being killed by Nero's order, all the spirits who saw me were startled with horror, when they discovered the many traits of my wicked nature; no society would receive me all fled from me with leathing, and at length, I was driven to a solnary desert spot, on the out skirts of the lowest sphere; there to remain until my evil nature had consumed uself in sorrow, remorse, wailings, and a deprivation of that pabulum which constitutes the find of the spirits in this world. I was cut off from all noble and intelligent society-cut off from the good and happy; all was gloom and barrenness around me. The light, heat and glory of God did not peastrate my wretched locality;-the stings of my conscience and memory, with the imager of my spiritual hody, became so intense that I wished to be animilated, but I could not die. Ob, the agony of censeless hunger, is

greater than all the other sufferings that can

be endured! As Judas was my confident and

agent on the earth, he knew all my iniquities and wicked designs, and served me with great zeal in the execution of my conspiracy against the good man, Jesus. I was therefore in the power of Judas in that respect; I was afraid he might expose my crimes to the world, to prevent which I rewarded his faithful, though sinful services, by taking his life. When I passed into the spirit world. I found that Judas, by the decree of our spiritual superiors, was to be my only companion, during the long term of my spiritual exile and purification; judge then, if you can, the reception I met with from him. when we met at the cheerless snot assigned us. With all the rancor, bate and vindictiveness that it is possible for a wicked spirit to possess, Ju-das assailed me. All my blackest deeds he continually brought to my remembrance; all my frauds, hypecricles and meanness, he used as so many venemous stings, to wound my agonizing and remorseful conscience. I endeavored to retort in a similar manner; but he was invulnerable to my less powerful attacks, while I continually suffered under his lashes. Oh, my friend Alexander! mankind need not think that there is a hell in the spirit world to punish the wicked; for the wicked will carry with them heils sufficiently poignant to punish them for their misleeds. So it was with Judas and I, from our remorse, our mutual recrimination, our ceaseless hunger, and our hopeless state, our immortal states were most horribly wretched, This miserable state continued from year to year-from age to age, and century to century, until the blackness of our hearts, and the turps tude of our minds were gradually consumed by our anguish. After the lapse of more than sevenseen centuries, the powers above us, who regulate our spiritual conditions, relieved us from our dreary and painful exile. Finding us penitent, humble and completely changed for the better, they received us into the society of the spirits, and ameliorated our condition, by which we could receive comforts and continue to improve ourselves. We rapidly improved; suavity, serenity and tranquil enjoyment, suc ceeded to our bitterness of nature. A love of truth and justice, and a desire to do what is right succeeded to our past evil proclivities. A great thirst for knowledge possessed us; for we found that all who aspired to a higher condition, must render themselve capable oy a knowledge of all things. Thus nearly another century passed on, in course of which we have so improved in our natures, that we are the very opposite of our former selves. We are now promised to be exalted to a higher sphere, after we have accomplished a certain task, which is the cause or motive we have, in communicating with you,'

"What may be the nature of that task, and how related to me?" I inquired of the spirits.
"We are requested" answered the spirit Saul, "as an act of atonement for our past wicked deeds, for the benefit of mankind, that we should descend to the earth, and seek out a man to act as our agent and confessor. To him, make known our misdeeds, as connected with the conspiracy and death of Jesus of Nazareth. To make known to the world, the true history of that good man, who was the vicum of our wickenness,-to disabuse the world of the lies, errors and follies to which they render their faith and homage, Such is the task we have to perform before we are admitted to a higher solvere of exactation; and that first step we have taken, is to select you, Alexander, to be our medium and agent, through which we will publish to the world the important truths which we have to make known.

"Why have you selected me to be your medium and agent on earth?' I inquired of Saul; being desirous to know his motive in so doing. "Could you not find a man more befitting the office toan I? I have no influence or wealth to aid me in doing your bidding, even should I be enabled to furnish the taient and opportunity.

"It matters not," responded Saul; "you are the one selected, and you must comply. How-ever, I have not any objections to acquaint you in part with the reas as why you are selected. If I were to tell you all the reasons, they possibly might make you vain, which I do not wish to do. When our Spiritual Powers imposed upon us the task, they requested that the man we should select for our medium, should be one who had lived half a century at least, and that he should possess certain qualities, which I will not name. To these conditions we were obliged to give our assent, if we wished to achieve our own object in view; though we knew it would be very deflicult to find such a man. However, we descended to the earth to look for our man; but after several years' wandering and searching, we tound all our efforts to be in vain, for such a man was not to be found. We found many who were represented to be such as we wanted; but after minutely investigating their private characters, we found them lacking in the man qualities. We therefore gave up the scaren as a hopeless affigr. Sometime atterward, Jadas and I were nobling a consultation as to want we should do, when casting our eyes below upon the mundane scene, we beheld a hate boy reading the bibe to his mother, while the worked which her needle in her chair. Something in the physiognomy of the boy, excited our cariosity, so that we drew mar. As the boy read, the subject a emed to suck his sense of tida; for he lit off reading and asked his mother if that which he read was true. The month richt shocked that her child seemed to doub, what she considered to be the word of God. Sac accordingly told the child that it was true. The boy with great energy, replied, 'm ther, I cannot believe it!' That is a noble pay!' I observed to Judas; 'his lave and just sense of frum prevents imm giving credence to the lables and hes of that old book; though his I'md morner tells him it is truth itself."

