83.00 PER YEAR IN ADVANCE.]


## 




## $\left.\right|_{\substack{\text { ma } \\ \text { el } \\ \text { n } \\ \text { m } \\ \hline}}$

$\qquad$
$\qquad$

$$
\because
$$

RELIGIO-PHILOSOPHICAL JOURNAI
September 15, 186
While notrated lutt rne riot throung the tering




 of men.
Baltimore, $J$ Jnls
s0, 1888 .

## Mateliood.

Butwer. Ho not ank thor, lare, whint mand theo winh to whon mid,
 Tro held communton with tho worth of canue,
Have real than recorto of ofermul lawn




 A dual, sun-thorn mpark, weeking its erinl place

It folded na dirinely in its nurturing care,
Fed ure on lily-dev and perrumed ne


Till thrilled with mure of bilss tis
$\qquad$
$\qquad$

Which medo of each a sivase unto a osulless form,
Which didd our nutures torture, cripple and deforn,
And then wedd dream, beioverd, we heard deach other's voice,
And with the wildest rapturo would our souls revicicis;

## Wod reuch untw each othor for loves' pure enubrace,




$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$
$\qquad$


##     <br> Ruskin says, with hit old pungency, in one of hls new eseays: You women on England are all mow silriekiny wilh one voice-youand your clergyen   



| NVENTION of spiritualists. |  |
| :---: | :---: |
| atem |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| \% |  |
|  |  |
| 隹 |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  | and mill |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  | cind |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  | milem |
|  |  |
|  | prace |
|  |  |
|  | den |
| Ines sius |  |
|  | ders |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| atemen |  |
|  |  |
|  | 2ail |
|  |  |
|  |  |
|  | , |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |



## 






 YYG:





$\qquad$

An extract from a letter from the enerable ph













| Por the Religio-Philoneptical Iournal <br> To the Bellis. <br>  <br> Those tinkling belle, a Joyone anund; <br> With innocence and mirth reaonnd, <br> To still the thonghts of life and caro, <br> Float gently on the morning afr. <br> Unilike the bury din of man. <br> In war andintrifo with implous hand: To sconrge the earth with wrong and atrife, And curse the peacoful walka of life. <br> Oh: God of love and truth ilivine, Will min e'ar Iearn thy int nublime; To livenand net with juine decrest, While malling on life'd bonadices aen. <br> Prepare thin life by truth divino, In futurn worlife to brightor ahino, Pase gently on with hope and trust To life immortal with the just. <br> Tollive ofr narth divfmely tring <br> And walk the potlia of virtine through Requires of man lile istmust zenl, I.est to tomptation he should gleld. <br> Nonticollo, July 28th, 1886. <br> Whisperings From Beyond the Tomb. A TRUE NARRATIVE. bY A. J. DAvis. |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |









 and


 Aend




## 

## 

Nut


 nex







PLBLISHERS' NOTICES.


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## 



## ARTS AND SCIENCES.

## Among the ocean Shells.





One class of sheils it has been our plessure to
obe

 The Last Days of the Rev. John Plerpont.
 the masses of sea-weed; for all shells are inhabited
This mollusk is a feshy, apricot-colored animal, it This mollusk is a feshy, apricot-colored animal, its
under surface forming a parallecsided sole, abruptly
pointed out behind, and stretching a coniderabie



|  |  |
| :---: | :---: |
|  |  |



H







## 







## 



| exlatence. As the aplift body "correaponds with thio manterial, only in a more reflned condilion," would Indicate that it was nouribied and more retined. <br> In answering the question, "What likenese is there between the spirit world and thisearth," the spirit used these words: "All that you have upon the materinl plane, we have in spirit. There is nothing which existe upon the materlal plave but has sufllelent of the dife principle for us to nsematter." Now, if this be fo, how ahnll we harmonize this truth with the declaration of the apirit the spiritual body"? Perlaps the spirit mennt material food ; knch as we nee on the carth. <br> Thut life la sustained In the spirit world, by food adnpted to the muture of angela and ppirits, is a senimont in harmony with rational philosopliy, and ontertained by anclent prophots and seers, I think will qenerally be admitted. In the 78th Panlin, David, In speaking of the Isfaeltes, says, God <br>  funte this pasange merely to show lirat David beHeved that angela used some kind of food. <br> t atm not one of those who believe that the spirti, when it leaves the material body and enters a higher plane of life, is invested with ommiscience and Infalliility. In matters of experience, their testimony, so far as their own Individuality is conmerely, their communleatlons should be fested by all the ordinary rules of ratiomal criticism and in. vestigntion. And I think we are Just as liable to understand ench other. I therefore conclude that the apirits did not intend to convey the idea that they do not recelve nourishment adapted to their nature, but simply that they do not desire or nise our kind of fond. The answer was only infended for those persons who " look upon the shiject with the material senses." <br> Carthage, Ohio, Angust 22, 1866 . |
| :---: |



