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Zitcraxy departacnt.
言


Notarar, 1 hourc

Winliog that


Soul 1 comen mere enertig haman.

## 


At ace haver scarne fir nomber,

Nhero My wous wo tuog to oplate:
Homan vampora- -enlid craten,








 Ad way tratifal idat

 $\xrightarrow{3}$ texo puplore:

 Late the peater of uth trably forexer mice:


tho wrol hast drict miat there

WILPRED MONTRESSOR;

## THE SECRET ORDER OF THE SEVEN. A ROMAMCE OF MYBTERY AYD CRIIE.

BOOK THIRD-THE ARREST.
CHAPTER XXIV

## A dark, gloomy morning succeeded Lie night

Mris Winliams hat blen enturely unconscious of the departure ound slumber until day. break.
tinued ina profoun
On awakening, however she percevive at at




| $\begin{aligned} & \text { mil } \\ & \text { mis } \end{aligned}$ |
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##  <br>  <br>  <br>    <br> $\qquad$ <br> $\qquad$ <br> drum, and a bed were placed in the cabinet Immedtately on closing the door, which wa <br>  hicand Irom the instrumienis, and hands were exthitited and thast through the aperture in boited! insite and instanty opehed, when, on earefat examination, the Copmithee promuintel         medijig, then, with the lights out, asked some one to revticet the spirits to tuke my the me dium's) coat of," which was done in an instant We haveds still tiet tugether and to the chatr The Tequet was madeto have it put on, which was done in an jostant. Mr. Ferry then, at the reiuest of the medium, took his coat off and hain upon a tali, The roon was no rooner darkenol, and the request made, han the oat was put upon the mediumanal nfter examination was taken of weth equal desterity. A revues was made to show the hand ty which this was  <br>  examination, such manifesstations if evidence spiri-commanich ion 4 are hes presentet. am an cafnest ing ifice after truth. I have beet on the commitiee and in the cobinet with, the Davenoort Bmphers. I am nutisfiel there is no collusion on ther part, and I amp equallyy con- vinced that youpg Frankie Gunnel is not an imposter. Tam yours, <br> Wh NDVocate or Howest Inve <br> 

## Facific 忽epartment．



## I kind that wor who able kno kna as Dr． but paid dial fat


 whose name heads this article，is truly a remark．
able heaing medtume He has，to outr personal
knowledge，performed sone as woinderful cures as any we have ever heard of from Dr．Bryant or
Dr．Newton．Hisprofestion is no sinecerr，indecd．

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| Ilis． |


 its existence et has never been blest（or cursed）
with s great nmount of christian preaching． with a great nmount of chistian preaching．
Four or five months since a man by hece mame an Old School Congregationalist precther came among them．Things went no swimmingly for
am time，and the prospect was so fair or or builitivg
and up a scolety that they came to the conclusion
that they would buthd a temple for their
which to in
worship him．Query ：Had their Giod to sleep out of doons ovecं night in Antioch until
Tin Mhevember，we revevivel an invitition to spiritualism．We gave there lecturre，and then village lying in the foot iulls around गloont Thiniok

 brought tous of whitit thas to truasy．Whire，nond we
 way to be preent on sondary morning nond lise


 could quote one passage from the Word of God，
that was of more value than all the sayings of




 him here jus at this time：
money to build a church how：
thought orntuen row tiod that：would long

