

\$3,00 PER YEAR IN ADVANCE.]

CHICAGO, FEBRUARY 13, 1869.

Biterary Department.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,) PUBLISHERS AND PROPRIETORS.

For the Religio-Philohical Journal. BETRAVED.

at 2. WILLAN VAN NAUEL. Once she was baantiful, happy, and brig With eyes of blue, woman's own light. And ligs of red. Her feet kept lime in the merry daw w. And her smill would many a beart entry With the light itshed.

Her heart so loving, and loyans, and free. Beat light as into hirls on yonders tree. And life looked fair. Sunkanis were scattered along her way. And happinges came scat passing day, No claude were fleere.

inter, with honeyed words as a wast, anfally lowed himself at her feet, And sued for love, is satillingly gave himber was white n which he placed a polled hand Beneath the stars above.

She leftlered, the rows he solemnly med-iridents there lingered not a sivele." In her forous heart. Thus is a won her have and promised to wel When the flowers of Spring their perfume shel, And threadil they part.

Not the apping time came with it's bioscom wild, its showers and supleasus bright and mild. But he came not. And the mables waited and paryed in vain. Striving to all ther beart's dull pain. Set was her but.

Her fatherless child was laid in a grave: Where a weeping willow cast its shole, Not a tear she shed.

with burning eyes and throbing heart aw her last hope fails and depart With the carly dead.

With the early deed. But a more full Father rules above, it is coran such the heart that creed for lowe, Father divine. And though the self-rightrons ones of earth Tern from her with success and mirth, There is a clime

There is a close Reycout the shadows of the tocut, A swite to elevistic logical tocut, Among the blest, Where such the tocuts shall find relief. Shall rate of joy insteads of grief And be at rest.

WILFRED MONTRESSOR;

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK THIRD-THE ARREST.

CHAPTER XXI.-ccquerar, on somerains

You are acting very imprudently, Caroline" l an elderly woman to Miss Caroline Percy, a tone of remonstrance. said in a T

said an elderly woman to Miss Caroline. Percy, in a tone of remonstrance. This remark was made in the progress of a long chit chat, after dinner, in the drawingroom of Sliss Percy's residence. "Imprudently," echoed Miss Percy with a sight toss of the head. "And yery unwisely." "Why, Aunt percy X. You ought to be under a thousand obligations to me for confering upon you a name so decidedly aristocratic. I pride myself upon being a model of prudence and wisdom"

"Caroline-try to be serious." " I will, Aunt Percy," said, the young lady the mock effort at gravity, which was belied y the merry mischlevous glance of her spark-ne aves."

y the merry mischlevous gamee of ner spats-ing eyes." "What object do you propose to attain by fending William? Miss Petcy hesitated, while she turned a randome topaz ring three times round her oretinger. " I do not wish to offend him." " But you well-know that he will be seriously fended if he discovers that you receive and recourage the visits of Mr. Frederick Willough-"."

ecourage the visits of Mr. Preserves at mag-ing," "He is a jealous fool. I know that," replied Caroline Percy, quickly. "You are unreasonable, Caroline," said Mrs. Percy, adjusting her neat cap, of Brussels lace. "Besides, the is of a jealous disposition, there is so much the more probability that he will dislike the course you are pursuing. And for what?"

Silke the course you are pursuing. And for , "Perinps L shall please Mr. Willoughby, unt Percy," replied the young lady, with as reh expression of countenance. "Please Mr. Willoughby will please me." erhaps Mr. Willoughby will please me." "Every word you utter, serves only to con-rmame in the oplinich that I ought to exemon-rate with you. Since your engagement with fr. Fettigrew, you are not all liberty to try these appenments, in liking and disilking." "I will nove to the contrary." "By having my own way," aid Miss Percy, "And what is of infinitely greater importance, erhaps Mr. Willoughby will please me." "Every word you utter, serves only to con-trate with you. Since your engagement with fir Petitgrew, you are not at liberty to try these permenets, in liking and disliking." "I will prove to the contrary." "I will prove to the contrary." "How?" "By having my own way," said Miss Percy, "Your accomplished nicce, Annt Percy, was

"Yes, of nonsense." "Do you know," continued the young lady, with animation, "that I posses a highly delicate nervous organization, an organization pecul-iarly subject to moral and mental influences." "A re you crazy, Caroline?" "Doctor Everaria assures me that my nervous system is remarkably sensitive, and has been so much interested in me that he has tried a great variety of experiments to develop the strength of my voluntary and involuntary sympathics." "By no menias. I have learned these big words from Doctor Everard, within the hast two.days." "Explain."

*** Explain." ** Explain." ** Explain." ** The grave, serious, sage old Doctor-how. completely I have humbugged him. I read a paragraph in a newspaper sometime since, which intimated that the learned Doctor Ever-and was a believer in mesmerism. So when he called to see me the other day after my faint-ing fit, lentertained him with a succession of neryons twiches and spasms, which had no other origin than my desire to mystify hum. I perceived him to be slightly engaged in making passes with his hands-pausing occasionally to fix his dark, piecing eyes upon me. At length I became onlet, and by derrees fell into a calm unconscious slumber. Yestenlay the Docter began to converse with me on the sub-pet, and by virtue of his hints and my native sagacity. I am making wonderful progress in the practice i exemplification of the science of Animal Magnetism." ** How dare you practice such an imposition upon a puan sominary and learnet."

ject, abd by virtue or an waking wonderful progress in the practical exemplification of the science, of Animal Magnetism."
"How dare you practice such an imposition upon a wan so eminent and learned?"
"What is his learning good for, if it will not enable him to detect the imposition of a weak unlearned woman ? I have a notion that men of genius and talent are easily humburgged : they are so confident of their power, that they think fit unnecessary to guard against deception."
"He will be very much displeased with you," and Mrs. Percy, "ill the detects your artifices."
"Let me alone for that," replied Caroline Percy, gaily. " He is earnet, simple-minded, full of enthusiasm. I am just the reverse."
"You intend then to prolong this nonsense, under false pretences of ill health?"
"Gan you not live without constant excitement?" Miss Percy did not make any reply to this

ment? Miss-Percy did not made any reply to this question, built sing from the ottoman on which alse had been seated, alse walked several times across the apartment with a thoughtful expres-sion of countenance: then she stopped by the side of the elderly woman, and exclaimed whe-mently:

a of the eigery woman, and exchanged weitermently:
" What now '?: remarked Mrs. Percy, smilling.
"Are you ambitious of wearing a frock-coat and striped breeches?"
" Mot for dress, nor for pleasure; but for the excitement of action. I desire to do something, to accomplish something; were it only for the sake of notorlety. What opportunity do the laws of society and the usages of the world afford to a woman YBu is expected to cook dinners, nurse bables, and chatter nonsense."
" And you would rather shoot rabbits, spout polities, or fight battles?"
" I would prefer to mingle in the stormy scenes of human life, and to know by experience the emotions which spring from the events of an adventurous existence. Woman, though Ibe, I cannot, I will not, I live and vegetate in idleness and obscurity."

idleness and obscurity." The conversation between Mrs. Percy and ber nice was interrupted by the entrance of a visitor—Frederick Willoughby. "You are looking quite well to-day Mrs. Per-cy, said the young man, advancing toward the ladies.

that Doctor Everand considers me very neryous and exclusible." "Nervous: A young worm of my day was "Nervous: A young worm of my day was hardly conscious that she possessed nerves, un-less she cut one of her fingers, or became the victim of the tooth-ache. Now, young ladies are almost universally troubled with weak nerves and imaginary langour. This comes of exchan-ging having and spinning for poetry and "Oh' aunt Percy," exclaimed Caroline. "Do

are almost universally troubled with weak nervs and imaginary langour. This comes of exchan-ging baking and spinning for poetry and music." "Oh : aunt Percy," exclaimed Caroline. "Do not speak contemptually of my favorite recrea-tions. I delight in music and poetry." "I second your appeal to the mercy of your aunt,"said Fredrick Willouhgby, bowing slightly. "Your tastes are too elegant by be censured or ridiculed." "As recreations, I do not object to poetry or music, but a woman should have some occupa-tion besides reading on a sofa, or strumming a guitar; something, anything to banish weak nerves and the blues. Do you not agree with me, Mr. Willoughby:" "I am not a physician, Mrs. Percy." "You have succeeded, however," remarked Mrs. Percy, interrupting him, "better than Do-tor Everard, in bringing the color to Caroline's pale check, by your advocacy of her cause." "Only nervousness," said Mrs. Percy, laugh-ing, "I will not shock you any more to day, respecially as I have household duites to perform, which requirer my immediate attention. Mr. Willoughby will excess me." Mrs. Percy left the apartiment. "And," remostrated the young lady, "It is your abourd attack upon my favorite pursuits inth has excited me." "Only nervousness," said Mrs. Percy, haugh-ing, "I will not shock you any more to day, respecially as I have household duits to perform, which requirer my immediate attention. Mr. Willoughby will excess me." Mrs. Percy left the apartiment. "And now" said Prederick Willoughby, ad-dressing Mass Vercy, "as a fitting termination of the argument, 1 entreat you to sing some of your avorite songs." "That you will honestly tel-me when I have weried you." "Mis Percy sented herself, at the prans and plyce a delightful French rondo, in a brilling atyle, after which also sug several airs from ope-ras of Rossini and Donizetti. Her voice was a sopramo of good intoinding, and ogreat com-pas and power. The decicies of an onlinary musical clocation were consensated in a re

marksible degree by the nicety ofher ear. There-were no discords, no false calences in her execu-tion of the most difficult passages of the Italian-masters. At length she closed her music books, not-withstanding Willoughby's currentles. She dila not, however, rise from the piano. Sweeping the keys more slowly and expressively, she war-bled in plaintive, tender strains three or four Soutch and Irish billaks. At the conclusion of one of her favorite melodies, she turned toward the young man and, encounterfed his eyes fixed admiringly upon her. "Soute and Irish billaks. At the conclusion of one of her favorite melodies, she turned toward the young man and, encounterfed his eyes fixed admiringly upon her. "You have heard the best singers, of course, the principal singers I mean, at the opera and the theatres " "Yes, preparedly." "And yet you can listen to me?" "This prever plasmer, Mis Percy, than I have ever listened to their artistic display." "This you say by way of compliant," ob-served the lady, "while I have the most grave and serious, reasons for ascertaining your teal sentments." "I assure you that I speak seriously" said Predereck Willoughby. "The professional singers Whom I have heard, posses, many of them, great musical powers and wonderful bril-liancy of execution—the funits of long study and practice. But I do listen to them with *empra-sement*. Teannot banis the fieling that they are acting a part rather than pouring out the infense emotions of their souts in language that rises far above the sweets stains to preserve. "How does this criticism after me." "You have the any eff frahkly," said Miss Percy, withs a slight degree of embarrassment. "You have been so partiff rahkly," said Miss Percy, withs a slight degree of embarrassment. "You have been so partiff rahkly," and Miss Percy, withs a slight degree of embarrassment. "You have been so partiff rahkly," and Miss Percy, withs a slight degree of embarrassment. "You have been so partiff rahkly," and Miss Percy, withs a slight degree of embarras

gage mement." "Why are you surprised? Do you think that I have no reasonable prospect of success?" "Your announcement was unexpected. Are you really in earnest?" "Really." "Dat your aunt. Are there no objections to such a course except the danger of failure?" "I understand you, Mr. Willoughby," re-

"Really," "Bally," "But your aunt. Are there no objections to such a course except the danger of failure?" "I understand you, Mr. Willoughby," re-plied Miss Percy. "There are objections on the score of delicacy, which a woman must be prepared to surmount before she can trust her-self to the criticisms of a promiseuous- audience. There are perjudices, too, against professional actresses and singers, which, however unjust, are unquestionably painful and anoxing. Still I am compelled to repeat the question; do you think that I have no teasonable prospect of success?"

time that I have no tessonable prospect of success?" "By no means." "Since I have opened the subject, I will state to you the principal reason which influences me. The income of my aunt is exceedingly life index, and I am wholly dependant upon her. The influence is a subject to the subject of the ble in the principal open in the subject is the subject best advantage." "The nictive is highly honorable to you. Miss

hand, and balls her good night, our structure to her husband, and abowed lim the gold. For its aske, they agrees to munder the traveller in his sleep, which they accompliabed, and buried the body. In the morning came two or three relations, and asked in a joyful tone for the traveller who

Percy ; and yet I venture to suggest that you should fully consider the subject before you act upon it "

VOL. V.-NO. 21.

had arrived there the night before. The old

had arrived there the night before. The old people seemed gracity confined, but solid he had risen carly and gone away. "Impossible 12 solid the relations. "It is your own son, who is intely returned, from France, and is come to make lappy the evening of your dys, and he resolved to lodge with you one night as a stranger, that he night way way. Early maniers." Language-would be incompetent to describe the horror of the murderers when they found they had dyed their hands in the blood of their long-lost child. They confessed their crime, the looy was found, and the wretched mor-derers expiated their offence on the scaffold.

THE DEMAND OF THE AGE. Mrs. Hattie J. French of Philadelphia, in the WHITE BAXSER, gives us squeek, gent thoughts upon the Subject which forms the caption to this

article

BRIGHAN YOUNG ON LONG DRESSES.

It has more than once been observed that he

It has more than once been observed that hey map nature was about the same, the world over So we observe that in spite of their religion, the Mormon women of Salt Lake, are more or to the devotees of fashion; and among other follows it appears they are addicted to that of trailing skirts; conserping which Disgleam. Young these them to donfter the following manner:

Sarris conserning when Disginan Joing Jaco them to doafter his following manner: "It is a disgrace for a community to drag cloth in the dirt. How many women are there here to-day who walked to this Tabernache with-out throwing dirt every step they took, not only on themiselves, but upon those who walked hear. them 2 I shan them i when I see them coming, I try to make my way in some other direction in order to avoid heir dust. I have borne it, and so have my brethren, until duty demands that we put a stop to it. There policle ye postulated with my wires and daughters on this subject. I have asked them if they think it looks nice, and have been told that it did, heir reason for think-ing so being that somebody else wore it so. That is all the argument that can be brought in its favor. There is no reason in the world why a dress looks well trailing through the streets. On the other hand, I will say, ladies, if we ask you to make your dresses alities short that we can see the tops of your stockings. Bring them down to the tops of your shoes, and have them so that you can walk and clear the dust, and do not expose your persons.

Trim your Wicks. The Coal oil fiend is killings its victure? ton-stantly. Anything which will avert the danger should be known. The Burrington Argus says

should be known. The Burkington Argue says: The explosion is caused by a practice of neg-lecting to cat off the charted portion of the wick when the lamp is filled; observation wit; show that in a few days use, the wick becomes charcoal in composition, for an inch, below the top of the tube containing if, and after the lamp-has burned a short time the heated tube fires ai the charred portion of the wick inside, and that sets the oil on fire below. This may be prevent-ed by cuting off a sufficient portion of the charred wick each day after using the lamp.

Life.

If Is it any more sinful for men to galvanize than for women to paint? In either case they appear in borrowed colors.

A shrewd little fellow, who had just begin to read Latin, adminished the matter by the follow, ing translation: Vir, a man; gin, a trap, vir-gin, a man-trap.

"John, how T wish it was as much the fashion to trade wives as it is to trade horses." "Way so, Pete". "I'd chest somebody most shockin" bad afore night."

A few

At best, life is not very long. A smiles a few more tears some pleasure; sunshine and song, clouds and dark greetings, abrupt farewells—then our will Nose, and injured and injurer away. Is it worth while to hate:

should fully conserve any service of the feelings which had been excited in the heart of Prederick Willoughby, by the frank communication of Caroline Percy, were of a singularly mixed description. The most predominant, however, was the fattering conscionaness of having been selected by a lady, young, hand-some and accomplished, as a confidential addisor and triend. It was probably under the influence of this sensation that he said emphatically :

For and Trend. It was prime that he said emphatically: "If I can assist you in any way, Miss Percy command my services freely." "You are very kind," replied Miss Percy, with a blush of grateful acknowledgement. "Aunt Percy and I are comparative strangers in this city. We have few friends and receive little company. In the pursuit of my theatrical studies, If I determine to embrace the stage as a profession. I shall desire to profit by judicious criticism." "I nouestionably."

cious criticism." "Unquestionably." If you will condescend to listen to me occa-sionally," said Caroline Percy, with a dazzline smile," and will regard me not as a partial friend, but as a stern critic, you will confer a real service upon me." "But I am no critic," replied Willoughby, in surprise

"It is not so much the rules of art as the teachings of nature that I seek to master. How-ever, I hear my ann's footstype, and as this project is still a secret from her, we will change the conversation."

project is still a secret from her, we will change the conversation." Mrs. Percy re-entered the apartment, and shortly afterwards Prederick Willoughby took his departure.

From the Milwankee Wie

A Strange Affair.

<text><text><text><text><text><text>

ner. Under these circumstances it is reasonable for, parents and friends to believe that the child lies in a trance, and there is little wonder that the case is attracting so much attention among the medical faculty. It will be watched carefully, to the end, and with interest. A large number of persons have visited the house of Mr. Rausch, and all express themselves as lost in wonder, and amazement at this strikingly strange aflair.

A Tale of Horror

A Tale of Horror. "They that would fie rich suddenly, fall into dirers tempstations. For the love of money is the root of all evil, which some covering, have pierced themselves with many sorrows." Many years since, a senfaring man called at a village inn on the coast of Normsholy, and pand haddady verce elderly people, and appa-rently poor. He entered into conversation with them many questions about themselves and haddady verce elderly people, and appa-tion of the coast of Normsholy, and had gone to sea when a boy, and whom they had gone to sea when a boy, and whom they had gone to sea when a boy, and whom they had gone to sea when a boy, and whom they had gone do sea when a boy, and whom they had and desired her to bake care of it this ther hand, and desired her to hake care of its the morning, pressed her affectionately by the band, and balle her good night. For its sake they agreed to muside rike result. For its sake hay agreed to muside rike result.

Original Essays.

For the Religio-Phil THE REST FRIEND. -----Throb on, and heart, throb on Twill som be o'er: Soon Death, and heart, shall hid Thee throb no more.

The rustle of his robe My heart, I hear : He's our best friend, oh ! I He'll soon be here. I see his shadow fall He's come ; ho's c Oh, fear him not, thoug Is cold and dumb Yes, he is our best friend. Oh : joyless heart A friend no adverse fale From us can part.

I feel his loving touch Of magic power, As soft as summer air At twilight hour

1 die!-I die!-I die! We die, sad heart ! Our friend has come-with his We'll now depart.

What is the Substance of the Human Soul? Lecture By Mrs. Cora L. V. Danleis, Deliv. red Sunday Evening, November 29, 1868 at Concert Hall, Philadelphia.

cert Hall, Philadelphia. teported in full by C. R. Morgan, M. D. e world would be the better for it." By Mr. Clark INVOCATION.

INVOCATION. Our Father! and our Mother! God! Thou Infinite source of every blessing, and of all light and mind. Thou Divine Presence! Thou Ev-erasting Splendor! Thou Perfect Truth! Thou Divine and all pervading Splnt. We would lay upon Thy altar the offerings of our soul's devolions, and approach the temple of Thy truth, The Universe, with psains and thoughts of melody. Even as the sweet endences of sound roll outward and unward, alling all the air with circles of harmony, so would our spirits rise in perfect circles of praise, until they reach the beart of Thine abiding place. We would find the expression of that presence and love, and there bring all our offerings and thanks-givings.

we bless Thee! oh, Loving Spirit! for all We bless Thee! oh, Loving Spirit; for all the beauty and loveliness of creation. We praise Thee, for the life that fils and thrills the universe of mind and matter. We praise Thee! that in all past ages, Thou hast reared up the instruments of Eternal Truth! to enjoy and speak Thy words and unfold Thy wisdom to the nations of the earth. That the favored children of genius; of song, of inspiration, of poesy, of prophecy, and of religion, have touched with their high thoughts, the mountain tops'of Thy Truth.

Truth. We praise Thee, that one by one, the starry fermament of knowledge, has revealed its splea-dors to the human mind, and they no longer grope in darkness with faces bowed down to the earth, but uplift their souls in grateful songs of praise, with no craven fear, with no tremb-ling upon their words do they come into Thy presence. But with countenances glad as the morning, with the radiant beam of love upon their souls, they whill say, " Our Father, we are in Thy presence and we praise Thee ever-andre!"

near $i^{(0)}$ As the granteful fragmance of these flowers means and alls all the air with its sweet ofly, so et the flowers of love and truth, thus blowout, with our splits, forming grateful increase upon ice alter of Tay mind.

the illust of Thy minit. Sense there may be, who bring to Thee the screener of deeponding girlds. Some, from whom death has tablen dearly loved ones, and hald deant hidden then beyond mortal sight, but if these come hadened and uppressed with orrow, and the mists of darkness upon their onds, let them see where beyond the joil of brickness of the grave, the bright glory of celes-tial life oppenes, and above the, tomb blockous the markenth of innormal life. Some there only be that death with double, who see not that death is but the open-ing of the way to celesial life. These with frees targed to earth cry, "We have roughs, and have not band the humortal knew of the Spirit."

Spirit." Oh, let their voices be altimed to the voices of the angles. Let them behind where with shining namentanid everlasting songs of graite, the doving ones await them and take their throughts to industrial loveliness.

thoughts to induced levelines. At deduces that are oppressed with sources for the work's inforces, these that are based with sources because of the crime and sin that exists in the workl, on't let these behold, how when the storm-cloud ill sith esky with angry thun-"ders and lightnings, ever beyond is the blue valit of heaven, and the clear colm of supernal light. While the sizes move on silently, per-forming their loving orisons of praise, so scross the darkness of human crime and imperfection, let-them behold where Thy spirit forever extends the azure of its perfect love, and the stars of Thine own truth keep time to the deep pulsations of Thine the darkings them behold where Thy spirit lore to thine own arore of its perfect love and the stars of Thine own truth keep time to the deep pulsations of Thy works, and cherish forever that Thou art Godl Let us unite our thoughts and our songs with the voices of the angels that sing forever Thy praise in deeds and words of loving kindness, now, and forever. Amen.