"Saul? said Judas to me, with sudden vivicity, "an idea strikes me, by which we may accomplish our object. Suppose we were to lase institutie boy under our guardian care,screen him from all harm, and direct his mind in all matters necessary and good; protecting nim until he shall arrive at fluy years of age, then we can make him our medium and agent. I thought the plan of Judas to be an execuent one; accordingly we took the boy under our tuterar care. That httle,boy, Friend Alexander,

"An I' I exclamed, and said "I do remember the medent,-I was then about nine years of uge. I was in the daily practice of reading the biole to my mother at her request; I re member the chapter and verse, and from that day, I doubted the truth of the old book. But tell me, Saul; have you and Judas been my

Guardian Spirits ever since ?" "We have," replied Saul: "and we have done you many services, unknown to you. We have saved your life several times. Once when you where a boy, you were in a tree—on one of the highest branches, trying to steal a bird's nest, when the limb gave way;—you fell, and certainly would have lost your hie had I not Saved you. When you were a young man, you travelled in France, where we guided you through many dangers. When you were crossing the Ocean, one of the ship's masts snapped asunder; when it, with the yards, sails and rattilings came down with a crush upon the deck where you were standing; there you certainly would have been killed, had we not saved you. You started from Cuarleston in the schooner Sarah,' for Mobile; when in Mobile Bay, you were tossed upon its boisterous waters, when the boom tackle broke; then the boom swooped round with a tremendous force; you were

standing at the helm; your head being on the same plane with the boom;—your brains in another second would have been scattered to the winds, had I not thrown you flat upon the dock at the instant. We saved you from being robbed and assassinated in Mobile city one night. Once you were in a small cause, on the Mississippi waters; your intention being to get on board of a steamboat that was coming up the river. The officers of the boat did not perceive you; consequently they did not arrest the progress of the vessel. Your cance was in a direct line with the boat, which would have been run under the water in another instant. had we not so guided it, as to glide it off within an inch of the huge vessel :- then as the two vessels were moving in opposite directions, swift as the wind I infused into you a sudden impulse, which caused you to spring like a grasshopper from the cance into the boat. Thus you were saved a death by drowning. Do you not think we speak the truth, when we say that we have been your guardians for a long time past?"
"Saul!" I made snswer, "I now perceive

that you have not only spoken the truth; but I find myself much indebted to you and your companion, in gratitude for the service you have rendered me. All the instances of peril that you have related, recur to my memory. They were considered by me as fortunate escapes; but I had no idea at the time that any Spirit or power beyond this world, was taking an interest in my preservation."

"I could mention many other instances wherein we have saved you from danger," resumed the Spirit, Saul; "but I will not take up more of your time than is necessary: however, there are some things I must relate, to give you a correct understanding of our good intentions, so as to establish your confidence in me and Judas. You remember the first time you loved one of earth's fair daughters;—that love was unhappy in its issue. You were disappointed. your affections were blighted,—you became a man of sorrow,—you took to wandering, and fell into a bad habit, with the motive of mitigating the poignancy of your feelings. We could not eradicate from your breast the pains accruing from blighted affections, or we would have done so; however, we kept our guardian eyes upon you, that you should not go to destruction. We left you alone for a time, to pursue your wanderings, thinking that the new adventures you might encounter, would be the greatest balm to a wounded heart. Time and change of scene did not produce the desired effect, we then thought it prudent to interpose and save you from destruction, for the course you were pursuing would have led you to that end. Accordingly, we worked upon your nervous system by means of magnetic and electric powers. You saw within you certain beautiful lights, and many strange perceptions; you heard many strange sounds,—to you very wonderful though to us in the spirit, they were very simple. These impressions caused within you great astonishment; you became aroused-you saw your fallen condition, you became ashamed. and resolved to recover your self-esteem and social respect. We continued our process with you, and at length you began to search for the cause. You investigated matters of medicine and philosophy, and in time, your mind became trained to study; in this process, your sorrow, your evil habit and despair were overcome, Having thus recovered you from your desponding condition, in order to prevent you from failing into the like state again, we thought we would produce within you, something which should produce a happy state of feeling and joyous mind, that should serve you under all cucumstances of life, to cheer you onward. We accordingly acted upon that part of the brain where the faculty of music is situated; you were then internally entertained by a series of w, sweet tones, as though comi instrument,-performing all the good, lively airs that you had ever heard from your boyhood By way of a change, we so worked upon your faculties, that it seemed to you, you heard singing of this voices, externally to you, of the most harmonious strains. In fact, we produced within you that happy mood, that every thing within and around you seemed filled with musical harmony. Thus we cared for you, and led you on until you entered upon the marriage state; then we withdrew our powers from over you. finding that you would have occupation enough for your mind of a domestic nature."