##  regards their relation to their Creator． Reprosentiog man as otally depraved，and；st best，only a poor，weak，sinfonl worm of the dust， statement，they quote their sacred look it says，that masn＂Has no soundness in is fall of wounds，liruises and putrify ing，sores fect＂They utterly ignore man＇s physical con－ count at all．The care of his physical nature， must be len entirely fn the hends of an MI．D．； but his morral and spiritual nature must be en－ trusted solely in the hands of a D．D．And we aro frank to confeas that we see but litte hope for humanity after being disposed of in thisman－ <br> ner． The I．D．kills ais bedy when it suits pina so－ to do，because he has a license from college to do，bocause he has a license from college that prevents his being arrested for the crime of murder． The D. <br> The D．D．kills his sond wherr it suits him so to do ind chims immunity on the ground that he has as comnission for his work from the AI ． mi hity．The D．D＇，tinkerigg tunderers as they are，toolishly suppose that they can take the greateat sinner in the world，and＇utterly re－ gardless of the state of his physical obndition， gardless of．the state of his physical－ondition， mill hlm through a certain process，and bring him out a saint of the firat water，labeled for the through train from a life of sensuality and crime of the decpest \＄ye，right into the arms of his Je－ <br> sus． $\begin{aligned} & \text { Now，we take the ground fearless of contru－} \\ & \text { diction by any philosopher，that a man cannot }\end{aligned}$ dietion by any philosopher，that a man cannot be religious while he is suffering under a severe attack of the dyspepsia． We have known seveli individuals in ou life experience，thast have been attacked with

## dyspepsis．Ther would naturally become mel． ancholly and low spirited．They looked upon their suffering nsi dispensation of Providence， whict they mitst endeavor to be resigned to and bear with all the christan fortitude imagin－

 Aner a time their suffering would become a kind of second uature to them，so that theywould almost cease to complain．By and by
they would become astonished at their patience under the chastening hand of God，and
think that they were indeed christians． versution with their Tavorite pastor would give
them occasion to confirm their faith，and they would comply with his invitation to unite with
But shorty，atter，along comes some good
thysiologist，who readily cures them of their dyspepsis，and lo：to their astonistment，when
heir dyspepsia stept out，their religion went out They are In a sad dilemma now；they do not they did not－have any religion，least they shgath
be called a hypocrite．So to avold being ealed hypocrite，theyput on
become one in reality．
But this demeaning mankind in their relation to their Creator，all grows put of the false idea
that we owe God so much that we never can pay．We take the ground that we do not owe
God anything；and it is fortunate that we do not，for wo have nothing to pay with．Hence，
we are indebted to Gool，we must remain in a hould do what he never yet has done，namely： Enact a general bankrupt hw whereby we may
may escape．How it can be made ont that $\mathbf{w e}$ We never－made any－bargain with Him，nor gard to our intercats．
IIe never asked us whether we would be born but sent us into the werld with just such a con－ never consulted us with regard to the surround gestation，whereby certain perecological iappre stons should be indelibly stamped upon ou
beirg．Nor has heever consulted us with re－ gard to our surroundings in inflancy，nor our years；bu：He has forced us along by an unmistal bout by the eddies，whirlpools and rocks Whithersoever they would．We have had
manty angularities and rough corners knocked and we expeet they will in time be removed this work will cease．Nor do we expect tha and fashioned according to the grund archi－ lect＇s desigus．
But whica applied，and we suluare of the Master shall be shal become a well wrought stone in that spirit our God－forever and cever． we net on the other hand，Godowes us all that and we need not have the least fears but what long since quit telling God what a bungler He my zood，christian friends，to do the same．

## The Lant Outraze． Is it possible that we live in a clristian land and such villians at the head of those churches which claim to be christinn