INTRODUCTORY TO THE DISCOURS. For the past two months, on Sunday morn-ings or afteroons, we bave given a series of ctures or discourses upon "Bpiritual growth di Spiritual Bélences." On Sunday evenings, the suggestions of some persons who are ac-stomed to attend, the sudience has the oppor-nity of choosing the subject. Last Sunday ening the audience rejected any subject to be toosen by thim. To night, the sudience can be tinded that we shall not choose our own subject. Now while are are perfectly willing, and have series of subjects that are inschaustible, we

will state for the benefit of cavillers, doubters will state for the benefit of cavillers, doubters, skeptics or those who choose to may that the lec-tures are prepared and memorheed, as it has been announced that they are not so produced, that any person in the sudience, if he chooses to present a subject, we will discuss upon it, promising tomake it interesting to the audience, and, of course, it must be a subject suitable for the erenng lectum. A gentleman in the audience here rose, and eaid:

Ano, sector the evening lecture. A gentleman in the audience here rose, and said: "I wish you, to lecture upon 'The Substance of the Human Soul.' Is it fire or water, or the composition of both, or is it a substance distinct from these?". Mrs. Daniels. Is the gentleman a skeptle? Answer. I am not. I know the multiplica-tion table and that two and two make four, and that four and four make eight, and I wish you to tell me positively what knowledge you have of the substance of the human soul; whether it is air, earth, fire or water, the composition of one, two, three or four, or a substance totally distinct, it, or any more suble fluid which you can ex-tain?

ity, or any more subtle fluid which you can ex-plain? Mrs. Daniels. You have heard the gentieman's answer to our question. Of course, we do not know him :we presume the subject do not. The chairman will put the question as to whether the audience will receive the subject. "What is the Substance of the Human Soul?" The question was then put and carried. Mrs. Daniels. Before we proceed with the lecture, we wish to ask the genfleman to state his name, whether he is acquainted with the speaker or the medium, and whether he has had any coversation with her upon the subject of this discourse to night. Answer. In all respect to the lady, I shall

this discourse to-night. Answer. In all respect to the lady, I shall say that neither my name nor any conversation that I have had either with the lady present, or any others, has in the slightest, any connection with what is the substance of the human soul. I then move the original question, that funda-mental principle of Specificalism, "What is a Spirite" be discussed.

Mrs. Daniels. We asked you the question merely to satisfy the audience, not ourselves. We layer not the slightest curiosity to know you

you. Gentleman. I appeal to the audier whether my name or any conversation, I have had with any one, whatsoever, has in the slight-est, anything in their judgement to do with de-termining what is the substance of the human spirit.

Mrs. - Daniels. I ask if the gentleman has ever been in the Hall before? . Gentleman. Never, in this Hall, or in any

Gentleman. Never, in this Hall, or in any other. Mrs. Dankick. We simply ask the gentleman, that the audience might not think that there had been any previous collusion, and preparation for this subject. However, it is in the hands of the audience. They can satisfy themselves. We will proceed with the subject presented by the gentleman, "What is the Substance of the luman soul?" There are only two known substances in the miverse, having equal potent coeval powers. These are known as mind and matter. The reason why this distinction is made and these two substances arg said to be coeval, is because there never has been discovered a limit to their separate and mutual action, one upon the other. Matter, in its technical sense, is all that por-tion of the universe which is acted upon or is mert. Mind or spirit is all that portion of the universe which mits, which more, which this re ordains. Matter, is in up to whom not ac-ted upon by mind, of change in its form, its south the mits result. tellupea by mind, of change in its form, its condition or its results. Mind, so far as it is known, the thoughts

orking when acting in connection with matter, produces every organic form of life, and every change or motion that is known in the uni-

verse. The human lody is the options of all materi al substances beneath it, an ultimate of organic life and power, and libustration, and is quence, and sub

al substance. Minil is itself an ultimite, therefore invisible :

turns is then an unitarity, because investme timestary, indestructions: therefore use quick of anglet that befalls matter, disorganization. When the gentleman dedices to know the sub-stance of the human scale we will state to him that it is not compound, that it is not com-posed as the body is as the earth is, as there to him.

Then the perimetric terms to the with the halfs in the term in the perimetric terms to the perimetric terms of the term is an interval perimetric terms of the term is an interval perimetric terms of the perimetric terms of the term is an interval perimetric terms of the perimetric terms of the term is the term is the term is the perimetric terms of the term is the

another in proportions of one or more, produce a third function, which is the result of these two primates or more. But in the human spirit, or in spirit in the But in the bunnan spirit, or is spirit in the abstract, there are no such divisions; there can be no such subdivisions, inasmuch as the ulti-mate of all spirit, can only be spirit. The source of thought must be thought itself. The source of mind can only be mind. The source of soul

of mind can only be mind. The source of soul can only be soul. The German metaphysician endeavors to dis-prove the immortality of the soul, or even its existence, by proving it. He should have faiten the other horn of the dilemma, and proven it by disproving it; for the same reason, that the alignmative is the only possible, the negative is the only impossible. Therfore, the soul itself can only be measured by the science of the soul. Now you have the science of chemistry, par-tially untolded, imperfectly developed, yet it illustrates to you these subtle laws and forces, that attract particles of matter to one another, to different substances composed by these atoms of particles.

to different substances composed by these atoms or particles. You have the science of Geology, that tells you of the structure of the earth, whereby you trace the progress of the sges. You have the science of Astronomy, that tells you or the su-perficial structure of the heavens, and their mathematical relations to one another. The science of the soul alone can tell you what the scul is of its composition as the centement de-Science of the soul atome can teir you what the soul is, of its composition, as the gentleman de-sires to know, though we have said it cannot be a compound; and of its action upon itself and matter. The science of soul is the only science which has, as yet, not been taught in the schools which have no books, no written works, no ll-lustrations, no tables, no mathematical figures, and yet of all the sciences, it is the simplest, the most easily illustrated, the clearest and the only

lastrations, no tables, no mathematical figures, and yet of all the sciences, it is the simplest, the most easily illustrated, the clearest and the only one that is self-evident. It is the mathematics of religion, it is the expression of itself. Aff arguments which attempt to dispfrove the existence of the human soul or spirit by the subtilies of German metaphysicians, or French infidels, or modern materialists, are but attacks, not upon the soul itself, but upon its manifest-ations, and fall as fat short of the science of the soul, as does the rock which the boy fires in the street, fall short of the science of the soul, as does the rock which the boy fires in the street, fall short of the science of the human soul, we are ourselves, you are yourself, the proof. The question is its own answer. "When you ask us the subtance of the soul, we say the question is its own answer, be clause souls can be no other substance than souls. When you ask us the subtance of the souls we have not other substance than souls. When you ask us whether it is earth or air, or sky or water, or fire, you are saiking us to compare it to that of which it contains no part, and which is no part of it. When you ask us to decide whether a spirit can be found in water, or in earth, or in air or in fire, we will say that every particle of every drop of water or grain-of sand, or spark of fire, is the direct and legitmate effect of spirit, and that without this, neither would fire burn nor would water exist nor would The earth itself have bee. When you ask us to tell yea, by comparing an ultimate substance with compound substan-ces, of what it is composed, is like building up a fallacy in logic, for the express purpose of tearing it down again. It is like building up a supericial temple for

tearing it down again.

It is like building up a superficial temple for

It is like building up a supericial temple for in some pleasure than that of destroying it. If soul is not self evident, it is not a value of the intermet for a consciousness of immorphility, then there is not a consciousness of immorphility, then there is not a consciousness. Now the weakings of the rates is first pirit, and in this illustrates in that consciousness. Now the weakings of the supericipation result is not evident for the supericipation result is not evident for the supericipation result is not evident for the supericipation result is not the supericipation of the there in that consciousness. Now the weakings of the supericipation result is not evident for the supericipation result is not evident to be a supericipation of the rates in the consciousness. Now the weakings of the supericipation results are directed with the beam of the interview of the the supericipation result is not evident. The beam of the the supericipation is pixet as constants of the rate is the thereaf that it is hat earth, that it is hat earth. that it is not evident the interview of the rate is the supericipation result is not evident. that it is not water, that it is but earth, that it is not dust or drawing that threads very much posts for discussion in the latter word, hereiner your know that a shud, such thought, a single effort of the mind, a disk, an inspiration of genine, by a dayling Solver and separate from every resented partiest of earth, a the sun likely is repeated from the rangetest solar system; and more than this. The physics of a find and matter are only related in this whey, day matter by mechanics, and mind is earth.

mechanical and mind is refra. You angly task us of what the the angles of the musicial one camp soil when the random variage ore-tain notes of harmony. You know the instru-ment; you know the abstances of which the keys are made. You know the basis upour which it is written; you know the basis upour which it is written; you know the basis upour which it is written; you know the basis upour you have which chromatic soils. The thought of harm my is the only soul which minds poissesses, one the word, soil the reack and the keys and worl and the reeds and the keys and

how the word with the twelse under the key and the word with the twelse under the key and key and the key and t

spiritual codception is just as decided to the spiritual codception is just as decided to the spirit, as is the physical conception to the senses. Indeed the senses themselves were powerless without the aid of this spirit. We can therefore only any that while all other soul-substances in the universe have material names, and while science has analyzed, chiffed and portrayed twished the aid of the spirit inself is the only living absolute, undeniable substances which cannot change, and cannot pass away. This asys the questioner for we almost see it in his mind. "If a spirit as your say, cannot the substance?" We will answer-Spirit is spirit. Then you say this is argue. You not tell us of what spirit is composed? What is the aubstance? We will answer-Spirit is spirit. Then you say this is argue, you much as well say, in discussing light, light is light, and be no more calightened than before if the expression in that form, as spirit is that which constitutes you, men and women, while the form is but the garment which the spirit wears, and which it may cast away for a more refined, and helter one that is incorpora-tion. In you will ask still further, and asy that this is not distinct and clear, then we will say, this

ted in it. If you will ask still further, and say that this is not distinct and clear, then we will say, this is the form, this flower of which the spirit is the life and fragrance thereof. Now, if it were but a form of any white image, shaped like this, would it have the same effect; but never did artifacer or versions of our shows inserts around a dot producer of wax flowers, impart a genuine oder or breathe unto their work, the genuine spirit

of life. Then, if you are not satisfied with this illus-tration, wy will state to you that all mind is spirit, and wheresoever there's order, harmony and law, there is mind. All human order, ha-man förm, human utterances, exprises the hu-man spirit, and you may be perfectly sure, that it is an undenlable fact in Spiritual Science that it were as truely impossible for a human being to have existence unless there were a human spirit. spirit.

You cannot make a man of stray, and call him You cannot make a man of stray, and call him man. You cannot create a waxen graven, or carred image and breathe into it the life of man. You cannot take away a maja's splrit, and call his body living; therefore, the human splittic all there is of the gentleman who asked the onesiton, and all there is of each and every individual here this evening. The sensation, the life, the consciousness, the organization, the attracting and repelling of substances, which clother your body, these are the work of this clothe your body, these are the work of this subtile spirit, this invisible, yet potent power that animites had possesse you. And when the Infidel, still doubting or still

And when the Infidel, still doubting or still inquiring, says it is not satisfactory, we want to know what the subtance of the spirit is? We mist still answer, it is Spirit. It cannot be any other because it is not a compound. There is no other substance that can enter into its composition, because it is the ultimate, and, therefore, the spirit-must ever remain spirit. These writes forms or expression of the par-ticular organization in which it manifests itself; these are the provinces of the various depart-ments of human science, but any mathems-tican, and any musician will tell you that the veloce of music if the methal conception of cer-tain scies of harmony, and we guirantee that any musical ecosposer will tell you that the mu-vet to which the afterwarks gives utterance for your benefit and not histown is as distinct and

A mathematical projection is just to recent, distinct and localed is the train of the train neutromethical before any of the points are de-termined upon, as alterwards the mathematical proposition is part of publicly, and is, there free a part of his spirit. The mathematical li-in mathematical spirit. The mathematical li-in mathematical points is a linear neutron of the point, is a straight fine, for the spirit conceives that with negrer a thought of requiring an illus-tration as it requires no electric production of the spirit conceives a straight fine, for the spirit conceives that with negrer a thought of requiring an illus-tration, so it requires no berithy illustration, nor choirent remarks to show that the only source of intelligence, which hy any possibility can be an its absolutely spirit. New wherever, you find much, there you find spirit; wherever you find human mind, there you find human spirit, whether it lies embody and the spirit whether it lies embody and the instantion, but heaving the spirit whether it lies in that interactive view inned spirit.

you find human spirit, whether it iles embodied and have perated in a taggible, outward body,or whether it lies in that intangible, yet implaytile form which constitutes the next stage of human existence. Take spirit ever lives, ever constant, ever potent, being equal to its offgin and copil-tion, and is manifesting itself through all the varied forms of human life, and the change which you call death, is only the casting off of the garments which the Soul has worn, and the garments which the soul has worn, and which it no kauger requires. This does not in the least impair the identity of that individual spirit,

spirit. It is customary to say that God is love, wisdom, justice, benerolence and kindness, to is no such thing. God is light. Now, ever-loving kindness and wisdom are manifested through the varied forms of light, that is not God, has to name in the finite calendar' or cata God, has to name in the finite calendar' or cata is customary to ak, "What are the attributes of the human soul?" Then you anwer: "Theo of the human soul? "Theo you anwer: "Theo of life and death, and of lave and faith," and various mental illustrations of what you suppose these attributes, are but manifest, impressions, at times, of the soul, which is only a principle. This atternoon, we illustrated according to the known laws of light, that a single beam of while hight contains every primitive color; that it is broken millow, and the bue, and other various It is customary to say that God is love,

shades So is the white light of creation, and the various thoughts which you possess and which you deem to be portions of the soul, but broken fragments of this light. The white clear and distinct is in the soul.

clear and distinct is in the soul: Like all themes which are absolute; underlia-bly certain, this requires no illustration, and will admit of none. It is just fike a person-shutting up his eyes, and saying, " Now prove to me that the sun shines." The sun is there : it is make the the sun shines." to me that the sun shines." The sun is there it is palpable; it is potent and no one professes to ask for an argumant as to its existence; and it, that way a human spirit possessing thought and intelligence and a human body says, till us the substance of a human soul, and we answer that there is no other substance, for its expres-sion, that he with name which is given hame-- solet.

that there is no other substance, for its expres-sion, than the vain name which is given, hame-by, Spirit. It is said in the Book of John, that, "In the beginning was the word, and the word was with. God, and the word was God." Now this expresses the whole thing, whether we say in the beginning or in the middle or in the-ending. It amounts to the same sense. In-finitude must be infinitude, but the existence of this spirit is perfectly underinable and a priori. There is no reason, no inspiration, no thought no illustration of science that can reach it, and all that we can do is to say, what are its mani-festations, what its cristence hereafter? Let this suffice. If the gentleman will allow us, we will pass on to consider and elucidate, or if he prefers to ask, us further questions upon this, we will still continue to illustrate.

The gentleman here got up and and asked to state what he considered the substance of the human soul.- This was refused him. ed next week.

en for the Religio-Ph Impression. ought and its Peculiar Characteristics The Images Imprinted on the Embryo Child- The Spiritual Organization-Why Immorial. By JOHN FRANCIS. Th

I endeavored, sometime ago, however, to in-terest the readers of the Joursan, by ex-phaging the nature of the mind and the strange and vhriet phenomens that under certain cir-cumstances it exhibits. In the first place, I started out simply on a voyage of discovery, searching for rare gens in the inner temple of the mind. The open Sea of Mind was before me, seemingly a boundless expanse, with its winds and tides, rocks and shoals, and regions, the true nature of which was not well under-stood by man.

the true nature of wmen was with Reason for stood by man. Boldly I ventured forward, with Reason for my compass, Hope, my guardian angel, and Truth, my watchword, believing that success would crown my efforts and that I would be in-strumental in disclosing facts connected with the mind, resulting in some benefit to the human family.

strumental in disclosing facts connected with the mind, resulting in some benefit to the human family. The fields I have examined, have been explor-ced before by bold mariners, but it seems that they returned with ships freighted with genes of knowledge differing from those that I have presented to the people. It is for the reader to judge which is of the most value. "My course is still onward, onward, never for a moment failering in the path of investigation which circumstances have marked out for me.--Dehing m. my vision 5 clear-abacal is dout an i conjecture until removed by the sitest whisp-erings of the wise sage who stands by my side. This bocks, silvery white, his countenance at agow with the rait these of angelic parity; his form clothed with a grab of white,his yes bril-tant with hore for humanity—how heartifu-how stately, how majestief. Kare gens a knowledge gisten within the stor-house of hi-unowledge gisten within the stor-house of humant, sending forth a radiant light, imparting to have reduced by commerciate induced or each new reduced the course or night of carther, how reduced the course of mine of earther here the stately between appearatice of earther here busing the sender on earth of or earth, new reduced the course of mine of earth, new Eucst. Noble stray once a child of carth, now -reefficient of the Summeriani, how can 1 readle, myceff worthy of thy inspiring influence? The pupil you have in charge hattily comprohensi-the nature of the influence that surrounds him and when you propose to lead current and u-ward until the highest aspirations of ids mattil-are fully toolized. The games of his cyclic and the angle the offshind scales current rethers all magnetism to my brain, the pulsations of which seem to engender thought. The scene is fore grand for my nature to contempate, and for

security engenier domain. The secure ratio grand for my nature to contemplate, and for r time I withdraw my attention from the mejesti-gersome who stands by my side, regretting that the destroment leak using to transmit his knowledge to earch is not more highly attunct eptible to the othereal magnetism e-

of mire sisceptine to the emergin magnetism of his sature. There is a very intimate connection existing between the mind and body, that is but ill-the understood at the present time. The thoughs or impressions that exists which the mind, in all cases, partake largely of the character of the or impressions that exists which the mind, it all eases, partake largely of the character of the object from which they arise, and in turn, they are the organic structure or transmit to it they for the thought or impressions of the mind, – first, at hought or impressions of the mind, – first, at hought or impression the organization of a stock of knowledge, gives expressions to they arises assessions or movements of life, or it de-teriors at succession the organization of a stock of knowledge, gives expressions to they arises passions or movements of life, or it de-teriors at succession the organization of a stock of knowledge, gives expressions to they arises passions or movements of life, or it de-teriors are been and the organization of a stock of knowledge. The stock of the mind, – fits, at thought of impression the organization of a stock of the organization of a other in the act of leaping. It is a bright or dependent by the presentation was the re-det of certain impressions made upon the mind of the methry the ease, the impression from which see been caused otherwise, all will donli. See being the cause the impression from which the "blood mark," is called, or igning the two which it gives expression on the organization when the which it gives expression on the organization which the "blood mark," is called, or igning the material many of the same shape or form any structure of the embry or child. Impression from which the "blood mark," is called, or igning the material many of the same shape or form any structure of the embry or child. Impression material the same shape or form the trade the same volution of the organization of the ord of the embry or child. Impression material the same shape or form the trade the embry or child. Impression material the same shape or form any trade the embry or child. Impression material the same shape or form any trade the embry or child. Impression material the same shape or form any trade the embry or child. Impression material the same shape or form any trade th

aot, how could they be instrumental in deguer-reotyping upon the child in embryo, an exact osemblance of the object from which they orig-nated. For example: The deguerreotype on the metalic plate plate is derived from you, and cossesses a well defined form, because it is de-rived form an object that possesses form. From your deguerreotype on negative, as it is some-times called, any number of likenesses of your-elf can be taken, called photographs. The like-rest of the deer, in the case above menfloned, was first projected on the retina of the eye, the electro-emanantion of which, utiling with mind unagnetism-created thought or impression. which nagnetism, reated thought or impression, which must necessarily be of the same form as the ob-ect from which it is derived, for thought or pression, or even consciousness, without a rm or organized structure, based upon the acorm or organized structure, based upon the ac-don of certain principles or conditions, cannot have an existence. It is absurd to suppose that thought or impression, or even what is termed consciousness, is a chaotic conglomeration of some sublimated substance existing youreWhere in the interior of the brain, devoid of a well de-

The bit of the state and externally constrained of the state of the brain, devold of a well de-ined form. Take for example, a person that has been rendered usance in consequence of the deleter-ous action of cértain surroundings, and who constantly aces the images of certain objects in nature constantly before him. These images upper as real to him as anything in existence ond to us and though objects in likeness sur-tar to the images that appear before him, have an existence in nature, yet they are not derived from them, but from the impressions which they had a a prior time make upon the mind. If the mages which he sees, have no position vanous existing realities in his presence, they must, of ourse, exist wholly within the mind, and there in they possess form, or otherwise they would be recognized in a different manner. The may be urged by some that our theory is no materialistic in its matrice, asserting that the visconsect of highly sublimated matter, but yosenses a well-defined form also. If our theory whole being will not finally becomes changed through the action of inherent forces, that it will to its identity and consciousness? The physical originalization during its whole

whole being will not finally become so changed brough the action of inherent forces, that it will ose its identity and consciousness? The physical organization during its whole life is constantly undergoing changes under the guidance of certain principles or con-litions. From the air we breath, food we eat, water we drink, and impressions we receive, the physical organization is nourished and sustained and it is their combined action that fully devel-ops the physical man. The many changes, how-ever, that take place in the organic structure from infancy to old age, would seem to indicate-like change in the spiritual organization: there-fore, what reason have we, what tangible evidence an we present, that when the body dies, the pirit is born into a new world of transcendant beauty and loveliness. We could refer to the many tests of spirit presence given through dif-fores of the man fesus and his beloved disciples, to the teachings of Confaciency Swedenborg, and host of others, to establish the fact of a future existence, yet that evidence would not be sat-sfactory to the ageital mind, repeaking of the Bible, or the manifestations from the invis-ble world through the mediumsing of different presons now jiving. Idesire independant of all these, to establish an immortal existence for each individualized soul on the face of the earth from the groveling savage to the giant in intel-tect. Man, as is well known, is an epitome of the un-

iect. Man, as is well known, is an epilome of the un-forme. Its intrat existence on this earth did not commence at the time designated in Genesis, but dates back in the vista of time, fifty thousand years instead of arx thousand. The sixty-eight primal elements that enter into the composition of the earth and its surrounding, may be found in the organic stracture of man, so utilized that he spirit can manifest through them its tran-scendant qualities. The creation of plants, ani-nals and finally man, was not an accident, but the result of a design, or in other words the action of certain 'principles or coulitions brought then into existence: Admitting this, Lam not prov-ing anything in relation to the immortaility of man, the reader will asy. As I-remarked before, here are sixty-eight primal elements that enter into the composition of the earth and its sur-voing anything in relation to the immortaility of as an epitome of the universe. In those sif-y-eight primal elements, thirty-four, femufe, unit-ed as an epitome of the universe. In those sif-y-eight primal elements, thirty-four, generic, uni-diting they may be also found the the organ-te structure of man, therefore he may be regard exist and they found enter the word-thing description of one primal element, so and so blendel in harmonious action, that will onder throughout the user-ending ages of strained therefrom through which the divine utributes of Deity can be well manifested. Man s cosmopolitan, a microcosm of the universe, in so the poduce a splitual form that possess intelligent consciousness, and it is not until the sixty-eight are united in marines, as in the straines of Deity can be well manifested. Man s cosmopolitan, a microcosm of the universe, in which are blended in harmonious action, the thirty-four positive, male, and the tharty-four-graves that is immortal. The uniting of, these sixty-eight primal elements, resulting in an out-grave that is immortal. The uniting of these inter forever,—and it is natural that it should do as. T Man.as is well known, is an epitome of the un His first existence on this earth did no would be entirely different, for then there would not be a perfect quilibrium in the outgrowth of the same, for it is only when the equilibrium is destroyed in the action of any combination of elements that death ensues, and a consequent dissipation of the materials composing the

RELIGIO-PHILOSOPHICAL JOURNAL.