Kind and Worthy Spirits!" I exclaimed, as feetings of deep gratitude impelled me,-"I now perceive that you have been my true guardian friends. You have now made clear to me all those mysterious occurrences that have been hanging over me so many years. As I am so deeply indebted to you, I consider that you have a just claim upon my gratitude; therefore command me in any respect,-I will exert all my powers to do your bidding. Speak your wishes, and let me know how I can serve vou.

"All explanations necessary having been established between us," responded the Spirit of Saul, "I will now proceed to inform you what I and Judas wish of you. You have now passed your fiftieth year, -which is one of the conditions we are bound to in making our selection of a medium; and in all other respects, you are the man qualified to do us the service we require. We will leave you for a while, to consuit with our Superiors; and when we shall communicate with you the next time, we will enier upon our intended task. Farewell for the present."

The preceeding communication with the Spirits was committed to paper from memory; but from fear of trusting too much to that faculty, I resolved for the future, to write down the most material points of the Spirits' discourse, and alterward to write them out in full, with such additions and illustrations as the subjects should require, to make them understood. Accordingly, I made all necessary preparations. when in the two following sittings, the Spirit of Saul communicated to me the following:

To be continued.

Appreciative, A. G. Doubleday, writing from Liberty Hill.

Enclosed, you will find one dollar and a half, for which I wish you to continue to my address, your most excellent Journal, I would say (without flattery) that no editorials have better met my mind than yours. I admire the man who has the moral courage to sail under his own colors, regardless of the opinion of others.

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"Your good paper, the Journal, comes to hand requirely now. We look forward to the time for the next number to arrive, with the greatest pos-sible interest, and almost the first question I ask when I return home in the evening is, "Has the Journal come?" and then after I have read it all through and through, I enclose it in a wrapper and send it to friends in other parts of the country, so that it goes about doing good. One thing we miss very much, and that is the communications through Mrs. Robiuson, and are now praying that God and the holy angels will bless our cause. I bid you adien."

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Erysipelas.

Manchester, Mass., Feb. 9th, 1869.
PROF. Spence.—Dear Sir: A year ago hast June I had a swelling just above my ankle, and every one who saw it ead it was Erysipelas. In a forthight it became a sore, and from that mae for afteen months I was hardly able to go about the house. And as I take the Banner of Light, I had read about your POSITIVE AND NEGATIVE. POW DEERS; and thinking they might reach my case, I sent to the Man and office and got a lox. I had had, before taking them, eiven some and 20th abov. I mad mad, benore taking them, eiven some in that fitteen in outhe, and another was nearly ready to pread. Before taking them three days, the sore began to disappear, and after using one box, was enrively went. I have taken over two boxes, and can now waik as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly.

Most Satur Versa.

Mes. Salie Young. Louis truly, Fits,

Catarrie, Dispepsia, Neuralgia, Liver Complaint,

Chronic Diarrhaa. Ament Frost, of Bucksport, Me, under date of Nov. 7th, 1988, writes as tollows: "When I first told the people here about the FOSITIVE AND NEGLATIVE POWERS, the toughed; but now they are getting excited about them, and the best in and Apoliceonies want to get hold of them. A lady here who was troubled with Fitesent for one hox, and they cured ner right away."

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A haly of Chronic Diptteria. Two loxes of POSI-TIVES cured her, after the Doctors had made her worse with Iodine and such harsh things

A little boy enred of Scarkt Fover.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours. A woman who had the Fover and Agus all the spring and attacher. Cored with one box of POSITIVE AND NEGATIVE POWDLES, after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Tem-

par.