 darkest of those days passed away which admit lidhty：Is there one being on earth devold oevery redeeming every reseeming quality which should place
him aloove the brute？It would seem so，and still in our utter disgust and condempation，we The deed is this： $\mathbf{A}$ very excellent member of this place，in good－and regular stinding，one who had always．freely supported the church，
and by so doing had helped to support its pastor， in a state of partial insanity，not long since， put an end to his earthly carcer ty taking，pol，
sonj．He was afine citizen find respected by all．，
Of． Of course，in due time，the pastor of his church was called upon to pay the last tribute of re－
spect to the lifeless form．But what think you was the pert retort of this self－righteous Phari－ see，one who had taken from his purse so freely
when he was alive，to support his adimal wants， for he was a liberal mana．He could not bury，
a suicide，was his response．He never wished opollute his hands ty having anything to do with one who had committed so great a crime．
o，those holy hands！Were they never
stairied wit poor widow her last dime？？Were they pever
caught in mutilating the poor Chinaman whose caught in mutlating the poor Chioaman whose
offinse was nothing more nor less than that of passing through his lit．．Perbaps his ground tread upon，and only＇fit for his salint－like pres－
ence．Hopr prect of Him whom he woald pretend to honor by this act，arrayed in those christly robes charac－
teristic of his church．Can God baye any for such gadeited，selfish，black－hearted wretches is this？And still he offliciates at the head of
one of the most．fashionablo churches in the land．He has a flock in charge whom he ex－ right hand of the Father．He would be much
surprised to meet there the poor suicide．Bul ue says his religion Rorbids him burying him．
$\mathbf{A}$ pretty compliment upon his roliglon．Then has religion helps him to be mean．These are
beautifal Institutions，which tend to make men act like brutes，are they not？No wonder he
wishes to remove the stigma attached to such wishes to remove the laying it to that，but in so dotng was he aware it was calling into question his honor？
He realized his religion mado him mean，still He realized his religion made him mean，still
he clong to it with bull－dog tenacty，for bread
and butter was at stake，and surely this mant is


## Origian Essays．


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reforms and moral improvements or the world
From the same source，nad with equal propriety，
mipht even slavery and intemperance be just
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In Tu
Irom the
sutisfin
 of a century，and af one time the prisons of the
Grand Duchy were entirely empty．It may be be
asked why，at a later period，the punishment of
 Ny



## 

## $\left\{\begin{array}{l}\text { tion } \\ \text { vide } \\ \text { dion } \\ \text { and } \\ \text { in } \\ \text { in } \\ 0\end{array}\right.$






Of what avail are laws when no punishmen：
follows the vir viohation Llke so many rotean
timbers in
 away，and the oflender has always some hope of
ascupe from punishment．It is the certainty of
punishypent more than its severity that prevents Wh／our haws are mild and uniform，and
baco tupon humanitarian principles，the penalty
wtich follows their transgression should bo basec upon humanitarian principles，the penalty
which follows their trangression should be as
unfalligg as the punishment Which follows the unfiling as the punishment which follows the
violation of the laws of God．Then the laws will
be properly respected and Cision fror resorting to to the preardonin
which has becone a couse for crime．
The laws of the United States pre
as a punshof of the Cont nited States preseribe death
ans
huse laws have been violan，nud yet，although
 with their provisions．We are not of that numin，
ber who would have even the ppince of tritiory
or murieres＂hanged bye the nek unt1 dead．
We do not believe that such a course would save We do not belleve that succh a course would save
us from fature rebellions，or stay in a single fal．
tance the hand of the assanssin stance the hand of the assasin．But wee do obe－
lieve in a syatem of laws rufficiently mildd that
tere may always be a certainty in their exect． All aws which are not enforced impair more－
less the efficency of others．Experience had



 a diggrace to the age and our free institutions．－
It hid its origin in the law of Moses，and has been handed dowi to मu sin the common law of
England This became the foundation nt Amer
icaul jarispruteqce，and time only can puge the
evils of this system from our Government and



## The signs of progress and reform were never stronger There has been such an improvmen in legislationduring the last quarter ot -4 cen

 In legishationturing the last quarter ot a con－tury that not over two crimes are now punish．
able with death in a majority of States

 jury shall have so tound in their vendict，upon
triai．The result is that in all the States where
impisonment or hard labor for life has beeg
sustituted in the

and less crime．
In Michigan statisticts show that crimes
volence higit
v．olence had actually decresesed for trimed suc．
cessive years after the abolishiuent of capital punishuent．Letters have appeared from time
to time，from her publice men and seretaries
stating nost emphatically the good results frotu
 penatty in $1 \times 31$ ．Since that time there has been
no exections in this state and in 1 sje，her sec．
retary testified＂thist there hins been no increase peusty issin followed next repealing the deatia
wrote： 1 Nosi 1 In 1 Soi：her Sercetary of state