##  ment of occuit iaws which hiall uitimately be reen- dered precteal and wuefol



 It all weman domblese nay even protmbte, bot the suys se has seen the teth that they are now "on
the counter of the Plowner Hotel Sor keneral in
spection


 thin miphty ylyt huved, and what was the then

 mico and puppless? Drink dry the mountain streams
at a single draught, and eat a whale or elephant at a single meal?
IIf these thing are proven we elalal berlin to be
Iieve the mysthological story of the glant ylying


daral
But
nibery
Coligio-ELnilogophical Jonurnal


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |

spirituallsts and Inl versallst










## 

## PERSONALAND LOCAL

$\qquad$
 are effective workers in the filds they have respec-
tively chosen to labor in. Mr. Daniels also gave a
lecture upon the "Saviours of the Nation, or Woman lecture upon the "Saviours of the Nation, or Woman
and War."
The Davenports in Ecrops.-A correspondent

 month, daring whitch time they gave seances nearly
every night to large audicnces, they visted Liege,
a large manufacturing town In Belgium, where they
 honorably towards the subject, nnd throung ht
Instrumentallty the fact has been made known to
 belng composed of great numbers of students of
the Unviversty.
"In nedlly to the public scances at Brussels,


 warms warieroy next, nad atter visting a few
go ot Chas In thrs cnuntry, proced to Holland." Mlss Clara Barton, whose devotlon to slek and
wonded solders in the late war Is owewll kown,
proposes, in compllance with numerous requests, to proposes, In complinnee with numerous requests,
lecture, the comlny season, on "Personal Reminis. Rear Aduilral stewart, "Old Ironsldes," com.
pleted hise ilghty-elyhlh year on the 2sth ult. He Hiram Powers, the sculptor, Is a Swedenborgian,
and proposes to execute a statue of Swedenborg. M. Renun, nuthor of the "LIfe of Jesus," Is stlll
rather uyony man; he was born in 183s, in Tre-
guler, in Brittany.

## PEN AND SCISSORS

 Journal.
Pnss arouxd the child ofippers and child murrderers,
brother public lidllgnatlon, and censuru shinll scorch them
into contrtion ; and the thongs of Justlee licernte
their conselences untll they wall a cry for merey at a Davoirtar or rne Fonsst.-A very curlons
event lately occurred In Hungary durtug a bear hunt. A very sunge shic benf had Just been mor-
tally wounded, when all at once yougg grl), thout
twelve years of ago, rnelied out of the thleket and

$\qquad$
$\qquad$
$\qquad$
$\qquad$ nentul fic ellttes develop themselves, if she will Reount of her life in the forost.
Rpernengetative Reiation.-All things in our

 Slue will permit no one to mill her who will not
slng while perforning that operation. The myment
the music ceases sile becomes restlese, and will Sreak anay anless It is resurned at once; but whille
the singlng progre seses she will remain perfectly
docile. She does not seem to care so mnch about the quanlty of the nasite, provided the quantity is
sufficient. Sle extiote, traly, a remarkable freak.
A SToary or a sentinuc.-A story is told of a
Prussian sentinel ditioned on the stepple at Trom
 prisoner, ont the Prusian easily defended with his
bayonet the narrow winding star by which alione
access could be bidned to the steeple. They then access could be gadned to the steeple. They then
decided on reducmg him ob famine, but the Prus-
sian, having a good supply of cartridges, anoounced that unless he was regularly and well fed, he would
shoot every one who passed in the streets around
the church. The brave soldier thus contrived to
maintain his posid of fir maintain his posilion for two days, when Troppau
was reocecupied by the Prussians, and he was
rever be IdLz.-Our years are bat few, and
every minute of indolence, by taking a grain from
rele the heap, thortens our span. If we knew that but
a day remained for us to live, and we had some
great work that we could just finish in that period,



## búsiness matters.
























## NOTICE OF MEETINGS.








## 

## 













SPEAKERS'REGISTER.




