A woman cured of Spasses of the Stomach, from which she
had suffered for five or six years. The Spasses were so bet that when she took one, her kneeds would despair of seeing

her come to again. Deafness. I have the following extract form a letter from P.W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got half a dozen boxes of Mrs. Specice's Positive and Negative Powers of you about four and a half months succe, and I have not missed curing in any instance where I have used them. I took the Negative Powers. ders which you complimented me with the Deathers, and am cured. I am treating two cases of Neurolgia. One is

Oliver Peppard, of Kansas City, Mo., underdate of Feb.2d, 1869, writes as follows: "Two anouths and I gotsix boxes of your Positive and Negative Powders for Dealness of three or four months standing, and I am happy to state that I am much releved; in fact, nearly as well as

Milk leg. Rheumatism, Fits,

Dyspepsia, Deafness. Yorkville, Ill., Dec., 21st, 1868. DR. Spence -- Dear Sir; I received a letter from you al. most a year ago, asking me to give an account of the cures made by the Positive and Negative Powders under my directions. One was the case of Mitk-leg of sixteen years' standing, one of Rheurantism, one of saling sick-ness or fits of sixteen years' standing, and a number of cases of Dyspecia. The Power's have also helped my Deaf-ness, and cure the Numbness in my legs. You can use my name.

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Kidney Complaint) 1.P. Mist, of Ridgwood, Lond Island, under date of Jan 30, 1869, reports substantially as follows: Spent several years in the army. Returned with a chattered constitution, and among other complaints Disease of the Ridneys. Nothing in the shape of medicine ralloyed him. Bought six boxes of Positive Powders, took them according to directions, and was cured. Also a lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of Diseased Ridneys, probably inherited. The Positive Powders were administered. They gave it roise, and it has nexer been tropbministered. They gave it rouet, and it has never been troub.

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The Negatives cure Paralysis, or Palsy, whether of the muscles or of the schees, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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Crontier Department.

E. V. WILSON.

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

Our Engagements in Michigan.-No. 4. PRIDAY EVENING CONTINUED.

There came a little boy standing by Dr. Worden, whom we fully described. He called his name Willie. Dr. W. affirmed that it was correct in every feature.

Saturday, Oct. 9th.—Up before the dawn of day, and away for Detroit, on the train drawn by the iron horse breathing fire, shricking, thundering slong the plain. At Berlin, our gentle Sister Slade, who has been lecturing in that vicinity, came on to the cars, bound for Grand Rapids, to attend their Quarterly Conference. Greeting passed between us-words of cheer for absent friends, a thought for the cause we love so well, and then the pleasant good-by, and we parted.

Sister Slade is a good and noble woman, faithful and true, bound by no clique, governed by no local influence or narrow contracted circle. Our sister is a worker indeed. May God speed her and Henry, her husband, in the great work they are

On we went, reaching Detroit at 514 P. m., riding 180 miles, and at the post office, found twenty letters demanding our attention. They came from California, Nebraska, Iowa, Missouri, Minnesota. Wisconsin, Illinois, Michigan, New York, Massachusetts, Indiana, Virginia, O'nio, and the District of Columbia. Several friends called to see us in the evening at the pleasant home of Mr. and Mrs. Fry, among whom was the pleasant President of our Society, Brother McGracken. May his shadow never grow less, and his pleasant hours ever

Sunday, Oct. 10th .- Glorious, fresh and fair, this beautiful autumn Sabbath morning! Glorify thy God, O my soul, and be joyous, for I know that thou art eternal, and will live forever.

Lectured at 10% A. M. in Carter Hall. Present. one hundred souls in the form, and all the vacant seats filled with angels. Our subject was, "The rich man and the unjust steward. The rich man and the beggir."-Luke 16th. We had a nice society without the commandments from Pike's Peak, and their speaker was "The gentle Wilson," not the previously inspired Choat in his "Search after truth," or an angel from Kalamazoo, with a pass to swing around the circle. The einging was good, the people orderly, the attention marked, and we felt that the angel of inspiration was very near unto us. No tests were given at the morning lecture.

Lectured again at 7% P. M., to a large audience. Our discourse was from the immortal soul of Thomas Paine, of whom Washington wrote:

"Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works," and on this occasion. the influence of the sacre I spirit of our illustrious patriot commanded the attention and respect of the large and intelligent assembly present,-the sainted patriot, of whom the Republicans and Reformers of England in 1793 looked upon as the true "Apostle of freedom." They circulated a song to his praise, commencing:

"God save great Thomas Paine! His rights of man proclaim From pole to pole."