. .

ded in harmonious action, a re-ult is produced that is, not only immortal, but through which the divine attributes of Delty are manifested or foreshadowel. shadowed. lathe, Johnson Co., Kansas

For the Religio-Philosophical Journal.

Dwarfed Vine. BY A BIBLE STUDENT. CHAPTER 1.

CRUTER I. There is truth in everything: yet there is as-much danger in looking beyond where it lies, for it, as there is in talling short of it. The mind of man has ever been inclined to loog be-yond the real truth to the land of mystery and

yond the real truth to the land of mystery and mysticism beyond. For example, in all inventions of every kind, the first trial-machine is always a very compli-cated affair, and in perfecting it, every change for the better is made by simplifying it. Ex-perience teaches us the simpler, the better. So it is with God's laws. They have ever been taught us as being very mysterious, and incomprehensible to all: our minds being con-stantly stretched into interminable mystery be-yond where the real truth is. We need never look beyond ourselves to solve the whole mys-tery.

yond where the real truth is. We need never look beyond unselves to solve the whole mys-tery. Many live in the ideal world, looking beyond the real, for something to satisfy the mind. But, kind reader, remember that God halt passed upon all things, this ternal fait. Harmo-ay and Simplicity. He who looks beyond sim-ple harmonious conditions, will never find rest, will never the satisfied. This interminable mys-tery, or looking beyond the real truth, is the great cause of the present distracted condition of the religious element. It is this mysterious setting forth of certain tenets, as the true doc-trinas founded in the Bible, that has so long held the imaginative mind in its mysteries, great is the mystery of godliness." Inducing it to exclaim. "Mystery of mysteries, great is the mystery of godliness." In the base sectarian teachers followed in the footsteps of Christ and Paul, as they chim they have, they would have understood as Paul did, when he declared, "Without controversy great, is the mystery of godliness; God was manifested in the flosh, justified in the spirit, seen of angels, preached unto the Gentiles, be-fleved on in the world, and received up into igory." All these are mysteries of godliness, without

glory." All these are mysteries of godliness, without controversy, but with controversy, all is made plain. To such as will not think or investigate, all is mystery; but to the thinking, reasoning soul, all is made apparent.

This. To such as will not think of investigate, all is mystery ; but to the thinking, reasoning soul, all is made apparent. There are millions of sould that are living upon the superficial, believing the doctrines that have been preached to thein as being true, and founded in the scriptures, never thinking it best to spend any of those wasting moments in scarching for themselves. Hence, the power of the Pope over the Priest, the Priest over the people, and the master over the slave. "Keep your sufficients in ignorance, and they will make better slaves," is a popular axion. An frishman, one of the most firm adher-ents to the catholic faith I ever knew, and one who firmly believed that there were portions of the Bible that common péople must not read, for fear of the displeasure of the Almighty, once said, in that part of the Bible where the word i, but principally Saint Pater." This conveys its own lesson of instruction, and will serve as an eye-opener to all thinking and which will constitute our subject for the advest chapter : uz," If Infidelity consists in a rejection of the Bible, then four fifths of the re-ligious element of to day are infidels !" This declaration may startle many, but you will certainly allow me the pleasure of our for you the evidence, ere you condems.

Phenomenal.

Phenomenal. Every arrows J. Gage, M. D. Invortion S. S. JONES: - Permit, an old man, fiving on borrowed time, to relate to the read-ers of your excellent paper, an incident that every curred' to me yesterday morning, at a sennce in transport of the provided time, to relate to the read-ers of your excellent paper, an incident that every tances are as follows: I wont to the Hall rather late, and 'the front sents being all filled, I was compelled to take a side seat, getting as near the stand as possible. When the lady came down from the stand, the approached me first and warmly shook my hand some distance from here, and that she come distance from here, and that she when died with a consumptive disense, a long time ago some distance from here, and that she would very much to communicate with me. She told me that our first-born, a premature birth, who nerer broathed in the form, was with here islo our only son who died when twa and a half years old, and als' indicated to me the substantially true. I would state farther that I was a total stranger to the large audience and nong of my friends knew of my attendance at the Hild. The succlime nerer had seen me be-fore. I. GAUR, M.D. Peter West The Redistant.

Peter West The Medium.

Peter West The Medium. AVINE TEST. About the seventh of Jamusry, 1860, two ladles called upon Mr. West, and informed him that a how about fourteen years old, the son of one and nephew of the other lady, had been lost about who weeks, and they wanted to know if he could hid them in finding him. Mr. West told them that he thought be could, if they would bring him something that the boy had worn previous-ty to leaving home. They went and obtained one of the boy's shirts. Mr. West took it in his hand, and after holding it about three minutes, he says he felt as if the was passing through the office is at 120. South Cfark street.) when it seemed to him that he tell into the river just

100

above the bridge. Then he apparently such to the bottom of the river, and walked sonthward to Eighteenth street, looking carefully over the bed of the river as he walked along. At Eight-centh street, he saw rays of light which he fol-lowed back down the river over the course he had beer examining. Then he seemed to rise up obliquely from the earth towards the clouds, but-could see neither sun nor moon, but could see the stars. He continued to follow the rays of light before mentioned, which seemel like a sil-very cord. After passing upward a distance which seemed to him to be fifteen or twenty miles, he came into the immediate presence of the spirit of a boy, who said to him: "I am her son. I fell into the river in one of my fits and was drowned. Tell up mother that basent. This light which you see that proceeds the other way, pointing obliquely downwards, goes to my mother's house. It is the road I go back and forth to her house. Tell mother I go frequently back and forth, and an nearly all the time with her, and I shall yet give her a di recommunication. Good by, I will see you again."

rect communication. Good by, I will see you again." He then came out of the trance, and told the mother and aunt what he had seen. The next day the boy was found by men who were cutting ice. In saving the ice, his head and arms had been cut off Besides the mother and aufit, several persons were present and heard what the medium saal. This medium is almost daily giving te-ts of spirit power. spirit power.

Voices Arom The People.

Is Wilson a Myth

Mr. JONES:-Is your E. V. Wilson n Myth: If not, why give a *frauduloid oldress*? There is no Post Office named Lombard in the State given. ANTI HUMBUG, Columbus, Warren Co., Pa., Jan., 18th, 1869,

REMARKS.

Are you quite sure you are not a humbug : You are undoubtedly one who believes in a per-sonal God, personal Devil, local hell and heaven, plan of salvation, vicarious atonement, the holy trinity, and plenary inspiration of the Bible, etc.

the noise trinity, and plenary inspiration of the Bible, etc. In reply to your interrogatory, we would state : P. V. Wilson is no myth or huminarg, as thousands of your faith have believed ; but on the contrary, he is a mare, weighing some two hundred pounds, an excellent ontion and seer, and withal, one of the best test mediums in the world. Your immediate

World. Your ignorance in regard to the thriving town of Lombard, is almost unparlomable. For your individual benefit—as every body else in the United States knows the fact—we will in the United States knows the fact—we will inform you, that Lombard is situated, twenty miles due west of the city of Chicago, which place, perhaps, you have not heard $d_{1,1}^{2}$ (if you have not, you can meniton the fact in your next) on the N. W. R. R. which leads due next) on the N. W. R. R. which leads due vest from Chicago to Council Bluffs, connect-ing with the Pacific R. R. at Omaha, which is-to terminate at San Francisco, via Salt Lake City,all of which, you probably have not heard of, but which you are at perfect liberty to en-quire about.

Our Children. .

"A child is horn; now take the germ and make it A bud of moral beauty: Let the down Of knowledge,"and the light of virtue, wake it In richest tragences and pourcet hars : For som the gathering hand of death will break the From its weak atom of like, and it shall hose All power to charm ; but if that lorely flower lights welled ions pleasure, or unblued one poin, O who shall say that if that live in wain ?"

The Dark River.

and

" And she said, "It is only a little bro

And sub state, any store of the state areas By that state, any store interest, On whose banks we muchais shiver, Stirnking, with a namiest store, room rolling tide : Stood a child, as pure in seeming Asif she had caught the glowning. From the Throws of Gloty streaming, er-the other shie.

the other side. Since a troubled look atole of each widt the mighty stream before her med to awell in created billow the main. Will her fragile bark be driven By the gale, its White sails rive will aid to her he given, norer vain? heward to

Does the see the angels have All around ber and above her: and/g of the pilons which will beng her and/g ofte; Does selves the histing period. Leading her to joy immortal : or the glorious anthem sending from that dim and distant there?

Wh fleth, ; Who ; [can bid

distant source: Ah: sheknows the 'Hand that guideth: And her traus in him shifeth ho the winks and wares outfieldh, "It tempest case: In that traut, which faileth neier, busht and darknows fiel forever, at her childlah face grew ralliont with shoarranty prace.

light of

Heavenity par-For one moinent lackward turning. With a glasse of tender pareding, we and gentlest sorrow Mending in that last, that paring look. Pashed the from our inorthil vision To the Biessen Land Riysian, armuring in tones of gladness, "Il fi but a little 'brock' -Chickgo Sanday Times. in

" Somebody Loves Me.

W. WRS. O. M.

Two or three years ago, the superintende the Little Wanderer.s Hone, in Boston, re d, one morning, a request from the Judgo he would come up to the court room. He plied directly, and found there a group, of s little girls, ragged, dirty, and foriorn, be reces. even what he was accustomed to see. The judge pointed to the (utterly homeless and friendless,) and said—"Mr.—, can you take any of these?" "Certainly: ['11] take them all," was his promot roly. "All ! What in the world can you do with

pointed to the (utterly homeless and friendess) and said—Wr.—, carry you take any of these?, "Certainly: "III take them all," was his prompt repl? "All: What in the world carl you do with them all?" "THE Jadge singled out one, argen & offset in "appearance than the rest, and asked again. "What can you do with effect." The Jadge singled out one, argen & offset in "parameter than the rest, and asked again. "What can you do with effect." "The Jadge singled out one, argen & offset in "parameter than the rest, and asked again. "What can you do with effect." The Jadge singled out one, argen & offset in the set of the school room with the rest of the children. Mary was the name of the little girl whose chance for better things the Jadge thought was small. During the formoon, the teacher said to Mr. T.—, in reference to her.— I mere saw a child like that; I have tried for an hour to get a single smile and-falle!" "Mr. T.——said afterwards, himselt, that her face was the saidlost he had ever seen, sorrow-ful begrind expression; yet she was a very little girl—only five or six years old." "After school he called her tinto his office and said pleasantly.— 'Mary, Tye lost my little pet I used to have a fittle girl here that would wait on me and sit on my knee, and I loved her twery much. A kind Jay and gentleman ndop-ted her, and she went to live with them. I miss her and I should like you to take here place, had be my little pet now: will you? "A glean of light little lover child-face, as she began to understand him. He gavd her the rearks and told her that she maltal go to a store hear by, and get some eardy. Whil she was out here show the mean and a here then and light little of the mean here in the form. When shor required, in a dew minutes, he said to here, 'Mary, with you clear up ny other in pieces, and scatterd them about the room. When shor required, has dew minutes, he said to here, 'Mary, what is it? What have as the hear here were more on the new more of the store of ormangenereal to the child's some and ther

all, she still finds the love of her father and mother. Shall we who have many to love, and to love us, refuse to be comforted, to see any value and use in life, any work for our hands to do, be-cause one of our treasures may be removed from our sight-from our home and carb to a better? And oh: shall we let any of these little ones gohungering for affection-go up even to God's throne, before they find " one to love them ?"

A Thorn in the Pillow.

A Thorn in the Pillon . A Thorn in the Pillon . The pleasant it is when night comes and we are weary, to lay our heads on a soft pillow and: and the pillow and the pillow and the area of the pillow and the pillow and and the pillow and the pillow and the very nuck. Shall I tell you about it ? Well, here is the story: A little girl went to visit her grand-mother, who lived atome distance from her mothers and the pillow and show at the pillow and the pillow and the pillow and show at the pillow and the pillow and the pillow and show at the pillow and the pillow and the pillow and show at the pillow and the pillow and the pillow and her grandmother went to look at her and the pillow and her grandmother leads and the pillow and her grandmother wears and the pillow and her grandmother leads and the pillow when leads and her for and the pillow when leads and her for and the pillow when leads and the pillow and her the pillow and she cuild not where his food and the and the trans straiger her was the thorn in the pillow and she cuild not which when the the pillow when leads the pillow and the pillow and the pillow when leads the pillow when the ther pillow and the pillow when leads the pil

SPEAKERS' REGISTER.

Benjamir Todd, San Practory, G.J.
Meria, Barah M. Thompson, Inspirational speaker; 34 Bask fived, Girchad, 60.
De, Kanual Underhill, Ferr, III.
James Traik: Kedatkong, Ma.
De, J. Vulland, Ana Arbor, Nicz.
A. Warreng Bösin, Wi.
Mrs. E. K. Warter, Bax 520, Darsuppert, Iowa.
S. Frank White, Friedmane, R. I.
Mrs. B. K. Warter, Bax 520, Darsuppert, Iowa.
S. Frank White, Nether Gorth at free Neuron Strength Str To be useful, this list should be reliably. To hards the the two provides the state of the state Mer. M. K. Anderson, trance speaker, Tannton, Mins., Ju. Mer. Ortin Akhott, developing medium, 127 south Clark 33 J. Malison Alexander, trance speaker, Chicago, Minok, Dr. A. T. Ames. Address box 2001, Rochaster, N. Y. Meri Aana E. Allen, Room 64, 129. Clark street, Chicago, Oharles A. Andros, Finahing, Mich. Joseph Saker, Rölfort of the Spiritualist Appleton, Wis. Wim. Bunh, 103 South Clark Str., Chicago. A. F. Bownian, Joyfield, Michigan. Rev. J. O. Barrett, Syranore, ILI. Dr. Janest, Baller, Palaryra, Michigan. Dr. Janest, Baller, Palaryra, Michigan. Dr. Janest, Baller, Palaryra, Michigan. Rer J. on marrett, greamore, an. Dr. James K. Baller, Palmyra, Michigan. Dr. Barnard, Lansing, Mich., Lectures upon Spirituallem machenifie subjects. Mrs. Sarah A. Byrnes. Address 57 Spring street, Rest Cam ar, Treasurar. Dr. E. C. Denr, Rockfiel, Illinois, I⁶.O. Box 1600. Jastranov, Denrie 1600 Chicago, Illinois. Bochticu stituing the sorrisor of the Missionaries, address them personally, or the Secretary of the Bur All contributions for the Illinois "Intas Missionary will be acknowledged through this paper each menth Gostfibetions to bewant to Kirs. Jeria Y. Mission Nath Despiror Strete, Chicago, Illinois.

Mrs. Barbh A. Byrrost. Adultons s. cprime matter bridge, Mass. Mrs. A. P. Brown, B.: Johnsbury Gester, Yr. Mrs. H. F. M. Brown. P. O. Drawne 6066, Obloago, Ill. Mrs. H. J. Je Bulleon, 151, West 12th atreet, New York Mrs. Nellio J. E. Brighanj, Elm Grove, Golerain, Mass. Mrs. M. A. G. Brown. Address. West Randonph, Yr. Addis L. Ballon. Address Mankato, Minn, Wm. Bryan. Address box 24, Canden P. O., Mich.

3

Issae P. Greenlad, Address for the present 52 W for a resus C Poince, Mass. or a aboy: N. 8 Orenlad, Lowell, Mass. M. C. Mrenlad, Lowell, Mass. W. A. 70. Hum. Address With Side P. O., Citysian Lyman C. How, inspirational speaker, Largh, N. K. Grave, author of "Biography of Sataba" Behmod, Irol. K. Grave, awhor of "Biography or pass. Association of the Biokmond, Ted. Biokmond, Ted. Biokmond, Ted. Biokmond, Ted. Biokmond, Ted. Science, Mernanet address. Treakares City, White Pine District, Eather Co., Nevnaka, Dr. & P. Griggs, Ashires tox 1225, Ford Wayns, Lot. R. B. Gostkin, Bioketter, Kitwond, Me. O. B. Hareitin, Mags Masia, Will. Dr. Milleren Michaelter, Kitwons, Yan. O. B. Hareitin, Mags Masia, Will. Dr. Milleren Michaelter, Construct astroct. Biotom Migas Hull, Holart, Lake County, Ind. Mirs A. Alfords, 2020 Willing, a start, Warneit, Warn, Miss Michaelter, Loweil, Nast. Wile Science, J. Weinneit, Scienter, Jaweil, Nast. Miss Neith Elidydn. Address No. 20 Wilmed struct, Warnetter, Massachmediy.

ates Achie Hayden. Aghress No. 29 Wilmot atract, We ster, Massachusette, Mee. F. O. Hyžer, 122 E. Machisonstreet, Baltimore Md. Dr. A. Hum, will receive calls to be ture Suplays. Cal

Dr. A. Hung, will Poetry characteristic activity date, Michigan, North Charenelles, Y. Charles Hold, Colamban, Warren Co., Pa. J. D. Hascath, M. D. Abdress 204 Walnus trees, J. D. Hascath, M. D. Abdress 204 Walnus trees, J. W. Katthews, Heynorth Himolo, Dr. William Jondan, Spraker, Wales, Michigan Win, H. Johansen, Corry, Pa. Win, H. Johansen, Josfforg Typetlanti, Michal Wr. H. Johansen, Jesofforg Typetlanti, Michal Wr. H. Johansen, Researchille, Venango Go, Yu.

Dr. P. T. Jonnson, le W. F. Jamieson, ins Abraham James, Pla R. A. Jones Sycam nal speaker, Belvidere, Ill. lile, Venango Co., Pa., box 34 Iraham James, Pleasantville, A. Jones Sycamore, Di. S. Jones, Drawer 6923, Chicas r. G. W. Kirbye, speaker, Advorge P. Kitteidge Buffalo, N.

A. Ione, Byzanow, B. A. Adress this office.
J. A. Ione, Praser 6021, Chi and M. S. Y. Do G. W. Kittelage Initials, N. Y. Do F. Kollway, Rait Transhold, Ashtadela Oz, O. Ira & Kinz, Iranov eff-Aker, caro of Joseph Smith, P. O Boot 1115, Indiangoli, Ital.
O. F. Kollway, Rait Transhold I. Ashtadela Oz, O. Ira & Kinz, Iranov eff-Aker, caro of Joseph Smith, P. O Boot 1115, Indiangoli, Ital.
O. B. Kollway, Manager M. B. Standow, C. Marty, S. K. Standow, J. S. Lavelag, Monanouk, H. M. W. A. Lovelad, Monanouk, H. M. Karo, K. S. K. Standow, J. Standow, J. S. Lavelag, Monanouk, H. M. Karoka, K. S. Karoka, Manager K. S. Karoka, Monanda J. K. Karoka, J. S. Lavelag, Homonghan, H. M. Karoka, S. K. Karoka, K. S. Karoka, K. S. Karoka, J. S. Lavelag, K. S. Karoka, J. S. Karoka, K. S. Karoka, K. Y. Karoka, S. K. Karoka, J. S. Karoka, K. Karoka, K. S. Karoka, K. Karoka, K. K. Karoka, K. Karoka, K. K. Karoka, K. Karo

J. H. Foresal. Address, Dot. Dot. Yurakand, N. J.
 Miles Netlis M. Fores, France speaker, Fore Albary, Iod.
 Mite A. Kana, M. L. Forts, W. D., Jecturer, Advina, Mich.
 J. P. Mite, J. J. Cross, Wile, complexity, S. Y. Mileson, Dr. W. K. Highey, Jon XU, Yorkow, Y. Hang, S. Y. Mang, A. C. Roldmond, J. R. Yorkow, Y. Kasa, A. C. Roldmond, J. B. Totter, Y. Massa, A. C. Roldmond, J. H. Mite, S. M. M. Jecker, M. Barn, M. S. Lendor, F. J. Barndohla, Graphan, S. 2023, Joseph and Y. K. Miller, J. Markow, J. M. K. Starkow, J. D. Address Dor 205, Springlinds, O. Markow, T. S. Kasha, J. S. Markow, J. W. Kasha, J. M. Kasha, J. K. Kasha, J. K. Kasha, Kasha, K. Kash

Illinols Missionary Bureau.

IL F. M B

HARVET A. JONES, President :- Mrs. resident : Mrs. Julia N. Marsa, Se

Religio-Philosophical Journal

CHICAGO, FEBRUARY 13, 1869. OFFICE 54, 56 & 88 DEARBORN ST., 34 FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, W. PMITH,

B. S. 30. to for firms of Subscription are Premium had and Precise on cighth page. Special on control pope.
See Those secting money to this office for the JCERNAL, should be carfed to state whether it he a renewal, or a Lew subscription, and write all proper names plainly.

P. S. CONES.

ers and communications intended for the edi-ent of this paper, should be addressed to S. S. sinces latters to John C. Bundy, All lett born Street, Chicago, Ill.

The Pen is mightier that the Sword."

HARMONY IN ALL THINGS TAKEN TO-GETHER.

BARMONY IN ALL THINGS TAKEN TO-CETHER. Shall we analyze this work, explain its ma-ture, and the phenomena of his action? How few understand it, or appreciate its defice qual-tiles. In this work, in all phazes of life, we seen to discern mothing that indicates that harmoney rolgns, or exerts that salutary influ-ence, seemingly necessary for the happiness of man. Discord in the family direct Jars be-tween hustant and wife 'Contention in Church and State! Strife everywhere-harmony, seem-ingly, nowhere! Marmony, the poetry of life, the sweet enden-ces of which may be found in the chimes of pure, unspotted souls! Harmony, the essence of life's noblest impulses, permeating all our acts and diffusing its fragmance into all the purposes of life.

of life.