R. Llartimw, Sentan








COMMUNICATIONS PROM TAB ANNBR LIPB.


Public Circles for these communications will be
held at the Reception Room of the Religo Philosopatcal Publishing Association, (room 87, apper
story, Lombard Block, first building west of the Post Office, ) on Tuesdays and Thursdays, at precisely will be admitted.
The Reception Room will be open on those days to the public circles, and none others.
Admission tlekets can be procured at Tallmadge's
$\qquad$ questions, in writing, as shall be of general Interest
septrmbrr 4. invocation. Let our thoughts for a few moments be directed
unto Theo, Sprrit of wisdom, truth and content-
ment. We would ask to ever be blest by the spirith Unto Thee Spirit of Truth, we would ask that Thou hieart, and unto Thec, Spirit of Contentment, we
woold ever desire thy mild and gentle influence.
Freling that everything that has an existence, Feeling that everything that has an existence,
hath alose its orimin in a Father that if infuite.
To ge guarded by a spirit of Truth will enable u speak kindly, truthfully, of one another.
Wisdom tells us that it is their sphere of act we expross oorrevleses in ang way toward them,
Truth-being true to ourselves, we shanll ever treat
all in their absence as we would if they wero present. If they have faults, os anl have for there
is none perfect, let us deal with them in wisdom
and truth. Let us uever strive to manke ourselves
worthy of

 Q. Can a spirit take possession of a physical body
and hold possession for yearr, or during physica
life, thereby prouncing what is termed insanity
A. That spirits can and do take possession of
materiat opitss what a good many upon the material plane wir bear witness to; but that the organism is ever held
for $a$ length of time, untll it loses, as it were, Ite say that it is impossible, but will say that we hav
We would say here, that spirits npon the mate-
rial plane, who havo had expericnce and possess
intelligence, would not permitt aplyt the pid proper intelligence to hold an organism, to that
extent that it would prove injurious to the spirit o the organism. Individuuls often possess a dilsensed
organism through which the spirit manifests itsolf. tis not a "spirit of darkncss." so far as "evil
pirits" are concerned, we shall say, again, that nasmuch as we do not believe in any thing that is
evil, we cannot say that "evil spirits" tuke possession of material orgauisims. Look at yourselves
for moment! Consider, think. Look nt the phy-
sical organization of the individual that you call wicked, sinful! See what organs the spirit must
mannfest itteevf through. Then thunk of that spirit
being relieved of tus inhurmonlous body, ounded by intelligent beings. Is there not a
Chance for it to advance as rapidy as any on the plane at the present time? Individuals should think
of that. Persons who possess angular natures will secive the aid of those whom they meet in
spirit world, and who are suffciently advanced elieve them of their benighted condition. eessed may be relieved? A. So far as healing is concerned-a healing me-
dium possessed of psychological power over the
spirit of the organism, (not a disembodied spiritifsembodied splrit-in other words, to restore the
pirit to its natural and legltimate state in its own way. Think not that spirits in the material form
possess greater power light and truth, than those
who bave become fnhabitants of the spiritual form, who have reached the spiritual plane. That is about
Il we want to say. Q. Are there not instances where the developing
infuence of spirits upon spasms, or its, produced by phyyical derangement,
and if the mediam was len alone would result in nediumistic development?
 Gat it is a clear cass of insanity.
That it is necessary to let them alone we cannot they can be aided yery mueh. The philosophy of spirit control (and also of dis-
ease, is in its infancy, and is not understood. Very Sew have a clear conception of its reality-of the
nodus operandi by which either is acomplished,
Let individuals in cases of physical, or oi spirit control, understand just what to do, and they can
do much good. A great many have an idea of do much good. A great many have an idea of
making passes downward, but if you want to
remore a disease, make the passes upward. In
manipulating, for instance, for simple paic, you can manipulating, tord instance, for simple paid, you can
work dowward. Will not the papeses dowward
relieve pain in all cases ? They will help sit some-
times, hat is the imparting of vitulity will help it.
There is a great deal of vitality in the magnetism