F (See Preface of Chatham's Life of Paine)

He spoke of his feelings on entering Spirit Life. of his interview with his mother; of his views of the spirit life; of its floral kingdom, mountains, rivers, lakes, homes, and the employments of the angels; of the interest he takes in the affirs of our world, and especially of our-great Republic, of which he justly prides himself, as being one of its founders. He then went into a careful review of the struggle for the emancipation of the slave. referring to historical names and dates, over whom and in which, the Spirit World held control and directed the affirs of state. He then entered Into a minute description of the efforts made on the part of the Spirit World to establish an electrospirit telegraph between the Spiritual and physical worlds, referring to phenomena that too's place in Germany, France, England and the United States. Referred to the success and falla es on the part of the spirits through the want of harmony in the physical organisms of the media of our uge. He referred with heart-felt feelings of respect to the sacrifices made by Edmonis, Hare, Davis, Home, Mrs. French, Gansby, the Fox girls, Lizzie Doten, the apostle (?) E ama Hardinge, and others who have come forth out of great trials, as the ministers of God under the direction of His angels. He then called attention to the part 'acted in the mighty struggle of the United States for true liberty, and its result in the rebellion of the South. by partially influenced men and women of our age, naming Theodore Parker, J. Lloyd Gardson Wendell Phillips, S. S. Foster, Tappan, Birney. Garrett Smith, Abby Kelly, Lucy Stone, Susan B. Anthony, E. Cady Stanton, and other great and good men and women of the past and present and then with a pathos that moved the large audience with intense feeling, he called upon the people to be free in every thought, act and deed, to free themselves from the bondage of the church, from political bondage, concluding in these words:

"And, in conclusion, men and brethren, let me plead with you for woman, for your mothers, wives sisters, and daughters—give them the right of suffrage; place the divine right of elective fran. chise in their hands; give them a voice in the lawmaking power of the land, and you will be free in deed, as well as in your professions."

The audience was enthusiastic; all were full of joy and felt that it was good to be there.

Refore the lecture we saw a vision so marked and peculiar that we related it. We saw, first,-1846-54. Second, we saw before us Jefferson Avenue, beginning at the depot. Looking unward. at the right hand side, we saw about hall way between the Dibble House and the depo', an old onestory brick building in a large lot, the lot enclosed on two sides with a high board tence. Descending from Jefferson Avenue toward the river there were a few apple trees in the yard. In the rear of the old building, there was a sharp break in the bank as if it had been dug into. We then saw an old man of eighty years come out of the house with a staff in his hand. He looked carefully around, and then went to a lot of rubbish near the fence, and began to turn it over, then took

up an old spade and began to dig into the earth. After a little he stooped down and took up a box of dark colored wood, opened it cartiously, then took out of the box a small sack fall of what anpeared to me to be coin of some kind. As he turned his face to ward us, he shook his head with approval, then deposited the sack in the box and replaced the same in the ground, carefully covering it up, and then returned to the house. He was spare, very old, with grey hair, stooping, walked with a cane; his face was tall of wrinkles, his nose large, eyes dark, small and class together; his torehead low, his clothes old, and evident. ly much worn. There was a pinched, miserly appearance of the face that stamped him as a miser. This we related to the audience for approval, but it was not identified. We await the proof.

Thus our meeting closed, and with satisfaction to all who heard us.

Monday, Oct. 11th .- A cool fair morning-all is well. Called on Capt. E. B. Wade in the after noon-had a very pleasant conversation. We gave a seance at might in Carter's Hall, one hundred and thirty present. Gave many fine tests, dates and readings of character. These were received with marked approval, among them, the following, which we trust will interest our read-

NUMBER ONE. We stated, these three men (nointing them out) have felt, thought and reflected thus: No. 1 has followed our remarks closely, approving of such points, and disapproving of such points. No. 2 has tried his best to affect us with his will-power, thus seeking to experiment at our expense. No. 3 has been listless, paying but little attention to what was said or taking place about him. We then called on them to affirm or deny our statements. They separately affirmed.

[TO BE CONTINUED]

The Mormon Problem.

The following fearless speech by Vice President Colfax to the Mormons in Salt Lake City, is worthy of attention, and shows us what sort of mate rial is now at the head of affairs at Washington. Read it without fail. It is clipped from the Detroit Post, of Siturday, Oct. 10th ult.

"One of the bravest and most outspoken speech es on the subject of polygamy has been delivered not at a safe distance from the Danite assassins. and surrounded by sympathetic Congressmen or and surrounded by sympathetic Congressmen or an applauding crowd, but under the shidow of the great Mormon temple in the open streets of Sait Lake City, in the dark night, where under the cover of a disturbance the speaker might have been hushed, perhaps silenced forever. The speech was delivered by Mr. Colfax, too; who, by reason of his affability and his courtesy, has been contemned by his opponents as weak and twittering, anxious to conclicte and unable vicarquisty to comious to conciliate and unable vigorously to combat his enemies. But under the circumstances noted above, he explained to the Mormons, in the plainest words, the exact situation. He told them that they were defying the law enacted by the Congress which represents the people of the United States; that, though they might not regard it as a constitutional law, and though they might cloak their offenses against it under the plea of religious liberty, yet it was a law of the United States, and the only safe course was for them to obey it. It was the law of the country, applying to all the Territories, and should be obeyed in Utan as well as everywhere else. Mr. Colfax was also asked whether the movement to secure the admission of Urah to the Union as a State would succeed. He replied: "There is one obstacle-the lumoral, voman degrading practice of polygamy, in defiance of law-which, unless you give up, you will never be admitted-never as a State of open and defiant law-bre kers."