Harmony, the Angel of Peace whose presence

Harmony, the Angel of Peace whose presence shells a halo of joy over the pathway of man. We seek harmony, but seemingly, rarely ever find it. The human mind is so constituted that d can not grasp all infricate questions intuiliv-ly. What one mind could readily grasp and indenstand, another would, perhaps, see nothing that would be worthy of commendation.

iy. What one mind could readily grasp and indenstand, another would, perhaps, see nothing that would be worthy of commendation. In the grand procession of events from time to eternity; in that beautiful pathway in which all humanity are marching to the music of old Father Time, we find all things taken together constitute the most beautiful and perfect har-mony—not one discordant note in the millions of voices that echo from the various planes of life—not one misstep in that grand procession of humanity from the cradle to the grave! This idea may seem strange and somewhat vague to these whose soyal-chords vibrate to none of the joys or' pleasures of life, and who constantly look on the dark side of every scene, that all things taken together constitute the most beau-tiful and perfect harmony imaginable. Look at yorder battle, and see contending statile before each, respectively. The cannon hall bhe origin day the specing in the strenge.

that lie before each, respectively. The cannon hall that carries destruction in its pathway, the hall that carries destruction in is pathway, the groans of the wounded and dying, and the tu-mult of battle, when united with true deeds of charity, the songs of love, and the onward movements of all things else, constitute the most perfect barmony, noj one discordant note, as it were, arising to mar the harmopy that pre-vails. God is the instument, mankind the notes, the act of the the scene the Wild Scened Mul-

most perfect harmony, not one discordant note, as it were, arising to mar the harmopy that pre-vails. Gold is the instrument, making the notes, the acts of life the songs, the Wile-Spread Uni-verse the book, and the human mind the store-house; and from that instrument, or in that book, nothing can be jound but the sweet flow-ing melody of harmony. You who think there is discord in God's Universe, never drank at the sweet founts of superior knowledge. You com-prehead not, the true nature of Infairly, but think yourself an element of discord, instead of harmony, in the Universe of God. In all the various phases of life, whether in the palatial residence with its luxuries and wealth, or cramped by the pinching hand of poverty, you are only an element of harmony in the grand procession of events from time to eternity! What, no discord, no strife, no contention, no tumult in life! How so's Poets, seemingly, never dreamed of that. They have wandered in the flower gardens of Nature, drank from the functions of gashing truth, reveled in the dower gardens of Nature, drank from the function of the support with the Spirit df Musie, the chief element of God. Again: the Wide-Spread Universe, three by ever sward for dunits in its saged pages. God is its author, mankied the subject, the acts of life may be found in the index! Go to that book, the Wide-Spread Universe, turno over its mystic pages, examine its index, trace, the porties of events, and find discord there if you can. If you do, imping the moiries of the Most High; breatch basheenous words against him, for He, and He alone, is its author. He wrode it. Turn over its first leaf. See yonder beautiful valley, flowers needing here and there manufacturing from the laboratory of nature the choicest extracts ; hear the sweet thrills of joy from the numberless birds ; let your soul-chords vibrate to the gingling melodies of the mipplung stream, see minutre a casheeless activity; repose under the shade of the minestic trees ; re-el in the luxuriant grassee, all of the chords vibrate to the gürgling melodies off the ripplung stream; see nature's censeless activity ; repose under the shade of the majestic trees ; rev-el in the luxuriant grasses ; listen 16 these and many more, are on the first page of this magnificent book which God Himself all of these and many more, are on the first page of this magnificent book which God Himself as written. What wrong there? What dasord in that moving panorama which God Himself painted? Point out His missteps, asy wherein the author has by the association of scenes, made discord. No where, you asswer. My soil drinks in the guahing melofies that seem to spring for ith from guahing melodies that seem to spring forth from united action of all things taken together an that first page of the Universe of God. Turn over another leaf. What greets your vision? that inst page of the Universe of God. Turn over another leaf. What greets your vision? A beautiful episode in the work of creation t A bubble on the rippling stream of time, to burst only to obtain new life in a purer and better home. Man is created Look at the scene, first a simple point, a define elements of creation; and finally, man bursts forth on the

In this creation of man, we have a n re full In the of the God element. chapter, he rulely, as it were, expressed H self. Yet, there was something transcende ally beautiful in all his works. The sublin ed Him any ocautiful in all his works. The sublimity of the towering mountain, the grandeur of the lake and river scenery, the beauty of the woodland and the varied of the towering mountain, the grandeur of the lake and river scenery, the beauty of the woodland and the varied scenes very where pre-sented to the vision, were well calculated to please: "but as one star different from another in glory," so do the works of God differ. One note in the chromatic scale of man represents a certain sound; so in the chromatic scale of God Himself, man the note, no two represent the same sound, for it is by that diversity that har-mody is maintained. In this book of God, the Wilde-Spread Universe, we find discord nowhere. The cry of poverty, coming up in plaintive tremulous tones from some weary heart, the whispers of the sick and afflicted, to near and dear friends, the voice of benevolence to all humanity, are the sweetest longs in that vol-ume of harmonious sounds that well up from the Universe of God. This book, the Universe of God, is well written and finely illustrated. Its illustrations are from 'Saure: they are realities; nothing artificial, nothing there that could be bispens-ed with. But again, what of harmony in all things ? Read carefully this book of God. Did He not write it all ? If not who was Hisamannenis. the

stage of existence. His creation is the second chapter in that great book, the Universe of

ed with. But again, what ot harmony in all things ? Read carefully this book of God. Did He not write it all? If not, who was His amanuensis I Is Jie no: responsible for the illustrations? If nof, who was His artist? Did he not create man? If not, what architect and builder besides Him? Did He not intend that harmonicus mel-odies should spring forth from all His works ? If not, who/has more power than Him, to intro-duce discont? ee discord ?

Think of all this child of earth. You are each one of you, an element of harmony in the Uni-verse of God: Whatever your position in life, whether high or low, great or small, ignorant

whether high or low, great or small, ignorant or wise, you are a besutiful link in that grand procession from the cradle to the grave. Glori-ous thought! Magnificent conception ! Fountains of truth, how sweet your gurgling waters, how besuitiful your flow of melody ! The human mind expands, the whole soul is illuminated with the thought of the grandeur of God's Universe. Harmony, we bless thee ! You are the chief element of the Infinite ! of God's Universe. You are the chief electronic

DIVORCE.

There are some questions that will not wn at our bidding. · Evade them as we may ; seek to hush them up as we will, they will talk and we cannot help

it. The social question is one of them. Every of-fort to divert, the attention of the public from it, has thus far proved fruitless. When our op-ponents in the church grow jubilant over the solution the public theoremeils these immorality of Spiritualists, they usually have hardly time to straighten their faces, before some werend Scamp elopes with one of his parish-ners, leaving the church in consternation. Reve

Father Hecker, in his lecture in this city,made Father Hecker, in his lecture in this city, made some very startling statements, that all classes would do well to consider. He affirmed that in some states, the statistics showed that one in twenty-five of the marriages solemnized resulted in divorce, and taking the Catholic population therefrom, would unsterially increase the propor-

tion. Our Orthodox friends, with a gravity that is only equaled by their impudence, have been in the habit of shuffling the whole of this trouble upon Spiritualists and heretics, generally. Fath-er, Hecker assured us that it was only Protestan-ism, "Gone to seed." Evasion for the most part never settles anything. We may throw dirt in each other's faces until doomsday, and it will not stop the impetious tide of social discord that is sweening through the length and breadth of sosweeping through the length and breadth of so ciety

Crety. We must go to the fountain, learn if possible the cause of our difficulties, and then attempt their adjustment with all the powers that we

possess. The difficulties that crop out in the marriage relations, are no proof that monogamic marriage is a failure, any more than counterfeit bills are a proof there are none genuine.

One trae marriage is sufficient to establish the fact that such a relation exists, and the knowl-edge of the laws that govern it, may pave the way to the realization of more of the same na-

way to the realization of more of the same na-ture. As the same of the same na-lation, at once so intricate and fruitful of either inppliess or misery. Laws and ceremonies do not make rights for

Laws and ceremonies do not make the set of t

nature has already decreed. As society now is, we sanction, and legalize marriages, without scarcely an inquiry regard-ing the parties so bound, and refuse to divorce them, or rathler recognize a divorce that nature has already made, without giving to greedy scan-dal-mongers, the undoubled prerogative of im-impugning the molives, althrassiling the char-acters of those seeking to dissolve such relation. Marriage is made honorable; divorce, dis-honorable. We can never hope for a better state of socie-ty, until all that pertains to the Marriage rela-

We can never hope for a better state of socie-ty, until all that perians to the Marriage rela-tion are made an important partofour education-alsystem, that all may acquire a knowledge of the laws upon which its happiness and perpetuity depend. At the same time, strip from divorce the odium that now attaches to it, throwing around each the fostering care of a society, that-feels the importance of the most pure and truth-ful relations. Happily, efforts are already being made in this direction.

The Social Science Convention, in this city, The Social Science Convention, in this city, was one step on the royal road. Let us hope that reformers will not neglect to agitate and investigate this important subject, until the terroble stains, such as infanticide and the long list of miseries that follow in the wake of unboly relations, are wiped out by the intro-duction of a more wholesome, social system.

DID NOT GET THE JOURNAL.

Two or three persons have informed us that some of our three month's trial subscribers have failed to get the JOURNIL. That mistakes should be made in spelling the

failed to get the JOURNAL. That mistakes should be made in spelling the names of the post-offices, as well as the subscrib-rest, is very natural; as in many cases, it is al-most impossible to read such names from many letters we receive. Af our friends will be a lit-the more particular in writing plainly all proper names, it will save much trouble to us, and in surgerater certainty of papers reaching sub-scribers promptly. Some delay necessarily accrued, from the over-cautiousness of our Chicago postimaster, in detaining several bags, of papers, forting we were sending out free papers without prepaying postage. All such difficulties having been ob-viatel, and the JOURSAL, having mored on from the great centre, we hope they will be success-ful in finding their way to every new subscrib-ter, in due season hereafter. If any one fails to get-his JOURSAL in due time, advise us of the fact, and all source of complaint shall be prompt-y ferreted oùt and removed. Our friends appeat to be in earnest in hok-ing up and sending us trial subscriptions. The CAUSE IN SPENINGEFIELD--DR.

THE CAUSE IN SPRINGFIELD

BLAIN. Dr. Blaja has created quite a sensation in lg-half of Spiritualism, at the capital of our State. He gave a course of eight lectures, in January, on which occasion he gave over two hundred tests, which has had the effect to create quite a absorbing most of the State Off reviv

The Dr. is a very pliant instrument in the hands, of his Spirit Guides, and when fully controlled, can give tests through him as fast as

controlled, can give tests introdynamic the people of he can talk. The cagerness with which the people of Springfield filled the lecture hall to hear Dr. Blain, shows how eager human souls are, to get tidings from loved ones gone before, to receive evidence of a continued life beyond the grave, as well as how a good test medium is halled as well as how a good test medium is hailed and appreciated by the hungering masses Where these gifts are found, the medium should be kept at work and well paid; which

we hope will be the case with Dr. Blain. His lectures are universally well received, a fact which, added to his gifts as a test medium, makes him a valuable laborer in our ranks. Besides, him a valuable ishorer in our ranks. Besides, he is a genial, unassuming gentleman, and leaves a large and lucrative practice in this city to engage in this work of life, light and jey to mankind. He speaks for the folks at Springfield during February

February.

THE DAVENPORT BROTHERS.

The strictures of Brother Wilson upon the Davenport brothers, is timely, and doubless will do good. But let it be borne in mind that these brothers have received their full share of abuse, brothers have received their full share of abuse, aye, persecution, at the hands of the public, and not unfrequently, at the hands of Spiritualists. They have nobly stood their ground, and done battle for the cause of Spiritualism. While their conduct may not meet the approbation of many, we are willing that they should pursue that course which the spirits, who control their se-ances, impress them to follow. That they are first-class mediums for physical manifestations, we know, and it is, not our province to condemn, because they do not conduct their business as we might think most advisable.

THE CASE OF MINA BAUSCH.

In another part of the JOURNAL, we publish from a Milwaukee paper, an account of the sin-gular entrancement of this young lady. Her

from a Milwaukee paper, an account of the sin-gular entrancement of this young lady. Her case is creating quite a sensation in the vicinity of Milwaukee; and no less throughout the coun-try; and the determination of this singular case will be looked for with much interest. She has now lain for över twenty-five days, to all appearance in many respects dead. Dr. J. W. Coleman, of Elkhorn, Wisconsin, is out in the *Daily Oblicego Tribune* of the 3d inst, in which he says he has just visited the "Mys-terious trancegirl," at Burlington, and pronounc-es her actually dead. He gives it as his opini-on that there has not been the least sign of life in her body for the last twenty days. As anxious as we are to know the true state of the case, and to give it to our readers, we know that there is no way of ascertaining ex-cept to wait. We shall endeavor to learn the result and give it to our readers at the earliest opportunity. Knowing that similar cases of trance have occurred, induces us to anticipate that this young German girl may be another, or that this young German girl may be another, or similar case.

ANOTHER NEW SPIRTUAL PAPER. We are in receipt of No. 2., vol. 1., of a new spiritual paper, entitled "Tun Sruurua. Lucur., It-hails from San Francisco-is a beau-tiful small eight page sheet; and besides its near and fidy mechanical dress, is frei gbted with in-traction policieum motier.

teresting spiritual matter. It is edited and published by Geo. W. Mor gan, 742 Harrison street. It is published month ly at \$1,00 per annum.

CONSOLIDATION.

The Strift Turars, of Janesville, Wisconsin, has been consolidated with the Orno SPIRITÜ-ALIST. Brother Baker will still keep an office in Janesville, Wisconsin, and will have the care of the North-West Department. The paper is still to be the organ of the Wisconsin Spiritual Association.

THREE MONTHS FOR TWENTY-FIVE CENTS.

Iteach one of our friends would set themseives, at work for one day, they could induce from twenty to one hundred in every town, to try the JOERNAL for three menths, at TWENTYERVE CENTS EACT; a large percent of whom would become permanent subscribers. Think of it, friends. How easy it would be to fill up your ranks and become strong, if the RELIGIO-PHIL-osophican, JOERNAL was, weekly placed in the hands of fifty or a hundred of your best think-ers?

If you wish to become strong, be If you wish to become strong, bend your en-ergies to the promulgation of the traths of our philhsophy in all its branches among the masses. A good weekly newspaper, devoted to that subject, widely circulated among the peo-ple, will make it an easy matter to support lect-ures and lyceums. We ask our friends every-where, new and old subscribers, to give us a few hours each, of their time, in presenting our proposition to their neighbors. On our part, we will guarantee to give you a weekly visitor, that all who receive will be proval to exhibit it.

THE WESTERN BURAL.

THE WESTERN BU EAL. The above is the name of a C Weekly, for the Farm and the Firesile," published simultanepas-lynt 192 Mailson street, Chicago, and 192 defer-son street, Detroit, H. N. P. Lewis, editor and proprietor. The Wotern Burd has already entered upon its seventh volume with most flattering pros-pects of unparalleled success. It is a large sizel, eight plage sheet, printed upon excellent paper, with new and beautiful type, and con-ulans choled articles from the pens of the very best American Agriculturists. The Rurol is illustrated with many of the very best designs for the objects intended to be shown. For general reading matter, brother Lewis' paper will be a welcome visitor to every family where it may once find reades. Terms, \$2,9) single copy, per annum. In clubs of four, \$2. The minu lists with full particulars, extra spec-lime to the copies, posters, co, sent on request. Ad-

imen copies, posters, &c., sent on request. Ad-dress if. N. Lewis, Publisher, at either Chica-cago Ill., or Detroit, Mich.

SPIRITUAL TRACTS.

SPIRITUAL TRACTS. We have just received from Judge Edmonds, of New York, a quantity of valuable tracts, treat-ing upon subjects of great interest to Spiritinal-ster, which we will forward to any one want-ing the same, free of postage, on receipt of twen-ty-free cents. These tracts are stitched into nice pamphiets, so as to be kept together or cut apart for grate-tious distribution, as may be most desirable. We know and advise our readers of the fact, that Judge Edmonds is an eminent jurist, a sound thinker and a gentleman of large spiritual experience. In giving these tracts to the pub-lic, gratuitously, he manifests a degree of philan-thropy and tree manifiests at would be highly commendable in thousands of other Spiritual istematics.

Address S. S. Jones, 84 Dearborn street, Chicago, Illinois.

GLOBE GOLD AND SILVER MINING COM-PANY. We would invite the attention of our readers to the advertisement of this Company in anoth-er column ot our paper. While we are well aware, that, in many cases, companies for mining purposes are organized for the purpose of swindling the public, we be-lieve that the Globe Gold and Silver Mining Company is an exception, and that it is what it purports to be, a *cenuise* enterprise for mining purpose.

Horace Greely, who never endorsed a disbor

Horace Greely, who never endorsed a dishon-est man or a bogus enterprise, thus speaks of the President of the Company, J. Winchester: "We know that his enterprise, energy, tem-perance and assiduity are unsurpassed, and whatever he undertakes, he does with all his might. The good faith of his statements may be fully relied upon." We fully endorse the statement of Afr. Greely.

LITTLE THOUGHTS.

LITTLE THOUGHTS. The above is the name of a beautiful Pictori-al Alagemine tor the little ones, published in this exts. It is printed on fine white paper, and profusely litustrated. It has a Musical Depart-ment, edited by J. A. Butterfield, the well known author of "When you and I were young, Mag-gie." The little ones, everywhere; will be pleased with it, for it is perfectly adapted to them. them.

Subscription price, ONE DOLLAR a year. Send teu cents for specimen number, to i publisher, L. H. Dowling, No., 104 Madis street, Chicago. to the

PACIFIC DEPARTMENT.

PACIFIC DEFARTMENT. The first installment of manuscript for the Pacific Department having arrived, we shall commence, next week, the publication of the same, hoping our readers will be well spleased with this new feature of the JOURNAL. The Frontier Department, the Pacific De-partment, the Ioner Life Department, the Chil-dren's Department, Speeches from Tuspired Speakers, Gems from Correspondents, Original Essays, etc, always contain something to inter-est and instruct.

MUSIC HALL MEETING'S.

MUSIC MALL MEETING'S. By an unaminous vote of the audience, Miss Clair De Evere, is to remain for the present month to speak and give tests, at Croaby's Mu-ic Hall. This, more than any other fact, evinces her popularity as a speaker and test medium. The morning esseions are now devoted to public Scances and the evenings to fectures. She invariably draws full houses, and her au-ditors attest their appreciation and thanks by frequent and prolonged applause:

13 The mind is the mirror of the soul.

Literary Botices.

FEBRUARY 13, 1869.

Starlings Progressive Papers, a neat little work, treats in an interesting manner, of Man, Woman, Children, Angel, Spirit and our Globe, under the following heading: Divine Unfoldment/Sociality, Spirit of Pro-gress, the Nazarene, Regeneration, What is Man? Cheerfulness, Spiritual Phenomena, Voices from the Spirit Spheres, Self Hood, Ideas, their Rise and Progress, Deparity, Pilea for Little Ones, Earnest Words to Mothers, Angels, What are They ? A Private Scance and Transforma-tion tion

it is well worth double its price, 25 cents. E

For sale art insome. The Spirituelle, or Directions in Development. By Albey M. Laffin Ferree. This is designed more particularly for those who desire to unfold their mediumistic qualities; ye: it can be read with profit and pleasure, by any one, as it "sparkles all over" with rare genus of thought.

Price, 30 cents. For sale at this office:

Our Planet, its past and future : or Lectures on Geology. By William Denton. Published by the attuor. Boston.

Our panet, it william Denton. Published by Geology, Iby William Denton. Published by This valuable work has already "reached its second edition; a sufficient guarantee of its use hillness and popularity. It treats upon a sub-ject which is, justly, becoming one of signal im-portance to the history, philosophy and religion of the globe. The ideasare presented in a brief and concise manner, in the form of familiar lec-tures, and it may be trely said of it, moltancia, arreo.

As a specimen of his familiar style, we qu

As a speciment of his familiar style, we quote from his remarks upon the formation of coal, page 134. What could have produced this singular-look-ing black, inflamable rock? How many times this was asked before Science could return an answer! She does it now with confidence. Coal was once growing, vegetable matter. Take a piece of bituminous coal, and, on closely exam-ning H, gou will find in most cases what looks like fragments of charcoal; the fibers of the original wood plainly visible in them. By grind-ing down a piece of bituminous coal very thin, and examining it fraugh a microscope the very vessible of the wood may be distinctly per-cived. Nor is thus all; examine the mine where the coal is obtained, sind on the surface of the shale, immediately above the coal, you will find immumerable impressions of leaves and branches as perfect as artist ever drew. Dr. Hackland there is the subscribes the Bohemian coal microscience investigation the surface of the shale, interact elebergen eminations of livins fail. The perfects a study of even drew. Dr. Buckador lines cloquently describes the Bohemian coal mines: "The most elaborate imitations of living foli-age upon the painted ceilings of Italian palaces bear no comparison with the beauteous protus-ion with which the galleries of these instruc-tive coal mines are overhung. The root is covered with a canopy of gorgeous tapestry, enriched with festoogs of most graceful foliage, flung in wild, irregular profusion over every portion of its surface. The effect is heightened by the con-trast of the coal-black color of these vegetables-with the light ground work of the rock to which they are stacked. The spectator teels himseli transported, as if by enchantment, into the for-sand chiractors now unknown upon the surface of the earti, presented to his senses almost. in the beauty and vigor of their primeval life."

Amusements.

Sharpley's Minstrels at Wood's Museum,night-ly attract crowded houses. This is their thir-teenth week in this city. This week, they offer more new features: "Scenes on the Pacific Rail-road;" "Good Bye Susan Jane;" "Lively Boys and Giris;" "Donoran O'Bussey;" to conclude with the new sketch, "Our New Theatre." Matinee Saturday at half, past two o'clock. February 8th, the great "Harry Macarthy." Theatre (JouriouNocorar of Clotk and Mon-

February 8th, the great "Harry Macarthy." Theatre Comique corner of Clark and Mon-roe streets. George J. Deagle, Managef. Also manager. of Varieties Theatre, St. Louis, will opén for the season as a first-class place of amusement for ladies and gentlemen, on Mon-day evening, February 8th. The largest compa-ny in the world. A multitude of attractions? Mammoth entertainment! Including Drama, Farce, Pantonime, Ballet, Gymnastics, Minstrel-sy, and Classical Tabaleaux. For lists of Artists see future Bills. Admission, 50 cents. Orchestra Chairs ??, cents.