 Not so many murders haye been committed in
any or these states hy fify per cent．in rato
the number of population as in other states， Are not such facts as these sufficient to co
vince nany candid reasoning man that this re
of barrbarism should be swept away．There a
 vietions aprensity in in others for murder．Con．
ment is in force where capital punish．
The alternative of death by hangin


Mition het, therefore, all fuemenandwomen

 STren abocen in tuman isturutions templethe





 onsum of hys soniem iner bibl
 fo should never
trict autherence
itimately prosyer.

## WHAT ARE WE?


 Le third part. All will concede, the existence if mind and berly; but how many thousands
hiere are who deny the extstence ot.spirit: and laim that mind is only an effect, like the biap a a candle or the tick of a clock. With an sech, 1 beg le
2st. Thi.y call body, cause,
2nd. They limit things by the senses and oind Tbey are of necessity
Srd" Tbey are of necessity driven to the de
Gial of the existence of a Gind, or Gode: and sial of the existence of a Gid, or Gode: and
ence, Claim that man is the highest entellipence. All of these propositions̀ I am called upon to refate. In the first place, then, the on-
ty difference betwcen us is this; they begio at ty difference betwcen us is this, they begia at
tie wrong end to reason, and corsequently re verse the whole of my proposition. Men claim
jo reason from cause to effect ; but the truth is, We always reason from effects towards cause,
which we never rench. In answer to the first, 1 simply refer the reader to my first article and if the reasoning therein is not sufticient for the
itjector, it is useless to waste words with such an one, for they are not capable of comprehending subhme principles.
And in reply to objection second and third, to nature; and say to the Infinite God, " Nar. row yourself down to our finite senses, or We deny your existence:" What right have we to say that mineral rock, earth, nir, electricity and ull that pertains to this little world of ours, is
we sum wotal of miatter? And that there is not in God's vast universe in condition of matter, nye! millions of conditions of matter, so absojately separated or disconnected from our mater as to be imponderable to us, and yet in reallbe far more ponderable and real ; less sabject 0 change, less hable to decay. What right contain myriads of living things and ittelligent, ven, simply because we cannot see them with he naked eye! How do we know that the rast gi there like specks of dust in a cup of wate re not the waters and rocks and earth of some conster world embracing all, and that we are
oot animalcule in Its waters? And that other eings inhabit its waters all unknown, and unreamed of by us-Gods nor Devils-of its vass mes loak in usione depaly; life, sll anknown ous, and whisper a thought which changes our whole life,-makes us someching elve. Or who for he dogs of war, or pestilence at, will. I say fh folly for us to assert fhat these things are so to deny their existence. Lel us askert noth. ept that, which is in harmony with our own eing, which of necessity we must. Now, her the evidence. ence more than human. Look in the petals of very opening flower, upon the formi of overy oursetf, is this the work of man? And you nswer unbesitatingly, no. If ever man arrives If forming worlds and clothing them with life, en will be no longer man. We remember r's knee, but we haye no recollection of ऊur ursing days, and yet those days and all the days precedng, were as foll of life and experiwe have no anthority to say when the day of remember, the pratlling infant of otber days ; bor jet her lose the infant at four years of age Hot sec ium for forly years; and she sees separate the man from the chlld, and stand them side by side, the mother would swear they ed utterly and absolutely annibiliated, swallow. ed, up and absorbed in the man : And what reason have we for saying when we lose sight
of the man at death, that, he shall eternaly of the man at death, that, he shall eternally hood, childhood in youth, youth in manhood, Here we have the visibie six of the sacred seven.
So much for individuality, abid Identity which are tailied so largely about in these daya of progreasive ideas. As to the destructibility of
matter, there are two ways of viewling this subject. Viewed from our own limited stand.polnt,
matter is being annibilated every Subject a lump of coal to heat, and it soon ceas.