In his speech he alluded to passages in the Rook of Mormon, which directly forbids polygamy, but which the Mormons dispute or explain away with the pretended "revelations" of Brigham Young. These passages from the Book of Mormon are carious. As they may not be known to many of our readers, we quote them:

"Jacob, the brother of Nephi, spake unto the people of Nephi about their wrong-doing, and after giving them his reproof for their pride, he

'And were it not that I must speak unto you concerning a grosser crime, my neart would rejoice exceedingly, because of you For behold, thus saith the Lord, this people begin to wax in iniquitv: they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon, his son. Behold David and Solomon, truly had many wives and concubines, which thing was an abomination be-fore me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like auto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save but one wife; and concubines he shall have none; for I, the Lord, delighteth in the chastity of wo-And whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore this people shall keep my commandments, sail't the Lord of Hosts, or cursed by the land for their sakes. For I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken to these things." The following is from the "Doctrines and Cove-

nam's." p. 831: "Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wire, and one woman but one husband, except in case of death, when either is

at liberty to marry again." The Mormon papers at first refused to publish this speech, and tried to quell the excitement it created; but presently, the public curiosity be-came so great that one of them was compelled to publish it in full, and it has been read by thou-

The question of polygamy is not the only one which is involved in the Mormon problem, The Territory of Utah is practically an independent sovereignty. It is an absolute despotism under Brigham Young. The authority of the United States is despised and ignored. He controls its military organization; he systematically incul-cates a hatred of the United States Government, and insists that the allegiance of "his" people is due to himself, and with his heavenly revelations and other humbugs encourages a spirit of insubordination and rebellion. It is time that this political heresy should be dealt with in a wholesome, radical manner; that this "imperium in Imperio" should be overthrown, and the supremacy of the Government, as well as its laws, should be estab-lished in Utah. We hope that Congress will give

its attention to this subject this winter. It is urged that the Pacific Railroad will be a sufficient moral agency in this reform, and render unnecessary the exertion of any other force. There may be something in this; but it is experimental, at least, and it attacks a strong organization, with a powerful man at the head of it. The South had railroads, but its hold upon slavery did not seem to relax much until they were employed in carrying United States soldiers to assert the authority of the Government, and execute its laws."

BALLOU'S MONTHLY MAGAZINE.

We are in receipt of this marvelously chean and handsome Magazine for December. Its table of centents is varied and charming, embracing the usual fine variety of serials, sketches, stories, poems and attractive engravings. The publishers announce in the prospectus for the coming year, a serial story for adults, by the popular Magazine writer, JAMES FRANKLIN Firms, and a invenile serial by the young people's favorite. Horatio Alger, Jr. The price of this periodical is a marvel to everybody -a hundred page first-class illustrated Magazico for fifteen cents, or \$1,50 per year, is indeed wooderfully cheap. Elliott, Thomas & Talbot, Publishers, Boston, Mass.

"GOOD HEALTH."

The above is the name of a Journal of Physical and Mental Culture. The contents for November are: Pure Water-Its Substitutes and their Adulterations; A Scientific View of Alcohol-Its Composition and Chemical Formula: Wine, Beer, and common Whiskey-How Made-Digestion of Alcohol: How Alcohol Intoxicates, and its Results when Abused : Illustration of its Effects; Alcohol more Injurious te Young Persons than to Old Ones; When Benefical; Alcohol as a Medicine; Causes of Injury and Deafness which may be Avoided; Improper Methods of Cleaning the Ear; The Abuse of Physical Exercise, By Samuel Kneeland, M. D., Boston; Address of Henry I Bowditch, before the Board of Health; Animal Parasites of the Human Skin, By B. Joy Jeffries, M. D., Boston; Fractures or Broken Bones; Simple or compound; Fracture of the Ribs; Fracture of the collarbone; Fish Breeding; Terrestrial Magnetism: Sleeplessness in Infants. By Dr. Eustice Smith: Connection between Food and Animal; Energy: Whortleberries-The Swamp or Blueberry-The Blackberry-Peaches; The apple; Water Melons-The Musk Melon-Oranges-Lemons, Cofice : Bottle Babies, By Kate Gannet Wells, Boston; The Midnight Call; Poetry,-Life is not a Desert Wide; Deep Sea Dredging; Liquid Fuel,-Golden Food; Tight Lucing-Divine Arrangement of Natural Forces,-The Importance of Medical Knowledge,-Punctuality; Heat as a Motor,-Selfishness; Aurora Borealis connected with Change of Weather-All Right.