This is the second and last week of Mrs, Scott

This is the second and last week of Mrs Scott Siddons at Mc Vick er's Theatre. The Repe-toire for the week is as follows: Monday, Feb-ruary 1, Sigridan Knowles besatiful live-act play of "The Hunchback; "Tuesday, "As You Like It;" Wednesday, "Romeo and Juliet; "Thurs-day, "Ingonar;" Friday, Farewell Benefit of Mrs. Scott Siddons: Saturday, Grand Siddons Matince." Next week, the beautiful Worrell, Sisters, Sophie, Irene, and Jenny, with their en-tire Opera Bouffe Company and full Ghorus. Seats can now be secured.

The great feature of the week in this city has een the concerts of Miss Kellogg at Crosby Opera Abuse. Her first of the present series was given on

Opera Hoise. Her first of the present series was given on Monday evening, Febráry ist, to an unusually pearance in Chicago ; and the welcome she re-coived was 'one of which any attist might be proud, quite equalling if not excelling the Pare-pa and Ristori furores. The house was crowded its utmast capacity in every part, the orches-tra stall even being filed and the tobbies closely packed. This interest has been kept up at each screecing concert throughout the week and series. They were withheld however, an This of a differ to the great extravaganza of "The Field of the Cloth of Gold," which was given to the which are of no ordinary character, an array of miscellaneous talent has been secured which will fill the piece full of novellies. Among them are Mile. Turnour, young lady of filteen, who will perform acrobatic feats upon the tra-pera the extreme height of the Opera House; Mrs. Oates, the viracious comediene and ainger, who make such a favorable impression in "Un-dine;" Miss Fanny Stoqueller, who has an ex-

cellent soubrefie reputation : the Breban Swiss Bell Ringers : Von Hamme, a premiere danierace Abe Leon Brothers, expert gymnasts : Mons, Girard, the imitator : and Herandez, whom eve-ry body knows. I twill be seen that the man-legement have spared no pains to make the theore Obstructure

Igement nave spare, no pains to make the piece attractive: After being given on Thursday evening, it will be withdrawn until Saturday evening to make room for the Kellogg concert, and again on Monday evening for the Mannernor Carni-val, after which it will be resumed for a run

val, after which it will be resumed for a run . Wr. Frank E. Alken after a severe, but, we are pleased to say short illness, is again, able to make his appearance at Alken's Dearborn Theatre, and take his part as *chercaille* in the elegant five act, comedy, entitled "Working the Oracle;" wh fich is at present waiting upon the boards of the Theatre, and presented with new scherry, machinery and appointments. Alken was enthusiastically received on his first appearance after his severe indispositon, and was the bear-likel of the part he so well loves to take-that of the impetuous young gallant, who would risk anything but conscience in the pur-suit of pleasure.

ait of pleasure.

suit of pleasure. The management also have in active prepara-tion, the comedy, "First Time in America." "Woman of the World," also, the American omedy, by Olive Logan, entitled, "Surf."

LIFE'S UNFOLDINGS. WONDERS OF THE

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

S: S. JONES, Publisher, EL1:010-PEILOSOPHICAL PUBLISHING ASSOCIA-

Fusion-Philosophical PCRIstained Associa-Tion Philosophical PCRIstained Associa-Tion Philosophical Association (Control Philosophical Control Philosophical Control Philosophical Control Philosophical Control Philosophical and Science (Control Philosophical Control Philosophical and Sciencific Inclument Philosophical and scientific Iccurres have been given to attentive lis-tegers. Of himself, be can only asy be is an und-scientific Iccurres have been given to attentive lis-tegers. Of himself, be can only asy be is an und-scientific Iccurres and attentive personal. The Introduction entitled "The Unrailing" treats of man as the grand objective ultimate of Life's Unfoldings:

I may a Infoldings : In all the conditions a principle which ru hitimate good. All or lements of mind. Al o such an extent as t ife of all things. It w

The Infroduction entitled "The Uarailing" treats of man as the grand objective ultimate of Life's unfoldings: The information of Life's unfoldings there is a principle which rules all things for one sternal point of the conditions of Life's unfoldings there is the unfolding of the second second second clements of mind. All mind is the element of Life is out an extent as that it can comprehend the is being to such as extend that has the grand ul-table in the out and extend that has the grand ul-table in the out as extend that has the grand ul-table in the such as extend that has the grand ul-table in the nutive parity of all things. The next sub-head treats of "gravitation, organ-table in the nutive parity of all things. We now come to the molding of Life's and would have its understood that Man is the grand ul-manifestation of all Life's unfoldings. We now come to the unfolding of Life's and would have its understood that Man is the grand ul-hings pertaining thereto. Mo nge twenty-four the author treats of "the warded unapsiant likensses, in the true order of the device of the states and kelences. The part second, under the general head of mys-ferices Revealed, the suthor treats of the we have no funder of the state and kelences. The part second, under the general head of mys-ferices Revealed, the suthor treats of the we my funder of magnetized. The there we can funder of another the set and kelences. The funder of the state and kelences. "Man as a component of all elements demonstra-ted. The Life element discussed. The beautiful taws of equanizity unfolded. What Scol is, The Unfoldings of Light and Life investigated. Do we can shift. A Guide to the laterior Life or the Souis Lifeanimating Principie''' This work is neatly got up and consists of seven-ty-three clocely prin

that it contains more original thought upon tant subjects, a few only of which we have erated, than any other work of equal size we

Much bave seen. Mr. Corless is just what he says he is upon the tiffe page of his book. We have known him for nearly tweaty years; and he is the last man, that we should have believed could indite a book teeming with such sound philosophy had upon such obtrues subjects. Of himself he could not do it. When isspired by Orbitmeif he could not doit. When mapping up the appels he is to all appearances another man. The work will be sent by mail from this office to any one on receipio of fify cents. Address, 8.8.3 JONES. & Dearborn Street, Bi Dearborn Street,

born Street, Chleago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

LITTLE HARKETS WISH OR PLAYING SOLDIER. BY MRS. D. N. OREEN. Author of "Lidas Tales of Roral Home," including "Helen or the Power of Lore," "The Straw-berry Girl," "Ralph, or I wish I was'st Black," "Rhymes for Little Folks." "The Flower Girl," "The Orphin's Struggle" etc., etc. ALGO THE LITTLE FLOWER, GIRE: AND

THE ORPHAN'S STRUCGLE, By the Same Auth

By the Same Author. S. S. JONES, Publisher, RELIGIO-PHILOSOPHICAL JOURNAL OFFICE

S4 Dearborn St. Chicago Ill. works of about this

Chicago III: The above named'ligie works of about thirty pages each are fresh frigin the press and belong to a series designed especially for children, youth and Children's Progressive Lyceum Libraries. Mrs. H. N. Greene is now of the most popular writers of the present age and especially adapted to the writing of popular liberal books for Chil-dren.

All the works sho has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and

h. childlike in her nature she readily enters

great and ever living truits for practical use in more mature spec. This series of Books which we have entered upon publishing and designed for the youth everywhere, out of course their tone and publicsophy will com-prise their sale principally to the families of Spirit-ualists, Liberalists and the Children's Progressive

nalisis, Luceranes, and the second se

J. C. BUNDY, Si Dearborn Street Chicago, Ill.

Quarterly Meeting in Minnesota

There will be a Quarterly Mesting of the State Associ Forewards and a state of a state of the State Association elemary 20th and Clet, 1969. By order of State Board D. Bintestit, Sec. of the Association

Øbituaru.

Off the afternoon, of January, 15, 1563, the spirit of it L. T. Coon, aged 52 years, passed on to spirit life. He w a firm believer in spirit communion and remained so me A firm believer in split communion and remain-less the last moments. During his tast sickness, when what his prospects of the fatter were, his ansatzer was, morthily to not is a great traffic, and I know that I confine to live in split file." He suffered much derive hast sickness; and was assistent for the time to come when plit would gart with its meeting loop, which it insally

SPECIAL NOTICES.

Panorama of Wonders

Read in another column, "A Panoratra of West he great Spiritual Remely, Mrs. Spence's Pusitive ative Powders." tive Powders." For sale at this office. Address J. C. BUNDY, 54 Dearborn St., Chi-

Dr. Clarke's Remedics.

Dr. Clarke's Remedics. B. 5.5. JONES - I are you are advertising the modicines of Dr. Clarke a spirit, who controlling prescribes for the sick through the organism of Jeannie Wateman Danforth. Per-mit mo to tell you, with dep foreling, rinned Jeans, that hare used these remedies, the Syraps, Nervines and Powders with the highest satisfaction. I know them to be excellent, set hundreds of others will testify. Dr. Clarks is a noble and brillant pipit. Not truly thus. We Laste Mn. Nov. 1985.

THE PATENT MAGIC COMB

THE MAGIC COMB! The Magic Comb Will always do its daty, Bring joy, and gladness to your hence. And crown your head with beauty.

And If you wish to secure the advantages of the great he-ention of the age, for Coloring the Hair and Beard, you will nelses \$1.25 to THE MAGIC COMB AGENCES, (,) Dentorm Sterest, Chickgo, Illinois, and receive the **TAGIC COMB** by Mail, post paid.

To Dealers and Traders. To Dealers and Traaces. If any of our readers of finded with the busies of Taulors with for the PATENT MADIC COMB to part lates market, as with for the the Wholesale Perior List" upon application. The trady can find anony in it. Address MAGIC COMB AGENCY, Address MAGIC COMB AGENCY, H, Dearborn Street, Chicago III.

OLD FATHER TIME.

Old Yather Time, with step sublime, Is speeding on his way. And thinks no crime, in every filme, To change your locks to gray !

The MAGIC COMB, within your hea The power of Time defies : This wonderous thing will beauty bring-Make joy from sorrow rise?

0 then draw near, without a fear, No more in sadness roam !

This very hour, just try the power Of Parron's MAGIC COMB !

Old Father Time, with step sublime, Is speeding on his way; This wonder tried, his power defied ! Your locks no more are gray !

This is simple truth, and if you forward \$1.25 to the MAGIC COMB AGENCY, 84 Deathers Street, Chicago, Illinois, you shall receive a MAGIC COMB, by Wall next shall hicago, Illinois by Mail, post pa

ADVERTISEMENTS.

COOPERATION UNIVERSAL, OR DI A new and complete system of organiza-pon the principles underlying the three-rehensive relationship of Max to Gon, in h is fellow man, such in the universe of thi brough the reconciliation of, all differen-towernment, and Finance, in the reign of t

Vice Basic Principles, by Mr. & Mrs. J. B. CRONSER, La Ayetto Are, between Tomkins and Throop, Streets, Brook-Day New, York, Bash per mail for 25 cents. Bash per mail for 25 cents. Boal, yoi. 6, 6 dimes

Electic, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,

Have permainently logated at Have permainently logated at 1 - 12 Madison St., Chicago, III., Theom 65 Fopes Block, Becond Floor,) Have they have fitted up a fine smit of rooms, and are now reparat to irrating the various diseases to which the second room of the science of the science of the science performance of the science of the sci aying On Of Handsi Special attention given to the treatment of female diseas-by Mrs. Cleveland, who is a clairvoyant, and can perfectly agnosis disease, either present or absent. Seed name, are

Consultation Always Free

pour treated gratuitously every day from one to two . Cleanliness absolutely required. loping circles held at our office every Tuteday and make. Developing riday night. Their Fema with the second Ta benent or any other reasons, minent Physicians. A box of 55 We are furnishing many eminent Physicians. A box of 55 Loreneyer 31 150; of 00, 3250; of 100, 35.00. Sent to any ad-dress in the United States. A liberal deduction to Physicians d Drugens Address Dri n St., Office no.21. vol 5. DS & CLEVELAND, Popes Block, Me

An Exponent of the Spiritual Philosophy the Nineteenth Century.

RELIGIO-PHILOSOPHICAL JOURNAL.

CUBLIS LIS HILD W DINKLY. No. 155 Washington, street, Boston, Mass., BRANCI OFFICE, 544 Broadway, New York. WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LCTHER + OLBY, ISAAC B. BICH

Bitor LUTHER COLEY AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.

Terms of Subscription, in Advances PER YEAR SIX MONTHS SINGLE COPIES 5 00 1 50 5 CENTS

" BANNER OF LIGHT, FOSTON, MASS."

WILLIAM WHITE & CO.. H AND REEP CONSTANT A LARGE ASSORTMENT O

SPIRITUAL, REFORM,

MISCELLANEOUS PUBLICATIONS.

THESPIRITUAL HARP choir, Co. Songs, Du-When cont by read, 10 cents sytra ber to

Children's Progressive Lyceum Manual, BY ANDREW JACKSON DAVIS-GEVENTHI EDITION. SHORING PET CAPY-DS Cents postage, SG: 00 per 100, FIFTH ABRIDGED EDITION, 55 cents pet copy-set on over herein-

35 00 per hundred, vol. 5 no. 21, 4 w.

THE WHITE BANNER.

The WHATED DIAMAGEN. Is a liberal, Now TCTENER, tribpeler, sight part dour-tal of Teogramico-Philimopte, printer item four reaching type, on good white paper and howed every two works, at Sorth Stith St. Philadelphia. The Witth IRSSITS will advocate the iteranic participanti-al approximation of optimizing of a state of the state of the state of the elective franches for Weins etc. The imparti-ity of the elective franches for Weins etc. Man. Tracking the state of the tribug prevaision, the state and will be to unfold the tool art' and backwording south pays and the tool art's and the state of the state of the state pays ted.

of The WHITE-DANNE devoted to below w and Atlantic ap-fold the phenomenon and philosophy of splittating the size of an average and managever afficiency a statistical exhibits of the universal programs of the tars. The notion and plattice of the WHITE INSERT shall be have without each of the granter model for the biggest acceleration. Mode a beyong New Jack Develop, For All.

Nue, inf Yardy, Fest Hi. Terms of Subartputon Neurity mail, one year, Neuri-Monthly, in advance, St. W. D. RICHNER & COMFANY, Office of the WHITE BANNER, - 23 N. Sixth St., Phila.

. GRAND

INVESTMENT !!! ·

GLOBE GOLD AND SILVER MINING COMPANY.

Capital Stock, \$650,000, in Shares of \$10 Each. Subscription Price \$5 per Share, Unas-

sessable.

porated Under the General Laws of California, July, 1863.

California, July, 1863. The Property of the Compary is situated in Moniter du-triet, Atylice County, California, on Moniter Creek, one mile seat of the Main Branch of Caleon River, and about forty miles south of Carson Giffy the capital of the State of Ner-do. It consists of inso Pleasance (of the mile) for a situatory (chained y two miles, and too feet on the Ann Lay cut New, parallel to and adjoining the "Hermites" both rich is of 3d and Silver.

THE REDUCTION WORKS

THE REDUCTION WORKS will be rected at the north by the Tunnel, on the rest of booling Greek which applied education that for a tun, and analogmatics. The cast is estimated and to exceed fully including the completion of the Tunnel's and the servic can be put into operation by the close of this run. The treat-ment of 00 toos per day, at the minimum value or the carry. Fill per tax, (less than one half the usual yield of the Mass-tor Districtly would give a grees predict of \$2000 per day. The cost of reduction is not likely by the import of pre-cessed to exceed \$15 per tax (including the mining of the ore), thus giving a daily profit of \$1,250, and a yearly es-ring of \$555,000-equal to a dividend types the conce copies of genry.

SIXTY PER CENT. IN COIN!

Or original and the states in currency. A the shakes and the states in currency. A the shakes and currency is the cost of the fiber Minn are unquestioned, this estimate is deemed Let only a moder-ate one, but very greatly within the probable rates of

profits. TEN THOUGAND SHARES OF UNASSESSABLE STOCK, (denoid for the parchase of Mining Property.) have been ap-propriated for additional Working Capital; which needs a now offered to the public at 25 per hare, and more marx any mortantic investment. A discount of five per cent. on 100 Shares (10 per cent. on 200 hares: 11 per cent. on 200 blazes; and 20 per cent. on 200 hares: 11 per cent. on 200 blazes; abertain neise.

abscription price, Dividends will be payable in gold cole, quarterly, at the RANSFER OFFICE OF THE COMPANY in New York Ad

RANNER OFICE OF THE CONFARY IN New York-which due notice will be given. **FEHSONAL TESTJYONTALS.** Br.J. Wincher, in this have, have before four radors an advertisement of this Siver Mining Kotorprise Walch we describtly commend to their attention. The subjective Tatic description of the size of the range of the size of the size of the size of the size of the range of the size of the size of the size of the size of the will an house and amenable gradients and breker."-As. Out Pallow, for Tell. We know that his enterprise, energy, temperance and iduity are unsurpassed, and that whatever he undertakes does with all his might. The good fullh of his statewords be implicitly which on "--Hences GRAINY : Tribune. arties wishing to take shares in this Company, are d to WRITE AT ONCE for Prospectus, giving impor-

taut facts in regard to the "GOLD AND SILVER MINES AND MINING IN CALIFOR-NLA AND NEVADA." showing the EXTRAORDINARY PROJITS NOW PEINO REALIZED. All orders for abares must be addressed to the undersigned, Preddent or the Company. J. WINGHERETER, 36, John Street, New York.

A Panorama Chitage, curve all diseases that man TERMS. Examination 31. Percentificion and interprets 52. Satefaction guaranteed in all cases. Refer to 8. S. dines, editory of the paper, Chicago, et Lynan, Rowe, transceneeker, Laena, Chic, Cor, Y. Y. Ny Ji, with 5 th Dr. RANIOLPHTS BOOKS. In: Randolph's constraints toth railed Distribution Nax, and his Grips to Chris tother and the Constraints Section, any fee and while he is the Work of addressing datases W. Styparf, cor. Taylor and Mays 2th. Bochevier New York. Price 31. Postage & cents. Boch works are attraativy valuable, and both are negly out of print.

MATHILDA A. MCORD. S.2 BROOKLYN STREET, ST uid and Liver, No. Steps of hand, a full avertant of Spiri-ual and Liver al lower, Panphiets and Periodical of Abou-supply of Stationers, etc. The patronage of the process and the jubic generally is respectfully willowed.

M.S. PETER WEST, THE SEER, CONTINUES TO GIVE the spirit tests. However, and describes spirits, give disci-to in two lines, considering and spirits, relates chartery at examinations, how a product friends, and is at takes and inspirations speaker. We show the take tests Roome, 18 and 20, No. 120 South the 2th Street.

A DEFENSIVE AND FUTURE. FY MRS 1. A. LOAN AT Exceedingly Entertaining and Instruction Instru-distorts to Finds. At particular devices and and primerical devices a nume-ation of the Annex Adding to the output requests of the conser-se infinite-man conserted to Law approach of the conser-set policies produce and consert of Consers-

HOW TO SEEP EGGS FRESH.

Or the Let for day Pressuance. A Star presenting for decomposition. Error with a LeBC-RO-ZED, for warranged to re-ante-freeh for years I required. Agents undered will, interprinting addition we want to every eventy an its buries States to introduce this paper most for the

PRESERVATION OF EGGS.

A Treatise ion 1 ggs,

Control of particles of the SENT FREE to all with design to stand the appendix one report. Type Denists and Packets are institute for samille our New APPARATES FOR TENTING AND FACKING EGGE With designed to a second soft and samille our second

which discloses in a name it all damaged Ergs, and the good Lygs can then be placed directly in packing or preserving liquids, WITHOUT RE-HANDLING or Listifuly of Break-ing.

Sewing

Machines. W^{M. H. SHARP & CO.} General Agents 30 Washington St. Chicago.

is marries is recommended to any, who deal Family Sewing Marhinet and is hered for its -

of models to regularity of tensite, same of bette for its que different stircles and reversible ford-models, feature has to the More reventing by the other in the work piles and terms to Agende formeheet energies acted.

The forthest test have been at the weight is an its same shy from How must be jum, an early howery. And from 6 pu-molity into an its bast Traversh, 52. Same inter a new reaction for the same one pointing stamp. Address

10,000

Agents Wanted

Agents Wanted Watte at see, 10,000 more Agents, nole sof for-miny local and travelling in all parts of the UNITED STATES and TERRITORIES, West as well as been and the Rocky. Mountains, also in CANADA and ENGLAND, to asset in supplying the intre and in-creasing binand for an attributed established merity, small, handwein, periodic suich, as beautiff a green back, and as easily hatcled as silve failure. Do not full to send for our printed terms in A Apents, and judgetfor yourself whether to the the Apents, and judgetfor yourself whether ar terms to agends for the sade of Arres. Spencies. POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever officiend to the public.

BOX 3817, New York city.

w. HIVIN

INQ. C. LEND 1.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS.

No. 12, Methodist Church Block, South-East Corner Clark and Washington Streets, Churgo, Lilleng, City and Schurger Friegerty Bought, South and Injeroved. Takes paid and reals collected Least spin first-class city property separated. Investments made on glost second. We invite the sequent attention of neurorisings to the souther for the business.

The state of the represent attention of measurements to this featury of our business, as also the our facilities for 1 builting and Managong Capital as Attorneys. In addition to our extensive list of Gity Property, we are chering a larger tunker of Finely Improved Farms, located, indifferent parts of this state, at very low figures and any ferms, also 100,000 Acres uninger and lattle to the North

REPERENCES. ARBFERENCES. Latin Butter & Co. Chicago, Fil. Gen. B. Walter, Dep. Sec. Nat. Telegraph. Co., New York

Ofen B. Walfer, Zoq. Soc. Nut. Teterraph. Co., Non. Yerk. 19. Hon. Warren Chase, 544, Brendway, N. Y. Goris, J. F. Farmeworth, M. C., Washington, D. C. K. D. Worrester, Zao, Treas. N. Y. C. R. B. Hon. W. H. H. Bingham, Stower, Vi. Geo, M. Colt, Sec. Hartford Fire Insgrause. Co., Nartford, Network, N. Colt, Sec. Hartford Fire Insgrause. Co., Nartford, Network, N. Colt, Sec. Hartford Fire Insgrause. Co., Nartford, Network, N. Colt, Sec. Hartford Fire Insgrause. Co., Nartford, Network, N. Colt, Sec. Hartford, Fire Insgrause. Co., Nartford, Network, Networ

HARRIET DE' LA MOTTE, HEALER AND HINSPIRATIONAL SPEAKER, will receive the to coed chases for instructional the laws of magne-tic to coed chases for instructional distortation on all instructional distortations of distortations of all instructions of the second second

Address 194 South Clark Street, Chicago, Room 11.