## possess the power now to manifest myself to them. I can talk to you now as well as before death, and It is to inform you of this fact I Ihave put off taking possession of this medium. It is not now to say n n $h$

##  <br> 

## 

 didn't like to sit over there. [Is this a lady con-trolling the medium ? I ain't nothing but a boy
I will tell you what this makes me think of: One
day when father and mother were gone away, aud
no


gofng to stay here, then, because these folks say it
1o four hundred and diny miles. [Wo will send your
letter to your colke]

 shook It in so, [gesticuluting. I I got in too much,
and made it in all to pitcese. [Made what ty ? ? The
gun. It struck me right in here
 elther. Wow you send [mmediately.] What does
mother, now
mean? [ilght off-to-day.]. Then you sead it
Jocob Willoughby.
My name jit My name is Joseph Willoughby. You tell them
I want them to come, will you? [To a lady present.]
You tell them, will you? [Lady-It will not be You tell them, win hou? Lediums where they live.]
necessary-you can have medine
I want then to come right away. How many days
does it ling days. I have performed the journey in that
[To publish ? ? Yon will make a letter for me?
 porter.] Will you make it all right, and send it so
that I can talk? I will make sure. Are you sure
you will do it? [Yes.] Then, good bye. [Good bye.]


Sece
Hos
yo
mo
no
ou

## 

 <br> \section*{ <br> \section*{ <br> <br> $\xrightarrow{\text { be }}$ <br> <br> $\xrightarrow{\text { be }}$ <br>  <br> <br> $\substack{\text { mor } \\ \text { nor } \\ \text { nom } \\ \text { why }}$} <br> <br> $\substack{\text { mor } \\ \text { nor } \\ \text { nom } \\ \text { why }}$}


nony
any
alt.
ditu
wou
min
ot tell you of my constant care over you. You do
not oxperienee it at all tmes. I promised yon
falthrulty that if spirit communion was true, I would
manifest myself to you as otten as possible. Yo manifest myself to you as otten as posible. You
know how yuch we talked about th, and our differ-
ent expressions with regard to it. You know that
I did not belliove it was possible for a spirit to to mant-
$\qquad$
$\qquad$
the Information that you desfre.
I said that I would corae. That was about all
that I could say through the persoo that I pearly





## 



| BOOKS! BOOKS:! |
| :---: |
| new york and boston prices. <br> por вale пi tur <br> reLigio-phil osophical |
|  |

III. $8550^{2}$



UBLISHING ASSOC


HISTORY OF THE SPIRITS' OIL WELL, ARTESIAN WELL,
 THECONTEST. BY GEORGE P. CARR.




FIRE aND MARINE INSURANCE COMPANY



| A $\qquad$ $\qquad$ NOITH-WESTERN PATENT AGE $\forall / T U T T E E S E O$ american and foreign patents. INVENTORS' GUIDE, URIS PR0GRESSIVE LIBRARY 1 Wellingtoo Road, Camberwell, <br>  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |





## MANOMIN

MINNESOTA, TIIR GRERT REBLLLION, AND
THE MINESOTA MASACERES. the minnesota massacres.

JESUS OF NAZARETH: TRUE HIS'TORY OF THE MAN

| JESUS CHRTET. aivkn on strimench authonitr, thinouai ALEXANDER SMYTH. |
| :---: |
| mad |
|  |
| min |
|  |
|  |
|  |
|  |
|  |
|  |
|  |
|  |
| 隹 |
|  |
|  |
|  |
| WORKS OF HENRY C. WRIG |
| mariage and prrex |
| and happiness. Yrice, $\$ 1: 25$. Postage, 20 UN WFLCONE CIIILD, |
| The crine of on undedigned nind undoterect naterity; |
| empire of the motuer |
|  |
|  erions or tye nuble |
| trated by the Truthis ie Nature. Price 30 cents; tets. |
| IIVIN I PRESENT A.VD DEAD PAST, |
|  trice 60 cemps; pusti |
|  |
| Clirist and the people. |
|  |
|  |
| Is look resents chiris uis it |
|  |
| asw |
| $\hat{A}$ nuw |
|  |
|  |
| 何: |







ANDEEW JACKSON DAVIS' LATEST WOBK. death and the after life.