A single number of this Journal contains hints and suggestions that are well worth the price of one year's subscription. It should be in every family, and should be read by all who desire to retain their health, or recover from the effects of a protracted sickness.

NOTICE OF MEETINGS.

The Annover, Ohio.-Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Gnardian. ATHERS. MICH.-Lyceum meets each Sabbath at 1 o'clock

P.M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Abrian, Mich.—Regular Sunday meetings at 10½ a.m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lycoum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwip, Secretary.

Astoria, Classop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kind-

BOSTON .- MERCANTILE HALL .- The First Spiritualist Associntion meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckler, Treasurer. The Childrens' Progressive Lyceum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt. Assistant Secretary, 51, Pleasant street.

MUSIC HALL. Lecture every Sunday afternoon at 21/2 o'clock, and will continue until next May under the manant of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association SPRINGFIELD HALL.—The Schul Line Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A.
J. Chase, 1671 Washington street.

Union Hall.-The South Boston Spiritual Association CNON HALL—The South Desion Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Baltimore, Mr.-The "The Spritualist Congregation of

Baltimore " hold meetings on Sunday and Wednesday even ngs, at Saratogo Hall, south-east corner Calvert and Sar streets. Mrs. F. O. Hyzer speaks till further notice. dren's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, Mr.—Spiritualists hold meetings in Ploneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. BELGIT, WIS .- The Spiritualists of Beloit hold regular

Bunday meetings at their church at 10½ A. M., and 7½ P. M. Wm. S Yost, President; U. S. Hamiston, Secretary. Lycoum meets at 12 M. Mr. Wm. Wadsworth, Conductor; Miss O. Barnes, Guardian of Groups. Battle Creek, Mich.-The Spiritualists of the First Free.

Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hell. Lycenn session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Italiey, Guardian of Groups. Belvidere, Ill .- The Spiritual Society hold meetings in Green's Hall two Sundays in each mouth forenoon and even-ing 101/2 and 1/2 o'clock. Children's Progressive Lycoum meets at two o'clock. W. F. Jamiseon, Conductor; S. C. Maywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-

Prepalo, N. Y .- Meetings are neid in Kremlin Hall. Wes. Eigle freet, every Sunday at 10½ a. m. and 7½ p. m Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.-Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y . The Spiritualists hold mes: berland street Lecture Room, near Dokalb avenue every Sunday at 3 and 7½ p.m. Children's Progressive Lycoum meets at 10½ s.m. J. A. Bartlett, Conductor; hrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, overy Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Super-

for St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Recretary. Chicago, Illinois.—The Chicago Spiritualists most ever Sunday in Crosby's Music Hall at IO: 45 A.M. and 7: 45 P.M

Speaker engaged, Dr. Blain. Lyceum meets immediately CLIDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets

at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect. CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meeting ery Sunday in Williams Hall, at 3 and 7 r. m. Speaker DOYER AND FOXCEOFF, Mr. The Children's Progressive

Lyceum holds its Sunday session in Mervick Hall, in Dover, at 1014 a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 134 p. m.

Du Quoin I.L.—The First Society of Spiritualisst, hold their regular meetings in Schraders hall, at 10 o'clock A. M. the first Sunday in each month. Childrens Progressive Lycoum at the same place at 3 o'clock each Sunday evening, J. G. Mangeld, Conductor; Mrs. Sarah Pier Guardian o. Groups. Social Leves for the benefit of the Lyceum, every Wednesday evening. Des Moines, Iows.—The First Spiritualist Association meet

regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

Fitchburg, Mass.—The Spiritualists hold meetings every Sunday siterhoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS.-Mostings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M.

Geneva, New York, -The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock r. w., at the residence of Dr. Newell.

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

Harrford, Conn.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 r. m. J. S. Dow, Con-

Hourron, Ms. -- Meetings are held in Isberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

Hamonron, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hail, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Quardian of Groups. Lyceum numbers 100 members.

HAVANA, III.—Lyceum meets every Sunday evening at twe o'clock, at Halygroff's Hall. H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

Lorus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They us the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardwer, Treasurer; Johnathan Swain, Collector.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS .- The Children's Progressive Lyceum held meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Bunday afternoon and evening, at Cadet Hall.