P.S. LEE: WRITING, BUSINESS, AND test medium. Answers scaled lattera, gives balases advice, discover lost and stolen property, and replated. Constructions of character. No explanation replated. Construction, Billion, Co. Address reclosing reason-P. P. Lee Amera, Illing, Co. Address reclosing

1.....

Conn. Wm. White, & Co., Publishere, Boston, Mass

No. 34 Vol. 5 tf

id. E. CONKLIN, M. Eust Tweifth St. N. Y.

Florence

The said

I B. CONKLIN,

No 5 46.5 11

. e. cinit.

tap is sine which can be made with Aspacity from ever to any overlap relay to speed annula-trus. Madren street, Konn 4. fer examining from ever to TN court, or thy societ is info (regrest of cost from). Office if W. Machen effect, Kosta (. Educate) EGG CONFANY 2.2.5:

A LECTURE IN RHYME.

PETER WEST

Lo.19 (d.

1

OF

WONDERS

BY THE

GREAT SPIRITUAL

REMEDY.

MRS. SPENCE'S

POSITIVE

AND

NEGATIVE POWDERS

All overwhelmel? There is withing an inset or moders, in compare with its monthing. I an overwhelmel? The the compare with its monthing. I an overwhelmel with its tart power, the extensive target at of the contribute wonders black it paincrames takes atoms, for the contribute regred thream has gathmate to be an oddy in creating in volume take power. Here comes at before from it. A facture of Allies and Reference at before and other discussion, fallies and Reference Billhous Pever and other discussion, for any flig that the NEGATIVE POWDERN's lower any ing that the NEGATIVE POWDERN's lower and india't Destinees of an yoar correla-

FOR A CORE CARLS IN CLUTCH of URANON, FORM, BY at of here can be chefting N. Clutch of URANON, form, say ing that the NEGATIVE POWDERN have cured a study of Definitions of any space during to: "There is a forther from a folioffed, or Melaporth, Takas was replaces that the PONNTIVE AND NEGA-TIVE POWDERN have cured by the differ Choleren Norbus, his bits of Chills and Fever and En-larged Npleem, and the neighbor of Neural gias just here is a set for MN. M. Churth, of Inship Ford Curuss the intermine me that the GREAT APPIRITUAL REMEDY, the POSITIVE AND NEGA-TIVE POWDERN, have cured her fundant at Jauhalter, and of that unananorable choice. Disher-ters; her magnetized fragmention of a value is cured of a statistic than and fundamentals of a value is cured of a statistic than and fundamentals of a value is taken prevers. Hermitistic and fairly increase excepting if in artific case, it are not fundamental of a value is taken of a statistic than and fundamentals of a value is taken prevers. Hermitistic and fairly increase excepting if in artific case, it are not fundamental of the statistic of Mittakers than to offers and of the statistic of Mittakers and and fairly increase excepting if in artific case, it are not by Net P. W. Willions, of Ware-ci, Me. dia a bing when excepting is the inter from a statistic Blundness ranged by Net P. W. Willions, of Mare-ci, Me. dia to hey Merel wight is restored from an statist of Blundness ranged by Net P. W. Willions, of Mare-or Merel an angly when excepting is in the inter from a statistic Blundness ranged by Net P. W. Willions, of Mare-or Merel an angly when excepting is in the formation of the Artistic Blundness ranged by Net P. W. Willions, of Mare-or Merel an angly when excepting is in the formation of the statistic of the merel of the Artistic of the Maryettic (Od, Thegans T. Authiever, when

in Maryeville, Col., Thomas L. Att

The first Chills, buys a for of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of

a passing tin peddler, and though having "nos n cence in them than so much dust," yet they " one

the a charm; " and John Wright nearby by at b

<text><text><text><text><text><text><text><text>

will cure all ordinary attacks of disease before a physi can reach the patient. In these respects, as wellas in others, the **POSITIVE AND NEGATIVE** WDERS are

AGE: In use of Chills and Pever, the Jositive and the Powders know bower is thing as fail. AGENTS able and frank, we give the Sole mey of entife counties and large and therai

THE GREATEST FAMILY MEDICINE OF THE

Archite Protection which the mod female we not end in the series of the series and large and liberal protection. The series of all schools of medicine are new first the series of the s

PRICE 1 6 Bore 42 Pos. 42 Pos.

RELIGIO-PHILOSOPHICAL JOURNAL.

Communications from the Juner Tife.

All C leations under this load are given through MRS. A. H. ROBINSON,

a well-developed trance medium, and may be implicit lied upon as coming from the source they purpert to a pirit world.

Operations, to be answered at our Inter Life scale or, should be facoric, well written, and directed to the editor, when incluvement for the questioner to be present at the

ENVOCATION.

JAN, 26, -

Let us pray, and as we pray let us not send our thoughts away to an unconscious being, but to one that is ever with all, but never seen. Let us pray for a more perfect unfoldment of our interior natures. Let us know more of our-selves; for we feel that by knowing ourselves interiorly, we shall know more of the God who gave us that interior nature, and also if we un-derstand the powers within ourselves, we shall be, then, better able to act and deal kindly with our brothers and sitters. We feel, oh, Spirit of Life that Thou hast implanted Thyself in our innermost soul. We feel that to know Thee as Thou art is to be conscious of Thy pewer.to ever feel Thy life principle permeating and per-vading our whole being—that we may be a source of truth and happiness unto ourselves, in our external manifestations, we shall show that we have a fol-given principle interior—within and without. Let us pray, and as we pray let us

We note a total relation between the second and without. Everything in the mineral vegetable and ani-mal, comes some time to harmonize with Thy-seli; and when we, as conscious beings, under-stand ourselves, fhen we shall look into things below, us which shall be harmonized in our ev-cy-day life. Let us look within the casket, knowing that it contains an inestimable jowel. When we find it, we shall feel that't is fit accord-according to the Diving with the text? soul should nce with the Divine will, that every soul sl nanifest itself according to its interior nature although their experiences may differ every-where yet we can claim that it is (od's will, and not for us to be the judges. To realize this, is all we can ask, and for light from that source which is all light and truth, we will ever pray

OUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS, QUESTIONS AND ANSWERS, QUESTIONS WILL PERMIT, Q. Who, stands foremost in ancient and unodern history, as a reformer? A. Jesus, the son of Mary and Josepi. Q. Will you explain the difference between electricity, anginetism and nerve aug.? Q. Electricity, we find in? the atmosphere, When applied to the human system it is called magnetism. Nerve aura, may be called that which emanates from electricity in the first and magnetism in the second place. QUESTION BY JAMIS 16, MARSHAL.

QUESTION BY JAMES IL MARSHALL.

QUESTION BY JAMES II. MAINSIALL. Q. What is the origin of thought? A. If we could concleve of a time when thought had a beginning, we could then con-cleve of a time when it had an ending. Thought is like life, Delvi yiself. We know of no time when it did not exist, consequently we cannot tell of its origin.

IN ISAAC RAL

Q. Are there any spirits present whom the undersigned knew in the earth life? if so, are they able or willing to communicate, and identi-ity themselves by a statement of facts concerning themselves or myself, from which I can judge of the statement of a statement of a statement of a statement themselves or myself, from which I can judge of the statement of statement of statement of statement of statement the statement of statement of statement of statement of statement the statement of statement of statement of statement of statement the statement of statement the statement of st

their identity? A. It is possible that there are some present. A. It is possible that there are some present, yet they do not make themselves known to me. They may at some future time, if they do not to me, then to some one class. If at any time, they should desire to manifest themselves through this organism. I should be most happy to give them all the assistance it is possible for us to

give Q.

them all the assistance it is possible for us to give. Q. What are the opinions or expectations obtaining in the spirit world relative to Christ and the resurrection of the body, as revealed in the scriptures ? A. Indeed, it would be a difficult task to tell all of the opinions and expectations upon the spiritual plane of life,as it would upon the mate-rial plane. As we have said before, we believe Christ to be one of the greatest of reformers ; one that has done, in one sense, the most good to humanity. From the tact that people are se-constituted that they have to have something tangible to look at—something that did really exist upon the natural plane like unto them selves, and also something to form as well, then he certainly was one of the greatest, and did his selves, and also something to four as well, then be certainly was one of the greatest, and did his work nobly and well. That he wassent by God to perform this mission, we do not think there are any spirits upon the spiritual plane that enter-tain an idea that he was sent particularly, any more than any other individual to perform that mission. It was his work, his lot, thus to be born into the world, to suffer all that he did while in it and to near form it on white if while in it, and to pass from it in the midst tortures as he did.

QUESTION BY MR. CLARK.

qUENTION BY SR. CLARK. 9. Does the medium's own spirit abdicate in favor of the controlling spirit, or do they both possess her at the same time; and if so, are they conizant of each other's presence; and if coni-sant, is that presence always harmonicans: A. That the spirit must of necessity, leave the organism, and give place to another, is not our experience. The spirit of life, which ani-mates the physical frame of the medium does not leave, neither is it conscious' of out, pres-ence. Yet, on the other hand, we are conscious of the presence of the spirit, of the organism, whether it be the one we have possession of now, or any other. w, or any other.

now, or any other. Again, there are mediums so constituted that they are connectous of the spirit presence, foreign to their own. In that case both are alike con-scious, and music of nocessity harmonize, or else the external senses of the medium would be closed to external things upon the material plane. As we have said before, the spirit re

mains in the organism : yet it is no more con-scious of our presence than it would be in a dead sleep, conscious of those around. When we say Bead sleep, we do not mean the sleep of death, but simply the closing of the external cycs, so to speak. QUESTION BY MR.MEESINS.

eyes, so to speak. QUESTION BY MEMERSING Q. Why is it that an extremely strong desire on the part of an individual to converse with a spirit through a medlum seems to repel the spirit it rather than attract it . A. Really, we do not know that such is the case. The fact that they have a desire so strong is sufficient evidence that the spirit is ficar unto them. That desire, no way that we are aware of, prevents the spirit from manifesting isfell through the organism. In the first place, they have to have the power to control, the organism before they can manifest themselves to any one. Yet it is possible that the cord of sympathy may be so great that they would if it were other Yeth is possible that the containing many the best ogreat that they cannot influence the medi-um as readily as they would if it were other-wise; yet it does not prevent their being pres-

where yet it does not prevent their being pres-ent.
Q. Why can not a spirit manifest itself as readily and easily without the presence of a me-dilam as with?
A. Some spirits can do so, while others can not. It is sometimes necessary to have some-thing to attract the attention externally, of those upon the material plane of life, as well as thosel upon the spiritual plane; and again, there are many spirits that could not control a medi-um to manifest themselves to friends without the aid of a medium. Spirits can be present and impress upon the mind of an individual or individual is not conserous whether it is some, thing in his own mind,or whether it is some, thing in his own mind,or whether it is sent) an impression made by the spirit. And if it is by impression made by the spirit. And if it is by sounds, then they attribute it to some other cause besides that of spirits. And as all per-sons upon the material plane of life are not clairvoyant, they could not materialize them

sons upon the material plane of life are not clairvoyant, they could not materialize them-selves so that they could see them. There are numerous reasons why they can not. We believe the time will come, when in, dividuals upon the material plane of life can converse as freely with those upon the spiritual planeas they do with one another, now upon the material plane. . Q. Is it possible for the inner' man, or, hu-man spirit to actually nod entirely leave the gross material form and afterward return, and continue to dwell in its earthly form? . We do not think its. It is not uncom-mon for bodies to lay in a condition apparent-by lifeless, yet the spirit has not left the form. We believe that when a spirit is once freed from the material organism, whether it is made conscious upon the material plane or not, it will never return to that body again to occupy it as it was wont to do. And again, if life was extinct, it would not have the power to return again if it would. It is many times the case that mediums say: "I im not to le influenced now, because I am

mediums say: "I am not to be influenced now, because I am so weak, and have become so debilitated from

so weak, and have become so debilitided from sickness." Weil, if it is not easy to control a sick or dis cased body, I am, suré it would not be easy to control one that is inanjmate. The powers of reasoning are given us to make use of; and it seems to me that any one can reason upon the question for himsell, and answer it for him-set.

Q. Is not the fact of the body being alive,ev-

question for himsell, and answer it for himself.
Q. Is not the fact of the body being alive, exidence of the presence of the body.
A. I suppose that our questioner has in his mind, cases where spirits are supposed to leave the body, or at least think they do themselves; and also cases where it is supposed that the period of the body. So the fact that life was there, and you could see, from the fact that to all appearance, the spirit had left the body. So the fact that life was there, and you could see, from the fact that to all appearance, the spirit occupying that body. But if the body, on the other hand, has the appearance of the body that there was life, it would be existence of death, then there is nothing which you can see, that is positive evidence that the spirit is used to continue in a body after the destruction which for proponded. Is it possible for life to continue in a body after the the spirit.
A. Not the life principle of the human souly evidence is the spirit.
B. Not the life principle of the human souly evidence is the body.
Che exist in the order hand, has the appearance of each, the body of necessity, life has been the body at the new spirit has left the body of necessity.
B. Indeed, it would not be a source of anothing ever feel that sensation which would cause pain to the medium in the normal state-for has need. It would not be a source of anothing ever feel that the organism is ming, or her has the organism is ming, or her possession of the medium, but would be annoy me now. Anything that would cause physical pain she would not here more and would how in the normal state-for has not have, then the organism is ming, or here and the organism is ming, or here and the organism is ming, or here normal condition. She would not here means ensenation of pain it would here in here normal condition.
FIKOM CIAZY JEIRTY.

- FROM CRAZY JERRY.

FROM CRAZY JERRY. I suppose good folks, I can come here and there is no use of you saying, I can't; but ito come, and find yourself in a body like this, I tell yould is a pretty hard matter; yet whatever you do, you must keep your word good, I suppose. I shant be very apt to \talk io anybody here, be-rause I don't know anybody. Fdidn'd, come here because I want to know anybody. Teldn'd, come here to talk to anybody-that is anybody that is here. You know what I mean. I suppose. I came here because I was told that I could come—because, in the first place, I wanted to, and because in the second place, I wanted to be my tolks know-that I could come. It is a very mfce thing-bit is a very onsy thing

that I could come. _ It is a very nice thing—it is a very easy thin for people to say what they would do ; but I tel

you it is not so easy a thing to do after all. It was always strange to me why it was, that a person had to go through with such a sight'of trouble when they had to stay such a little while you know. If I staid 10 years, it is but a little while, that is if you believe in eternity. I didn't stay a quarter of that time either. Oh, what a mighty easy thing it is to think-bot think what I would do. oh, yes, I would do—oh. I would do a might little I tell you fyou only had such a hard time, as I did, and that's just the long and short'd it.

You say I was crazy ? Well, I don't l You say I was crazy ? Well, I don't know but I am crazy yet, I don't know but I shall always be crazy. But God made me so, if I am crazy ; I suppose he made me just what I am, and if, he is a mind to leave me crazy, why, then he did, that's all. Now do you believe that? What made me crazy? What is it that makes anybody crazy. I would like to know? I will tell you, what I @Bieve. I believe that within the head— within't the which you call the brain—I believed. within that which you call the brain--I believe there is a balance wheel, and if you think too there is a balance wheel, and it you think too deeply upon any subject, why, you get that out of balance. And if you are sick, you get out of balance. If you have a blow on the head, you may get it out of balance. There is a great many different things that may get out of bal-aftee and when it is out of balance what is the affee : and when it is out of balance what is the result: They are crazy. I tell you what, if you only just know how to go to work to hil just the right blow on the head, you might give a good knock and bring back the senses again. But you see since I got out of my holy I aint crazy. But when I came here in this body, why there it is again. When I came here to this body, I would just as soon think I was crazy now, as to think I ever was crazy. I never thought I was crazy. But when I came to leave my body and come here, then it was I saw I must have been crazy or cles I would never have done as Is did. Now that is so. It is a very, very wrong, shea tor you to treat

charge, Tail when I can to heave my body and come here, then it was I saw I must have been crazy or clee I would never have done as I did. Now that is so.
It is a very, very wonge, sheater you to treat crazy people the way you do. Now I just want you to think of this a little bit. If a person is crazy, God knows they have the word of it, and you are never going to make them right by harsh treatment. I can tell you that, never is. Never sir. And may be you never would make them right by kind treatment. That may be so too.
But I cli you ff you have got any conscience in you, you will be glad you arceated them kindly, instead ofter reating them harshly, when you could make them right by kind treatment. That may be so too.
But I cli you ff you have, got any conscience in you, you will be glad you arceated them kindly, instead ofter reating them harshly, when you could not so you have that I think, you must excuse me—I tell you I was treated the were. Now do you believe that? If say, I would not stay anywhere on earth nor in heaven—I would not stay anywhere on earth nor in heaven—I would not stay anywhere on earth nor in heaven—I would not stay anywhere on earth nor in heaven—I would not stay anywhere on the lift outh to say what I though.
That is one privilege that they have in hell, that they don't have anywhere cles. They can say what fire think in helland no hood you analy any what fire think in helland no hood wor an haugh if you like, but I tell you it is so.
On indeed! Talk about freedom and right, don't you. 'Humph': I don't see the freedom, I can tell you. Minghey short of it a long ways, short of it too. These very persons that are eventaxingly preching freedom sin fifthey knew this, but they don't. But God knows they are the very persons sin, that laid the most rules, on other folks. Now do you know that I its so. Just precisely as it is with the aboiltionistay in whis he withey don't. But God knows they are the has a chance—when he comesalonghe sends him, to his reas

doctine into effect by kindness than by force. But, oh, my God, I will tell you; I have heard ver so many people say, now may be you think I don't know anything about this—that what ever is, is right. So if yone man gets mad and commences to irritate another, and he should kill him, why, it was right. I suppose so.— But I suppose fift was right allow man should kill him, why, it was right allow that should kill him, why, it was right allow that sright. But I suppose fift was right allow that's right. But I tell you that's where you fail. May I take this? [Picks up a pin] May I take this pin?— All I had to do for the last three years, was to work with pins, on the few duds I had on in my prison, I called it prison, it was an insane hos-pital, or asylum—a place where they keep peo-ple that are erray. Do you understand ? [Yes, they have one in this state where they keep pust such folks as you, and treat them pretynneh as you were treated too, by report.] A Well they didn't treat me there. Q Where were you confined, in what pris-on ?

on ? A. Iu an instance asylum. Q. In what state ? A. I don't know; so you want to know where I live? ? Yes. Well I lived in Cincinnati, before I got crazy, Net I live?

but I did not go into the insane asylum cinnati.

I don't want you to go to quizzing me. I wa quizzed enough at that place, I tell you, I won't stand it for anybody to question me close. No sir. I would not stand God himself to question me close. I won't stand it from anybody. I want people to think a little, I don't care how you me close, I while a hitle, I don't care how you make them think. There is more than one por-son that says, "I wonder if a person is crazy af-ter they are dead?" "If they ain't crazy after they are dead, what do they come and talk-in such a way as this for:"

SURNAL: When you are with the Romans, you must do as the Romans do. When you next with people the symbolic such things, you must talk accord-ingly. Do'you believe that: {Yes.] You believe it do you? Do you say 'yes, yes.' just so as to get along as easy as possible with me? I thought you did, never mind, I can get along easy with use and let me should not hurt anybody I would never mind, I can get along easy with acsand let me should host hurt anybody I would never have hurt that man in the world if they had minded their own business and let me alone. Ishould never have hurt hum at all. They thought I was going to hurt him, and went to take him away from me, and I would not give him up-and that's the way he god hurt. I know how if was I know very well. You want me to go my don't you? Preciom in the spirit world all there? Humph' they say a hody that has said here so long must, go. That's freedom ain't it, I tell you people that are put in to take care of crazy folks, will have a great deal to an-swer for. Itell you some of them are more crazy, than the folks they are put in to take care of -Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out any of me will you y--[Yo, unless we sarach out some of the hard mark it, I tell you people that are put in to take as you had better let it go. I wanth-letell you we hend that had charge of us in that ward whe may may they near killing him once. Yes it, he was taking to us about a God of justice which was taking to us about a God of justice when he was keeping as there. I have a taking to a you had not turn ray by hand to hive on earth again. You wonth d nest it and tak

while he was keeping is there. I tell you we didn't see it. No str. Twould not turn ny hand to live on earth again. You would not sit and take it as easy as you do'now, if yoh had been treated is 1 was. My name in the first place, when they gave me a name, it was Jeremiah. Then they cut it short and called me Jerry sometimes. And af-ter 1 got to be crazy—at least they said, I was crazy—well may be I was : I suppose Lwas, but then (II was they needed.'t have done as they did—then they never took any pains to call me anything but Jerry, people forgot I was any-body then, only some one that was, crazy, so they never said a word about Williams, oh, no it was Jerry, and that is all there is of you. Tam going now; and you mark what I tell you, if you scratch out what I say, I will come back here, and bother you just as much longer. Now that's my nature. I am much obliged to you I gues, I won't be sou unnannerly as to forget to thank you. Lan your mark some one to write for you call on me, will your 'Good hye.

HENRY.

for you call on me, will your Good bye. IIENRY. ¹ The talk of this spirit shows that when spirits, return to manifest themselves upon the material plane,— they again become *en ropport* with the same feelings, that they had while here. And it follows that they are to correspond with their feelings, the same as they did in the earth life. I suppose his story was a very short one by the side of thousands, who, if they could speak, might tell theirs. Readers must hear in mind the fact that if an individualized entity, an im-mortal soul, can bear these things for months, and perhaps years, that they can surely bear with them for the little time that it would take to read or hear the same. I am'sorry for him while he sorrows; yet it is not lasting; because I know, that when he returns to his spiritualiz-ed entity on the spiritual plane again, he will not have those feelings, but will behapy. If will feel better for having communicated, be-cause, when he approaches' to manifest himself those feelings again. Q. Gn you explain the cause or philosophy of this feeling that a spirit has on his return to control a medium. A Fvery experience makes its impression inever pass away. Now, if there is a place where hought is finde, manifest, there is a place where hought is finde, manifest, there is a place where hought is finde, manifest, there is a place where hought is made, manifest, there is a place where hought is made, manifest, there is a place where hought is made, manifest, there is a place where hought is made, source on the spirit, or say that it is an impression made by the surround-ings, so that when brought to take cognizance of material things, then these memories of which they have lost their consciousness return to be placed in theoree for the time being. Jan, 20th, 14%2. MARY E. LIVINGSTON,

MARY E. LIVINGSTON.