BY ANDREW JACKSON DAVIS.
Also,
A VOICR FROY TIE SUMYR

SEXUAL PFYSIOLOGY.
PROBLEMS IN SOCIOLOGY.


SELf-contradictions OF tie bible.


## WITHOUT COMMENT

## Entodyink nust of thr mpaptiv wnd wihins sweonatre

THE BIBLE TRICMPHANT.


TMENAMM FS positive and negative powders.





 RAPMAEI






 WESTERN HYGEIAN HOME,




Ambrose Patert Kerosene stores,


FURST, BRADLEY \& CO.,
AGRICULTURAL IMPLEMENTS,

(O) Mr Childtan.

|  |  |
| :---: | :---: |
| The Man. <br>  $\qquad$ $\qquad$ <br> Rulgmas, Gharades, Etc. miscellaneous enigma. <br> T nm composed of 20 letters. <br>  <br> $1,9,20,3,2$ le a strenm of wate <br> "1" $18, a, 14$, is a plant. <br> " i1, $7,8,15$ is winted instrument. <br> $" 17,11,2,9,20,11,18,1$ is nu ocean. <br> My whole is something that does a good work. <br> Terre Hnute, August 23, 1800. <br> Dublay K. s. Answer in two weeks. $\qquad$ <br> word puzzle. <br> Inm composed of 16 letters. My 1 is in lint, but not in cap. <br>  <br> "، 3 ". cane, but not lin starl: <br> " 5 " Joy, but not lu grlef. <br> $\begin{array}{lll}\text { " } & 0 & \text { " whent, but not lis shenf. } \\ \text { " } & 7 & \text { " conrse, bint not tu tho. }\end{array}$ <br> " 8 "rum, but not tan whe. <br> $\begin{array}{cccc}" & 9 & \text { " } & \text { yard, but not } \ln \text { pen. } \\ \text { " } 10 & \text { " bld, but not In wren. }\end{array}$ <br> $\begin{array}{ll}" 11 & \text { " fence, but not in wall. } \\ " 1 & \text { " }\end{array}$ <br>  <br> $\begin{array}{lll}\text { "1 } & 14 \\ \text { " } 15 & \text { "hend, but not lu enr. } \\ \text { hent, but not ln cold }\end{array}$ <br> " 15 my whole bs brave, but not lin bold. <br> My whole ts the name of a celetbrated elorgyman. |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

answers to unimportant questions.

Whan dha Mones slose nive na heryy whon ho




What fatho best wuy to curb) a young man? To
oridul them.





## Truth wearr no mank, Socks ucther phace a

 Worrd Puxzle answercd by v. B. Murphy, of Trangpostlon answercd by James Crommlo, of St.
Louls, Mo. $;$ John MeCarthy, of New York Colty.








DRUNKARD, STOPI
Tuspat wat and

prospectus
THE LITTLE BOUQUET,

THE LITTLE BOUQUET
CHILDREN AND YOUTH
CHILDREN'S PROGRESSIVE LTHCELSS.




PROSPECTUS
RELUGIO-PHILOSOPHICAL JOURNAL
Tuis wxexir swap
religio-philosophical
PUBLISHING ASSOCIATION


terms of Subscription-In advance:













 from the Infintel









88 RANDOLPH STREET, OHIOAGO.

| 88 RANDOLPH STREEI, OHIOAGO. <br> Largent Piano entablishment in the Northwent. Wholemale Warcroomn for ${ }^{6}$ Chickering Pianong" in Michigan, Wisconmin, Illinoln, Iown and Minnewota. PInnos, Or- |
| :---: |
|  |  |


dobman \& willinns,
CLAIRYOYANT AND MAGNBTIC PHYsicings,






Dick
DR. NALENTINE.

## RLECTROPATHIST AND HOMCOPATHIST


 Mrs. nellie pine,
CLAIRVOYANT PHYSICIAN


WILKINON \& PETERS,
ATTORNEYSAT LAW.
$\xrightarrow[\text { SPIRITS' OIL WELL, }]{2 \cdot 2+4}$