Laportz Ind, Association of Spiritualists hold meetings every Sunday, at 10½ a. m., and 3 p. m., at "Concert Hall."—

Dr. S. B. Collins, Pres't; F. A. Tuttle, Sect'y.

Mazo Mania, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Krs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.
Milwauker. Wis.—The First Society of Spiritualists meets

at Bowman's Hall. Social Conference at 2 P. M. Address and Conference at 71/2 P. M., every Sunday. H. S. Brown M. D. President.

Monkouth, Ill.—Lyceum meets every Sunday forencon-About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Morrissania, N. V.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth atreet. Services at 3 p. m.

Milan, O.—Children's Progressivo Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, See MANGHESTEE, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Scats free. R. A. Seaver, President; S. Pushee,

Secretary. New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycoum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hull, 806 Broadway. Conference every Sunday at same place at 2 p. m.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Scats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine
Hall, corner of 5th avenue and West 23th street. Lectures

at 101/2 o'clock a. m. an 17 p. m. Conference at 3 p. m. NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2), and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Oswago, N. Y .- The Spiritualists hold meetings every Sunday at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle,

Omoro, Wis.—Children's Progressive Lyccum meets overy Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cyuthia McUann, Guar-dian of Groups.

Philadelphia, Pa.-The First Association of Spiritualists at itarmoniat Hall, corner 11 and Wood sts. Lectures Sandays at 10½ a. m., and 7½ p. m. Lycoum No. 1 at 2½ p. m. First Spiritual Church of Philadelphia, Thom son st. below From. Meetings Sanday at 3 and 71/2 P. M. Lycoum

Spiritual Union, Washington Hall, 8th and Spring Garden sts., Sundays. Lyceum No. 3 at 9 A. M. Lectures at 1012 a. m and 71/2 p. m.

Providence, R. I. The Spiritualists now hold meetings at the Musical Institute hall, Market squar. PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyccum at 10½

QUINCY, MASS.—Meetings at 2½ and 7 o'clock P. M. Progressive Lyccum meets at 1½ P. M. RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Chil-dren's Progressive Lyceum meets in the same hall at 2 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Bunn. conductor; Mrs. M. Bockwood, guardian.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chaudler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

BPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lapphear Secretary. Children's Prog-rssive Lyceum every Sunday at 20'clock P. M. B. A. Rich-ards, Conductor, Miss Lizzie Porter, Guardian. SYCAMORE, ILL.—The Children's Porgressive Lycoum of

Bycamoře, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at

3 o'clock p. m., one hour sension. Essays and speeches limited to ten minutes each. Channesy Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

Spengfield, Mass.—The Fraternal Society of Spiritualisal hold meetings every Sunday at Failon's Hall. Progressive Lyceum meets at 2 p. M. Conductor; H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M. BAGRAMENTO, CAL.-Meetings are held in Turn Verein Hall,

on K. street, every Sunday of 11 a. m. and 7 p. m. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Browster, Guardian TERRE HAUTE IND .- The First Spiritual Society hol

meetings in Pence's Hall, corner 2nd and Ohio streets. Lectures at 11 A. M., and 8 P. M. Speakers engaged, J. Madison Allen, for six months, from May 1st.
Childrens Progressive Lyceum meets at the same place at 2½ P. M. E. G. Granville, Conductor.

Toledo, O .- Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycsum in the same place every Sunday at 10 a. E. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. TROY, N. Y.-Progressive Spiritualists hold meetings in

Harmony Hali, corner of Third and River street, at 101/2 a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Mc Keith, Couductor; Mrs. Louisa Keith Guardian, THOMPSON, O .- The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hali fr. Trustees; and A. Tillotson Sec-

retary and Treasurer Topeka, Kansas.-The Spiritualists of Topeka, Kansas. meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenus. Mrs. H. T. Thomas, Inspirational Speaker.

Vinkland, M. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Ports Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Williamsered.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents. Point. Contribution 10 cents.

Wordester Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in their (New) Harmonial Hall, opposite Motropolitan Hotel, Pennsylvania avonue, between 6th and 7th streets, Speakers engaged; October, Mrs. Spettigue; Nov., Susie M. J. Inson; Dec., N. Frank Whife; Jan., E. V. Wilson; Feb., Emma Hardinge (expected); Mar., not filled; April, Moses Hull; May, Alcinda W. Slade. Lectures at 11 A. M. and 7½ P.M. Children's Progressive Lycsum, Geo. B. Davis, conductor, at 12½ P. M. every Sunday. John Mayhew, President.

YARES CITE, ILL.—The First Society of Spiritualists and Friends of Progress meet every Bunday for conference, at Long's Hall, at 2½ p. m.

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