MARY E. LIVINGSTON. This is, indeed, hard work shuft will keep my promise that I made only twenty-four hours since, to come here and speak, if I did not say more than five words; just enough that they might know that I did come-that I could come and say all that was desired. I will not detain you long, frignds. But I want to say that, strange as the phenomena of Spiritualism was upon earth, it is, prevertieless true. Now that I have passed from my earthly body, to realize the change, I find myself in pos-session of my spiritual body; now it is that I can say that it is true. I did not believe it and why? Because it did not seem possible, a And now any dear friends, I have come here and you know that I have come, and have done all-that you desired mo to. As you think this matted over you will believe that this is really true shad, again, if you think tarther upon the subject you will say the to the done so and made their impression upon that body in accordance with our will, and our thoights. But I am not there at all, I never thought of telling you of coe little instance that I will no' give you. I ney trunk, the corner part of it, you will find a package of letters. About the middle of the package you will find one that I wrow all that which is now a secret from you; be seen. When you read that, you will then know all that which is now a secret from you; be seen. When you read that, you will then know all that which is now a secret from you; be seen. When you read that, you will then know all that which is now a secret from you; be seen. When you read that, you will then know all the seen that, you will then here thoughts and here done and you will then here thought and here done that you will then here then you read that, you will then here then you read that, you will then here then you will then then you read that, you will then here you will show then you read that, you will then here you here you will then you heread that, you will then here you here you will middle of the package wrote myself and inter be seen. When wrote myself and intended that it should never be seen. When you read that, you will then know all that which is now a secret from you; and if I had known that I would have been ta-ken away so soon I should have desirroyed it. I did not intend that other eyes than mine should

ever see it. It is addressed to William. When you read that you will know why I suffered. I am twenty-three years of age

al Convention of Michigan

 This Annual Convention of Michigan State Splittal Association.

 Hand Schult Convention of Michigan State Splittalism

 Jenstein Boarn Maximum

 Worse Hull, All my labor and capital is in frysted in Splittalism. There are some who fixed splittalism. There are some who fixed splittalism of the state of years. Once and the state of money, while among them. But since Thaw been a Splittalist, I have met all kinds of excass for the last fort years. Once and to ask for money, while among them. But since Thaw been a Splittalist, I have traveled to bask for money, while among them. But since thaw been a Splittalist, I have traveled to bask for money, while among them. But since thaw been a Splittalist, I have the weat on the state of pay. I have been studying upon a plan. I think I have hi Wat are our Printer's Unions, Mechanics Un-tons, & C. Our missionaries and kectures can been study lettures as they do doctors or lawyere with come just as easy.

 m. Hull Strike.
 The Michigan Schule a cast be the splittalist, I have high strike a have. All that Schule would be the strike.

 m. Bailey. Missionary hull be doctors or lawyere wat also here. Walk and Schule would be they are not able to pay. These old Scau-talist and the splittalist, I have high splittalist striketer on splittalist have the found shaft splittalist striketer on splittalist. I have the shaft striketer on splittalist high splittalist have the shaft striketer on splittalist. I have high splittalist shaft here also here.

 m. Take the state found shaft splittalist. The shaft here in a splittalist have the proper shaft have high splittalist shaft here also here the splittalist here also here.

 m. Take the state found shaft i upid high splittalist here in the plane shaft is the remote plane, h

visited every schoolhouse. We have not had time. We cannot expect the President and havers to make a perfect organization in on-very of the perfect organization in on-the President 1 and plat this discussion have much burning the last year thave re-restricted on mechanomy of last part of the performance with a several them that Missionary labor did not mane that the one contributing should be prevented them that Missionary labor did not mane that the one contributing should be prevented them that Missionary labor did not mane that the one contributing should be prevented them that Missionary labor did not mane that the one contributing should be prevented them that Missionary labor did not mane that the one contributing should be prevented them that Missionary labor did not mean that the one contributing should be prevented by the starter of the propose of the starter the performance of the should be an out the indepted to them for the viole amount for the the set the night view - that each County the labors the end with did because the Mission which have been withed because the Mission which have been withed because the Mission we can be used the beam for what to the work-should be them for the viole and the should the promised obligations were paid in which have been withed because the Mission we can be any up, and come forward to the work-should be able the course the Mission and that she is obliged to go home. Many of the Missionaries would be glad to continue the Association. These share need his annual report to the for the other file, Spiritualism is being recognized as the Mission the course of an address. These than twenty-one years from the time of the file abors were it and the she file abors were the they ware for us are more than the ware engaged, fear, not a frowing spirate abar wenty one years and diverse to mane to know but man first beyond the weat allower to be the start and the she in the sectar anism. that would limit food's love to myotion of humanity, but press forward, know, inche we

AFTER

. .

ATTEINOON SESSION. Mr. Harrington of Port Huron, Chairman of Committee on Revision of the Constitution made in amendatory report; which occasioned some discussion after which the entire Consti-tution was adopted. The Prevision then read off the names of speakers for whom he had procured passes, as follows I Elliak Woodworth, A. C. Woodrul, S. D. Pace, Moses Hull, A. B. Whiting, Wil-tiam Van Namee. The following officers for the casuing year were then elected : For President. Col. D. M. Fox, Kalamazoo: Secretary, Mrs. Sarai-Weyburn, Pace Daw: Trustees, J. C. Wood, Jackson; Mrt. S. D. Hockwell, Rattle Creek; Mrs. R. L. Doty, Detroit. Convention adjourned.

SATURDAY EVENING SESSION

SATTIDAY EVENING PASSION. Meeting called to order at half-pass 7 o'clock, r. at The President called the Presidents of ot the several County circles to the stand. In-rocation by Mrs. Hortog. The first address-was by Mrs. E. Stafford Samm, of Illishale, on Woman Suffrage. As the haly had her lectur-written we omitted to take Antet. designing to-get it of her subsequently. Song by Mrs. Les. Address by Mrs. Emma Martin, both in prose-and poetry.

Address by Mrs. Lemma Martin, Jota in prose and poetry. Then followed a song by Mrs. Lee and an ad-dress by Mrs. A. C. Woodraff. Song by Mrs. Lee. Invocation by Mrs. R L. Doty. Adjourned.

CONCLUDED BENT WEEK.

CONCLUDED EENT WEEK. Anecdote of President Lincola. President Lincola's joking propensity was-motorivit. The following cepital hit is worthy of publication : A gentleman trom Boston who was a graduate and an office-seeker, called on Mr. Lincola for an appointment, and was su-tained by all the influential politicians of his State, as all such men are. After having pre-sented his claims, and that: everisating string of names, the gentleman wished to turn the con-what college, air: while in the word we note with college, air: while in the word we note traduct, it is one life-long school." On "and the all," and Mr. Lincola, "I believe God mado man."

The Bostonian saw the point and left without

Cheap Generosity-Giving a man a piece

23 Ceremony was always the companion weak minds; it is a plant that will never gr n a strong soil



THE HISTORY OF MOSES AND THE Intention, (rewritten) By MEERITT MUNSON. A highly Reitrialing and Instructive work. Price, \$1; - JOHN C. BUNDY. Drawer 6023, Chicago, Ill.

N. E. Scorr, Gen'l Pass. Agt. dolph and Dearborn stre

Freining Expression States

H.)

Mail and Hypress. Evening Express.

JESUS OF NAZARETH; OR, History of the Man called Jeccs Ch piritual Authority, from Spirits who were ortals with Jacus while on Earth, through t A TRUE History of the Man called Jeess Of taal Authority, from Spirits who wer as with Jeaus while on Marth, through i ALEXANDER SMYTH. , SLIO; postage, Se cia

wol.iv., no.3-6m APT

tound Corners, front

binet Size, Four Round abed like front one row with Carved Legs and

· 12/0

- 144

*8:15 p. m. *9:00 p. m. †*6:30 a. m. †9:30 a. m.

*0.35 p.m.

*500 a.m. \$500 a.m. \$5:15 p.m. \$9:30 p.m. 4:15 p.m.

"7:00 %. m. 13:50 p. m.

650

63

NDERHILL ON MEAMERIAN. work over published upon the sel regard to mental philosophy as dev C. BUNDY, Drawer 6023, Chicago, 11.

Mrs. R. Extosr, No. 100 Tweifth street, New York City.

MRS. H. KNIGHT'S COUGH SYRUP, given to her by an eminent spirit physician, is a positiv for Cougha, Colds and Consumption in its carly stage

WILLIAM R. PRINCE. Linnean Nurseries, Flushing, 1 TAYLORS'S

BED SPRINGS. PATENTED May, 10, 1855." Are the chequest and best as. Sent freight free for six dollary, a liberal discoun Ann Arbor, Mich. No Feel 5 13 whs the are

RELIGIO-PHILOSOPHICAL JOURNAL.

Brontier Department.

Spiritualism in Syracuse New York

Spiritualism in Syracuse. New York. We lecture in Syracuse. New York. As a spiritualism of the synapse of th

effy, on reari street, and the ouse. I know." ago. There are many in the house. I know." " Does any one identify this man !" we asked, " We do," many answered.

"We do, 'many answered, Next came a spirit, or immortal man, small of form, dark complexion, face broad and full of wrinkles, forehead large and recoing, hair thin,

Next came a spirit, or immortial main, small of form, dark complexion, face broad and full of wrinkles, forehead large and recoiling, hair thin, dark and mingled with gray, and he said, "I am an old citizen of this place, and die here, a few years ages 1 know that man, and that one, and many others here. I am Dr. Jared B. Parker." Many exclaimed, "We know him." We then gave many minor tests, and conclu-ded by reading the life-history of Mr. Van Tas-sel, once a Methodist minister, now an honored and true apostle of (the gospel of truth. The reading of his life-history was pronounced ex-coedingly accurate. Wednesday. Private conversation. Present, four persons. " "Mr. —, I see you at nineteen years of age, in costume, on some public occasion. You are standing in a group of ladies. Suddenly, there is wild confusion, and there lies at 'your feet a dead man, describing him. The diamond ring on your finger has a sadihistory. There is blood on it, it is associated with a death, a suicide. There is a dagger, small and of exupite work-manghip : It rest in an open hand over the ring, and with the point to yot." He answered. "It is strictly true too true. In the presence of a full house, the brothers H—— came from the spirit hand, gave their mane, told how they were killed, and when. A second group came: one was Mr. G. Brayton, the other gave his name as Eisian Ladd. He tok when he was killed, where, and how. These two spirits were fully described, and at once identified.

We delineated the character of Mr. S., a well

Known citizen, and the reading was pronounced exceedingly correct. While locturing, Thursday evening, January ith, there came upon the platform, iffe spirit of a fine looking tail man, who was carefully de-

The next was a very marked rase of spirit of a fine looking, tail man, who was carefully des-tified by many persons present and gave his name as Mr. Russel. This spirit was fally iden-tified by many persons and present and the people were very much surprised. Then came forward a spirit full of sorrow and was fally described. He had been a school teacher; had fallen from his high estate through the influence of whisky: had not go trid of the curse. He gave his name as liennet: He was fully identified by several. a The next was a very marked rase of spirit identity. There sat a man, there y failed rase Mr. J. S. After pointing him out, I said, there stands by this man the spirit of a soldier, in ami-form, describing him very carefully. He says he was killed in 1803, in the army of the Poto-mac. He says that you are his uncle fra, and wisites to be remembered to you: all of which was approved, and the multitude was very much surgised.

wisizes to be remembered to you: all of which was approved and the multitude was very much surgrised. After that we went home with Mr. W. Kelsey, on Lodi IIII. Aftersome conversation, we went into the spirit state, saw and described many spirits, among whon, came the spirit of Seth-Kelsey: he talked sometime with his Irothers, and of his dear old wife, and his daughter, and sent them words of cheer; and then gave plate to the Rev. Mr. Adams, formerly a Presbyterian minister, who preached in Synacuse many years ago. Ife fully identified himself, and spoke of his change from time to eternity, and of his views here and in the spirit world. This was a remarkable case of spirit identity. Then came Liejutenant Charles George, who claimed to be the husband of a lady in the room, calling her Sarah. He told of a walk he had with her long ago, described the place, spoke very feelingly of his little son, and gave good advice to his wife, and thid us good night. The name the spirit of a black man. He gave his name as Jim Wagoner, the blacksmith, and identified himself to a young man, who was in the room.

We gave a scance on Friday, January 8th, o a full house, and gave many fine tests of spirit fe.

to a terr induced gave bandy in the second s

Do not weep." This man came from B., on purpose to attend these meetings. He had never seen no before; had buried his wife but a few days ago, and the child three, or four days before, and the descrip-tion of them were fully identified. And he wept.

Bear readers, are we not surrounded by a

creat cloud of witnesses, and shall he not give us in charge of his angels. At night, we lectured to fully seven hundred

people. We gave many fine tests, and received the congratulations of the audience, and was inthe congratulations of the autocate and stars were vited to return at an early day. We left our friends rejoicing : the praying band of Auburn, to shout and hurrah : and Spiritualism, triumphant!

Bless the Lord Jesus. Bless the Lord, every body

The Children's Lyceum of Buffalo, N. Y.

The Children's Lyceum of Buffalo, N. Y. This Lyceum held its annual festival on Weinseday evening, Piceumer 2016, 1865, belore a full house, and had a jolly good time, under the able management of its conductor, fl. D. Fitscenid.

This genald. The Lyceum numbers eighty-five children, and an efficient corps of leaders graards and con-ductors. In speaking well of one, we speak well of all, for all did their part well. The sing-ing, recitations, speeches, tableaux and dia-logues, and music on the plano were just as they should have been-number one-winning the applance of all.

should have been-number one-winning the applanse of all. • We felt young once again, and had our laugh with the merriest of the many merry souls pres-ent at the festival. Gold, bless our Lyceum, and its many groups of lappy boys and girk. The effort of the conductor and his helpers is worthy of all praise, and if we named any one as especially a favorite/ave should do the others a great wrong, for all did well. It is worthy of note that many of the first prazes of our pub-lic school exhibitions, have been carried off by our tweene children, showing conclusively the our Lyceum children, showing conclusively the beneficial results of the Spiritual Lyceum sys-

tem, as an educating power. The particular star of school No. 36, master Eugene Stevens, is a member of our Lyceum, and under the law of correspondences, will

Bless trother Davis for the Lyceum system, dear children. Why don't you bless the Lord, Susan't James, bless the ford't Bless the Lord, everybody. Amen.

Spiritualism vs. Adventio

Spiritualian vs. Advention. On Tuesday evening Union Hall was com-letely filled to listen to the discussion—by Mr. Ye. Y. Wilson, the distinguished inspirational speaker, and Elder Miles Grant, the able expo-ment of the doctrine of Adventism. Rather inspectedly to all, upon the first erealing, the discussion assumed what might be termed an ap-properties of the second second second second to a warm nature—Mr. Wilson objecting to earth the testimany offered, as irrelevant and deviating from the resolution adopted, viz.— "That the Bible, King James version, sustains in the teachings and planes, wholern Spiritua-lism." Points which seemed very conclusive very conclusive version and a one time the dis-tism of the second second second second second which happened many years ago, between two second to his memory was of gold the other de-rected to his memory was of gold was second arguing the matter for sometime, it was ascepting and that 'hoch were right and hoch were wrong, as one side of the structure was of gold and the meror of siter. Mr. When the mile the disting and arguing the matter for sometime, it was ascepting as one side of the structure was of gold and the Mr. Were wrong the second second second second second as the side of the structure was of gold and the Mr. When the inter grant second second second as the side of the structure was of gold and the second as the side of the structure was of gold and the second as the side of the structure was of gold and the second the side of the structure was of gold and the second the side of the structure was of gold and the second the side of the structure was of gold and the second the side of the structure was of gold and the second as the side of the structure was of gold and the second the side of the structure was of gold and the second the second best the structure was of gold and the second the structure was of side and the second the second best the structure was of and the second the structure was of sold and

ici finat "both were right thus been were deal and the state of the structure was of gold and the other of silver.
Mr. Wilson we think gare very conclusive evidence that the spirits of decexisel friends day come back to the earth, referring to the instance the evening previous wherein he accurately described. As standing beside a person, friend who was killed in the late war, having never previously scene or heart of the party addressed.
Tedder Grant in his closurg remarks stated that so far as he had been able to learn, the so called spiritual manufestations produced from mesmeric influences. This point is a very important one and will probably alford a topic for further delate.
The discussion will continue Thursday and Fridge venings, and we would advise all who enjoym intellectual feast to attend, assaring them that an opportunity is seldom offered to listen to spackers of such acknowledged ability as these engaged in this discussion.—*Domite* (N. Y.), Exprese.

sophical Journal.

For the Religio-Philosophical To the Spiritualists of Iowa.

To the Religible Theoremail. To the Spiritualists of Down. Inc.n Finixies --In the following communi-cation you will see the amount collected for our. first quarter. It is not large: scarcely a begin-ing in this great and glorious cause of humaniz-ing the world. We need help, and should have it. The importance of the work in which we are engaged can hardly be overestimated. We have few that have even entertained the slight-est conception of its magnitude. It involves results which can not nor will not be appreciat-ed until un totd ages shall circle away-long years after we havepassed to spirit life. Tis true we can not do much-in the beginning. We must work by degrees, and by degrees all great truths are made known. But we can do more than we are at the present, if we only try. And we now ask our agents to be more alive typite. On the first of October, the convention which

<text>

The committee at present is in correspon-ence with good lecturers, and men and wom of energy; and ere long the first step will

or energy take better long the first skep will be consummated, but not without some spirit and energy on the part of our agents. Therfore, we urge upon you the necessity of working with greater zed in this cause of humanity, and of being more business like. The following is the amount received and on hand at the nergent:

 S. Stanly, Davenport, S. Whitimore, Voiney, A. Quijer, Fayette, H. Augler, Fayette, W. Walkmadge, Des Moines, W. Tallmadge, Des Moines, W. Walkmadge, Des Moines, W. W. Skinner, W. Skinner, E. B. Tilden, Prairie City, H. Hull, Rechfield, A. Hull, Redifield, S. D. Cone, Victor, New Sharon, S. D. Cone, Charles City, E. Hersten, Charles City, E. Artiker, Charles City, E. Gate, Estra, 	$\begin{array}{c} 16.00\\ 5.00\\ 5.00\\ 1.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 5.00\\ 9.50\\ 9.00\\ 5.00\\ 9.75\\ 5.00\\ 9.75$
Total.	* \$157.00
Printing minutes of Convention, Stamps,	
Total	\$65.00

Amt, paid in. \$157.00 expended. 65.00 " Cash on hand

The above is a true statement as far as wledge and belief. kn

IL C. O'BLENESS, Secretary, W. W. SKINNER, Transver, Des Moines, Jan. 22d, 1869.

892.00

NOTICE OF MEETINGS.

NOTICE OF MEETINGS. Betwar-Merristin Hitle-The First Speifumite Asso-ciation meets in this halt, i.e. Summer street. M. T. Boh, Producest: Sound N. Jones, Vice President: Wen. Buncklee, Treatmere: The Childreer Progression. Bayesian meets et 10 M. D. N. Ford, Conductor: Man Mary Samoora, Guard-ian. All letters Could be aldressed to Charles W. Hunt, Assistant Scottary over Sanday aftermoon at 246 of clack, and will couplifie unit heatt May under the man-agement of L. B. Wilson. Engagements have been made with adde control transcoard lexitation of the second that all courses and the sprintlening speakers. Brotherin Hatt. — Dee South. Bod Jaysean Association base enterlainments every Banday at 10(3, a. K. A.). Chase Condentors J. W. McGuire, Assistant Conjectors Mars, M. Status. — The South. Bodon. Splittun Association base, heil Washington steel. Error Hatt. — The South Bodon. Splittun Association base interlainers. R. H. Goods, Scentary: Nary L. Freinic, Learner. B. Marker, Barth. Bodon. Splittun Association base heil westington steel. Error Markers. H. B. Houde, Scentary: Nary L. Freinic, Learner.

Keene, President; R. H. Guid, Scentary; N. May D. Freini, Treasuret.
TEXPERSON: HALL—The first Society of Splritualites hold their meetings in Temperane Hall, No. 5 Maverick agaray, East Booton, every Sunday, 3 J and 7 r. N. Benjamies Obloren, 91, Lezington stried, Corresponding Scenetary, Speaker engaged, Mrs. Fando, Maring Jahnery; Mrs. M. Macomher Wood, during Folengary; Mrs. Sarah A. Byrnes during March; Mrs. Vallette Yawa during April; J. M. Peebles during May.
Wrastrat Halt—The First Progressive Lyceum Society hold meetings every Sunday at Welater Hall, Welater street, corter Orleane East Batton, at 5 and 15 yolfords, r. a Provident, —— Vice President, N. A. Simmons; Pressure, O. C. Riley; Orresponding Screttyr, L. P. Afreemain; Re-cording Secretary, H. M. Wiley. Lyceum meets at 101 / A s. John T. Preman, Conductor; Mrs. Martha S. Jonkins

Guardian, Der Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday in Good Templar's Hall (west side) at 10/5 o'clock A. M. and 7 P. M. Childres, Programs'e Lycquem meets at 13/ P. M. B. N. Kinyon, Corresponding Secretary.

P. M. B. N. Kinyon, Görreyönding Secretary. Battle Creek, Mich. The Spiritualists of the First Pres. Clurch, hold meetings every Sinday at 11 A. M. at. W. Ak-levi Hall, Lycenni session at 12 M, George Chaes, Conduc-tor; Mirs. L. E. Balley, Guardam of Groups. Mittay, Q.-Children's Progressive Lycenn ineits every. Sunday, at 1050 victors An. Conductor, Hudam Tuttle; Guardian, EmmaTuttle.

Gaardian, KumarTutti-Armara, Muzu-Joreum meets each Sabbath af lo'choch s.w. Cyodactor, H. N. Weister; Guardian of Groups, Mrs L. K. Allen. MoSNOCTH, ILL-Joreum meets every Sunday formono About one houndray logids. J. S. Loveland, Conductor; D. R Streven, Avsistant Conductor; Helen Nys, Guardian of income.

evenue, Aventant Conductor: Helen Nye, Guardian of Uronge. Yartes Gury, ILL-The First Society of Spiritualista and Friends of Progress meet every Sanday for conference, at Long's Hall, at 25/2 p. in: Rocerons, ILL-The First Society of Spiritualists meet and have speaking every Sunday results at 7 of code, at However Hall Lyroum meets at 10 of clock, at m, in the same hall. Br. K. O. Dann, consinter; JW-na. Mackwood, guardian, CathAtterowrs-The First Spiritualist Association of Charles-town Hold require meetings at Courts Hall, No. 65 Eim street, every Sunday at 25/2 and 75/2 v. Children's Lyroum meets at 105/4 w. A. H. Richardson, Coudactor: Mrs. M. J. Mayo, Guardias.

meets at 10% A. K. A. H. Richardson, Goudactor; Mars, M. J. Mayo, Guardias. The Children's Progressive Lycsum needs every Bunkay at 10% A. M. in the Machinity's and Blackmittle's Hall, corner of City Hall and Cheises atrest, Charlestown. Dr. C. C. York Conductor; M. Ku. L. A. York, Guardian. Social Lerros every Wedneeday avening for the breaft of the Lycsonn. Guinan.—The Associated Spliticalists hold "meetings at Fremont Hall every Synday Afernoon and evening, commence-ing at 3 and 1%? r. K. Almission—Ladies, 5 cents; gentis-men, 10 cents. Children's Progressive Lyccome assembles at 10% A. K.-Lazader Duxit, Conductor; J. S. Crandon, As-istent Conductor; Mrs. & S. Dodgő, Guardin.. All letters addrasiet to J. H. Crandon, Cor. Sec. The Bible Christian Splittualities hold meetings every Sun.

sideward to J. H. Cromban, Cor. Soc. The Bible Christian Epiritualists holds in Windsimmer, Dirision Hall, Chelson, et 3 and 7, a: Mrs. M.A. Micker regular speaker. The public are invited Sats free. D. J. Ricker, Soya and the state of the state of the very Bonday Altenson and evening, at S and 7 o'doker. Children's Progressive Lyceum meets at 12 o'doke very Sonday at the same places. K. R. Fuller, Corresponding So-relary and Conductor of the Lyceum; Mrs. M.A. Stears, Userdin.

relary and Conductor of the Lyceum: Mrs. M. A. Sheara, Umardian. Protructor, R. I.—Neetings are held in Prait's Fill, Woy-ionet street, Stunday, afternoom at 3 and evenings at 124 o'clock. Progressive Lyceum meets at 125 o'clock. Lyceum Conductor, J. W. Levies; Guardian, Mrs. Abbie H. Potter, Harreno, Conx.-Spiritum meeting are held every fam-day arening, for conference or lecture, at 75 o'clock. Chil-dente Progressive Lyceum neets at 3 P. M. 3: 8: Dov. Con-

detter. PearLixy, Min.-Meetings are held every Sunday in Tum-perates Hall, at 10% and 3 o'clock. Barson, Miz.-Applicinatist shold meetings in Pleaser Chappel Barson, Miz.-Applicinatist shold meetings in Pleaser Chappel Lycoum meets in the same place at 3 p.m., Adolphus J. Gaspunn, Cocketor: Nike M. S. Cardise, Guardian. Houtrow, Miz.-Meetings are held in Liberty Hall, (owned by the Spliticianti Scietzly, Banday Miteracons and Mittersy, Miz.-Meetings are held in Liberty Hall, (owned by the Spliticianti Scietzly, Banday Miteracons and Mittersy, Miz.-Meetings are held in Liberty Hall, (owned by the Spliticianti Scietzly, Banday Miteracons and Mittersy, Miz.-Meetings are held in Liberty Hall, (owned by the Mittersy Mitte

evalupt. New York Citr.—The Society of Progressive Spiritualists hold meetings every Buday, in Everets Hall, conser of thirty-fourth stress and sixth seconds, at BWG, and, and TG stress, and the second worth, Gazafiah.

worth, Guardiah. . The First Society of Spiritualists hold meetings every Sun-day morning and evening in Dodeworth Hail, Sob Siroad-way. Conference every Sunday at same place at 2 p. m. Seats free. BIGHLAND CENTER, Witz-Lyroum meets every Sunlay at half past onest Chandler's Hall. H. A. Ewitand, Cenditeter, Mrt. Della Feare, Guardian

Lexx, Mass.-The Spiritualists of Lynn hold meetings overy landay afternoon and evening, at Cadet Hall. Chicago Liberal and Spiritual Associations meets every unaly at Crossiv's Muck Hall, at 1043 and 753. Confer-nce at 12 N. Chiel R. DeVers apaks for December. All communications to a addressed to - J. Szermark, Pres. New Yorz.-The Friends of Humanity meet every Sunda: t 5 and 71/2 F. M., in the convenient and comfortable hall 70 Grand street, northeast corner Forsythe, 21 block east o Bowery, for moral and apiritual culture, trance speaking, special test manifestation of apiritual experiences, facts and pheno and contribution taken up.

ad contribution taken up. Owwood, N.Y.-The Spiritualists hold meetings every Sun-art 21/6 and 73/6 pm. in Lycenn Hall, Well Second, ever Bridge street. The Children's Progressive Lycen Intrilated Street, The Children's Progressive Lycen Hardlan, 24/6 and 24 and Children's Progressive Lycen Hardlan, 24/6 and 24 and Children's Progressive Lycen Hardlan, 24/6 and 24 and 25 and 26 and 26

Gurrian. The Spiritualists hold meetings every Sunday at Lanu Hall, corner of Sih avenue and West 20th street. Let at 10% witcok a.m. and 7 p.m. Conference at 5 p.m. Racourry, N. Y. .- The Spiritualists hold meetings at beriand stimet Lecture Room, near Defails avenue.

cit 10/2 velock a.m. und T.p. m. Conference et al. p. m. Basontzy, N.The figures like hidd meetings at Oumberfand ettings. Lacture Room, near DeKalb avenue, every Sunday et al. and TSp. p. m. Children's Progressive Lycour Bredford, Gapvilan of Groups. Spirita Smithang at 12 (solid, in Grandshall Hall (Dpen and Spirit Test manifestations every Sunday at 3 p. m. and Thursday evenings at 13 (solid), in Grands Hall (Dpen Friday evenings at 13 (solid), in Grands Hall (Dpen Forth and Bouch Mith Startes, Williamshall, correst fourth and Bouch Mith Startes, Williamshall, Correst Gouth Smithang at 13 (solid), in Grands Hall (Dpen Friday evenings at 13 (solid), in Grands Hall (Dpen Friday evenings at 13 (solid), in McCarlief Fungersco day at 18 and Tessels val 13 (solid), in McCarlief Fungersco entitation 20 cents. Fourth and Son day at 3 and Te-Hall, Franklin triller

and Tamil Tassakay at 15 o'clock in McCartle? Temperator Itali, Franklin istret, opposite Desi OBC, Green Pable. Con-tribution 10 conta. The First Society of Splittminumer in the second second second second second second second international second second second second second second internation second second second second second second second second internation second second second second second second second second internation second second

dian, Mre. Mary A. Lyman. Lectures at 7 r.x. YINLLNN, N.J. - Friende OF Progress meetings are held in Plum street Hall every Sunday at 10% a.m. and evening. Freedent, C. S. Campbell, Vice President, Mrs. Sarth Oost lay and Mrs. O. F. Stevens i Corresponding Secretary and Children's Programs's Lorence at 12% p.m. Hose Allen Combotor: Mrs. Perts Gaso, Guardiant Mrs. Julia Brigham and Mrs. Tanuer, Assistant Oursellours.

Balor, Wis - The Spiritualities. Balor, Wis - The Spiritualities of Meloli hold regula Studey merilages of their control 10, 20 at 10 at 10 at 10 merils at 12 M. Mr. Hamilton, Conductor; Mr. Dress-Guardian of Bran.

meres at 12 %, Ar. Hamilton, Conductor', Mrs. Dresser, Usurdian of Groups.
St. Lorus, No.-The "Society of Spiritualities and Progress-iter Loycom" of St. Louis hout three seedons each Sunday, in the Polytechnic Institute, corner of Soreauth and Chestant strenges. Lectorized 10 at an and 3 p. mt. Dyrouth 3 p. m. Thomas Allen, Soc. etany and Treasurer's Makey B. Marchild, Liberarian, Myron Colonov, Conductor of Lycown.
Corns. 0. -Progressive Association hold meetings every Sunday In Willis Hall. Childrens Progressive Lycown meeting at 10 as m. A., B. Preach, Conductor ; Mrs. M. Morley, Guardian.

Gurcilian. Cuttorson, ILL.—The "First Society of Spiritualists," research their meetings for the fall and winter, in Library Hall, J. M Peolies, will betwee through Sognamor, Mr. Nettis Golara, Mayranet, Isobetoer, Dr. N. P. Pairtield,in November: Hours of Meeting ten a.m. Indigate seven p. m. Children's Pro-gressive Lycoum meetinmediately after morning service. Maynard, in October, Dr. N. P. Falriheld, in November, Hours of Meeting ten a, in halfpast even p. m. Children's Pro-greasies Lycenum meetinmediately after morning service. Serusvirtus, ILL-Spiritualisi Asiocation hold reguins meetings every Studay morning at 11 o'tlock, at Capital Hall, South West corner 5th and Adams atteret. A. 11. Wor-then President, H. M. Lamphan Secretary, Children's Prog-rasive Lycenus every Studay 20 o'clock A. M. B. A. Rika-ards, Conductor, Mrs. E. 'U. Flanck, Gnardian, Lecturers, Get. 4th 11th and 15th, J. M. Rebier, Nor., Mrg, M. J. Will, S. M. Studay, S. Studay, S. Statu, S

COLNOI, Richkorn, IND. - The Friends of Progress hold meeting every funday morphog in Heary Hall, at 105 as m. Chi Jostaviti, Ky. - Spiritualists hold meetings every Sunda to Harman and 75 p. m. in Temperance Hall, Market street between 4th and 5th.

cording Secretary. Ansats, Micro.— Regular Suzday meetings at 10% a. m. and 71% p.m., in City, Haid, Main attreet. Children's Progressive lyceum meets at the same places at 12 m., under the aurpice of the Adrian Society of Spiritualities. Mrs. Martha Hunt President: Exarts T. Skorrela Secretary. — Lowart, Mass.— The Children's Progressive Lyceum hold meetings every Sunday, Afternon and oversing, at 2% and o'clock. Lyceum sension at 10% a. N. E. B. Carter, Conduc tor, Mrs. J. V. Wright Guardinal J. J. Whitting, Correspond tory Mrs. J. V. Wright Concentrate J. J.

Lyceum hold t. at 214 and 7 orter, Conduc-

Thompson, Assistant Constructor, Miss Oynman, Machann, Guar-Tasonroso, G. ... The Spiritualist of this place hold regular meetings at Thompson Center. The officer solar Science and the State and Transmere. Transfers in and A. Tillohon Soc-relary and Transmere. Transfers in and A. Tillohon Soc-relary and Transmere. Transfers of Programs'' organized per-manentif, Repicto, 1996. There use the Hall of the "Sharm Library Association," bet do not hold regular meetings. J. J. Gardner, President i Mr. Carles S. Holdbarton, Vice Pres-dent J. A. Coleman, Societary: D. A. Gardner, Transmered dent J. A. Coleman, Societary: D. A. Gardner, Transmered Marin Marry Was-Presentation Library meetings and the Marin Marry Was-Presentation Library meeting and the

C. M. Huddleston, Collector. Mato Marrix, Wis.—Progradive Lycenin, meets every Su day at 1 p. m., at Willard's Hall. Alfred Senier, Conducto Nr. Jano Senier, Unarding. The First Society of Spiritualis meet at the same place every Sunday, at 2 p. m., for Confi ence. O. B. Hazalting, President; Marc. Jano Senier, Sacc.

Bern A. B. Hazsitins, President; Hrs. Jans Senter, Dacro-cov, D. Hazsitins, President; Mrs. Jans Senter, Dacro-Carrasan, Mo.-Thu Spiritualists of Cardbage, Janger Co., Mo, hold meetings every Sunday evening. C. C. Colly, Cor-responding Secretary; A. W. Pickering, Clerk. Mo., hold misstings every Sunday evening. C. C. Colly, Corresponding Sevenary, J. W. Vickering, Ulery, Ulerring, Ulerring, Cherring, Ulerring, Cherner, Speaking and Spirit rust manufactions, every Soundary and Print Test manufactions, every Soundary and Print, and South Mishi arrents, Brooklyn, Ales Banday and Printay resempts at 715 (clock), in Continental Itali, corner, Fourth and South Mishi arrents, Williamatorg, Pempasana Itali, Franklin at et 715 (clock), and Cher Point. Contribution 10 cents. Southerner, California, Print, State State, Control and Control and The South State St

Henry novima, consuctor; Mas U. A. Brewster, Guardian Rocmstern, N. --Relgicox Society of Progressive Spirit-naliets meet in Scittzer's Hall, Sanday and Thursday ere-singet. W. W. Parelets Freedent. Spirkfere sanged, Mrz. Ratah A. Byrns, during Nov.: C. Panals Alira, daring Yeb, Joyceum every Sanday at 2 P. M. Mrs. E. P. Collins, Can-ductor; Miss E. O. Beebe, Assistant Conductor. diversery: Mini Z. O. Becker, Ansinger Constructor: Personers, Mass.-Lyceem Association of Spiritualiza had-meetings in Lyceem Hail two Sundays in each month. Chil-dren's Programming Theorem and the Children and Spiritualiza had been associated and the Children and Spiritualiza Phil. Stands 5: L.F. Greenhad, March 1 and 8. Bester, Percentral, Mass.-Two Epitualiza had and Distribution of the Spiritualization had and Distribution of the Spiritualization had and Distribution and the Spiritualization of the Spiritualization field. Spacetory emgedical-Spiritualization had and Distributions for the Spiritualization of the Spiritualization of the Spiritualization pressive Lyceum meets as 152 p. 4. Spiritualization of the Spiritualization Potomory, Magas-Distribution in Town Halls Processive Spiritualization of the Spiritualization of the Spiritualization of the Spiritualization pressive Lyceum meets as 152 p. 4.

Quincr alass - steelings at 5% and - oclock p. ar. Pro-greative Lycount meets at 15% at ... Formore, 'Mays. - Newtlags in Town Hall. Progressive Dycount meets every Sunday at 11 a. a. Cassantourser, Mass. - The Spiritualities hold meetings every Sunday in Williams Hell, at 3 and 7 r. M. Speaker

every Sunday in retilings sources of the second sec

In the formoon. MORENEART, N. Y. - First Scienty of Porgressive Splittuni-lets-Assembly Reconcerter Washington avenue and Fifth street. Services at 5 p. m. Dorga AND FOXCOURT, Mg. - The Children's Progressive Lycoum holds its Sunday assain in Merrick Mills (in Dorec All Ogi e.m. K. B. Averill, Conductor: Mrs. A. R. P. Gray, Gauralian, A. Conference is hald all 15 p. m. Thorn, N. Y.-Chrogressive Reprintmings hold meetings in Barnony Hall, corner of Third and Nires street at 1005 e.m. Therm, N. Y.-Chrogressive Reprintmings hold meetings in Barnony Hall, corner of Third and Nires street at 1005 e.m. Methy Dorder Der Merick and Sign. Moreney J. Methy Methy Merick and D. C. Filed Medicator Demonstration for the street Materian D. C. - Filed Medicator Demonstration for the street Materian D. C. - Filed Medicator Demonstration for the street Materian D. C. - Filed Medicator Demonstration for the street Materian D. C. - Filed Medicator Demonstration for the street street Medicator Medicator

Ketth, Okofucufer, Mara, Louise Kuth Guardian. - Waamsroon, D. C. .-Erris Rociety of Programics Spiritual-ists, mest overy Bunday in Harmonial Hall, Fennsylraals arouse nas: corner of 11th Intreed. Epskerer engaged for Oct. Ann M. Middlebrook. Nov. Nettle M. Pease. Dec. Cors. U. V. Danida. Jaas. N. Franke While. Pek and March. Wilhelm. Leatures attl. a manif. 20 pinn. Mary Aktinda Wilhelm. Leatures attl. a manif. 20 pinn. Mary Aktinda Wilhelm. Leatures attl. a manif. 20 pinn. Mary Aktinda Wilhelm. Leatures attl. a manif. 20 pinn. Mary Aktinda Groups. Commence 12209 pinn. Conference Tree Platform every Taueday evening at 7.30 pinn. Systable Thursday even sing gance in two week!

A PHYSICIAN WHO WILL TELL YOUR DISEASE AREING NO QUESTIONS: FREE OF CHARGE.

FEBRUARY 13, 1869

FREE OF CHARGE. Dr. GREER Spiritus Physican, sees phaseity that are distin or all who approach thin. Ho will tell at a glass-how yon for an what your discuss is, without your inform ation or any inquiry. Ho will also tell what will cure u-reliver you: Commission always free. Office, room 1, second Fort, Lombard Block, first imidian West of the Pott Office, Chicago, 111 with 4 ar5 3 ar PETERS & SPARLING.

ATTORNEYS AT LAW,

CHICAGO, ILL. MILTON T. PETERS, OEOROE SPARLING Room 16. Lombard Block, Mouros street, ediotating Po mee Building

THE KORAN-TRANSLATED INTO Length impediately from the original Archie, with Barglie impediately from the original Archie, with and a preliminary discourse by devo here of a menutators, and a preliminary discourse by devo here of the menutators lakes to preven the work from heing disfurred by typ-lating to prevent the work from heing disfurred by typ-hait it is a previet translation could with the assurance that it is a previet translation could be with the assurance Arabia, and a view of the Temple of Meess. 3 Yao, 6 Or pre-

PROSPECTUS OF THE RELIGIO-PHILOSOPHICAL JOURNAL

THIS WERKLY NEWSPAPTR will be devoted to the DOMN'S and SCIENCES, and to the SPIRITCAL PRI-DOMN'S and SCIENCES, and to the SPIRITCAL PRI-Vocant I. Twill service the squar rights of Meas and Vocant I. Twill service the squar rights of Meas and fact, we latend to make our Journal or thing generation. To fact, we latend to make our Journal or side of the the rights, duties and intercast of the propie-tion will be publiced by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND

The JOURNAL is a large folio, printed on good papir we we type. The articles, mostly original, are from the peak as most popular smong the likeral writers in both hom heres.

this main popular among the light writter, in lot's human pheron. All options, create and institutions that cannot start the reduct of a solid by reacted with the same, and up in it lightened reason, will be transformed and acceptance to the solid by the same start of the solid by the lightened reason, will be transformed acceptance base a failure of modern activity fails the Diffuse is unboing the items. Mind to key, from that the Diffuse and more sublime traths than it was capable of receiving and more sublime traths than it was capable of receiving and more sublime traths than it was capable of receiving and more sublime traths than it was capable of receiving and more sublime traths than it was capable of receiving and more sublime traths the prior to the solid by the analytic creater acception of the solid by the analytic creater acception of the solid by the trath of a solid bases. The solid by the solid by the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the solid table that the solid bases of the solid bases of the solid table the solid bases of the solid bases of the solid bases of the trath of the solid bases of the trath of the solid bases of the solid bases of the solid bases of the trath of the solid bases of the solid bases of the solid bases of the trath of the solid bases of the sol

Land. Communications are solicited from any and all who fees that they have a truth to unfold on any subject our righ always being reserved to judge schat will of unit naturate or instruct the public.

TERMS OF SUBSCRIPTION ___ IN ADVANCE :

Single Copies 8 cents each.

When Fost Office Orders cannot be produced, we descrive patrons to seed money. Subscribers in Ganada will add to the terms of subscriptions 26 cents per year, for prepayment of American Postage

POST OFFICE ADDRESS.-It is useless for subscribers to

write, unless they give their Past Office Address and earne W State. Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the Town, Chendy and Sozie to which it has beep sent.

Journ, County and State to which it has been sent. All'Specimen optics and your sent the sent to be a sent of the RELADIO-PHILOSOPHICAL JOURNAL COMPTER A volume to RELADIO-PHILOSOPHICAL JOURNAL COMPTER A volume to ADVERTISENERS'S lowered at version of a sent optical to for the first and version control to sent or the subsequent un-sertion.

All letters must be addressed JOHN C. BUNDY, Draws

INDUCEMENTS TO CANVASSERS.

INDUCEMENTS TO CANVASERS.

65 33

plain with cores

Wheeler & Wilson No. 3 Sewing M. Ro. 1 Wilson & Dibbe, No. 1 No. 2 Tinkle & Joyn, No. 2 Date: No. 2

THE FLORENCE SEWING MACHINE IS UNSULP. regularity of teasion, sic. If fatens each and quality of validable fature below.

I for each of bandwidth and ARCHINE IS USSUIP Assess regularity of testion, site. If therein y and quality of work a valuable feature belonging to and claimed by a young claims. Circuits containing full information, with acompto of swring, furnished upon application to Wan. II. Sharp O., General Agenta, 500 Wallington attert, who will care Girected, warranting thom in service fusion and y express a furnet, warranting thom in service fusion at any serveration.

Inducements to Renew Subscriptions Immediately. attentive to business and do our best to so table paper every week. WHOLESALE ACENTS : All the principal Wilchests New Agents throughout the United States and British Province will be applied with the paper for the country News Dealers, and News Boys in the cites and on the cars. Chicago, III., Gwu Co., corner Dealtors and Michigon streads. Chicago, III., Gwu Co., corner Dealtors and Michigon streads. Chicago, III., Gwu Co., corner Dealtors and Michigon streads. Provinces, and they Agents for the United Statesand Britsho Provinces, Anton Streads News Company, 112-and 122 Names streat, New York.

i fasert the above Prespectus three times editorially, shall be mittled to a copy of 190AL Johanit one year. It will be for Tomreceipt of the papers with the adver

platel.....

CLUB RATES: Any one sening the names of five Kiw subscriber receive the Journal of one such as a subscriber Any one sening us the names of TKN New subscriber Any one sening us the names of TKN New subscriber The paper will be sent to any Post Office, designated

It will be published every Saturday at 84, 86 and 88 Dearborn Street, Chicago, Il.

23-11 ---- JOHN C. BUNDY, Drawer 6023, Chicago