 Lore is the canse of late $;$ sympathr is itece crued










 Noll the lower orless, viz; The conseiousnegy
Now, the consciousness of vegetation, animal and man is identically the same, diflering only
in wegres Plants are sensitive, which iv only another name for sensation or consciousnies
Animals are ronscious in a little higher degree and man higher still; and whe cause of th
difference of degrees is the quatity of the mattr
 untif, admonished of lts presence by feeling While man whose organization is of spech supe
rior cuality that he becomes cons ious of danger rior guality that he becomer constrouk of dange
long before it knocks at his door: and yet, h ; through the same puedium, feeling, that
come on repport with external things, thts soul germ rises in the seate of being, continually enlarizing its sphere, becoming, more and more consclous, more and more sensituve (which is only another name for inteligence,
until it feels every throle of the great lotinite untii it feels every throl, of the great 1ntinite
heart of nature or God. And here let me say, quality yoerrns form. Then; study well the Visible forms of nature, for here is the key to
the inner temple wherein sits in dazaling light the mystery of mysteries, the regal sonl, for it bath built_ its own house, and uncording to its habitation ; and its house tears weme analogy to the house froin whence it has but recently
came. Whe came. We may koow by the looks, build, and
manner of motton and expression of men, to what part of God's universe they belong. Some say, God is a primciple and not an individual. and what do we know of th, only as it embinciple? itself and takes form. Love is a principle : but and individualizad itself in it neter took fors amoug min': All principles must embody them selves and become visible to man to be known a! all. And when men call Goda principle, and deny him individuality and personality, it hooks to me like trying to annihilate Dety: and
when I say there is only, one principle really in when existence or out of $i t$ : und that all others ave so ontelligence is that thipe and that fire, life, ani ciple, I do so, knowing that it cannot be suc cessfully montroverted. But, says the objector, he not thingy One Hing do you know they not matter, and yet are something For in these three (which ate inseparable and therefore one does all power and consciousness reside; and be to define God, in our own mithds so as to give him form and individuality, yet we may
learn of him by studying the bet bunt written with his own finger, and spread out before us, on all sides, and find whole ser

## Woices from ©ht Egeople.

Brotieter Jongs:-Some tume ago, I addresnei
Brocuer Josks:-Some tume ago, 1 addresset
a letter with one dollar inclosed and senled letter, to Mrs. E. A. Claflun for anower according have nevertisement tn the Jourisat, which er note to her, to hear from her about $i t$; still $I$ got no answer. Now, it appears to me there is something wrong about it, $10 r 1$ was sure I di-
rected my letters according to the If there' is no such perton, and if there is, it
would be well to iscertain about her reaponsibility, in order that others may not be disap pointed by the advertisement, which should bie reliable, to estabisis the fact of spiritual inter course, as well as the repatation of the adverti
Pleased with the lively hone of the Jounsal in the cause of humanity and fraterial brothe SAuvokl Montioss,
Reedeburg, Sauk County, Wi\& Feb, 2nd, 1899, Remarks:-The person referred to will take notice, and if a loveflcient apology is made
by Mre. E. A. Claflin, we eball advise our readers; if not, they will govern themselves accord-ingly-use their own judgmen
nothing or the medium peron


 Medums yisiting here lestity to - he favt that
they they experience a suyerior eontrolling intluene
Mrs, Amella 11 . Colby has recently visited and completely silenced the theological hetteric
 of S . P. Techand, who seandalizel and falsified Spiritualism and Spiritalists,umtil the mintster
and their himed devoteen became delqued with the idea that our philissophy was the sum of a
villiany. Dut बister C.
 Warren Smith is here completing the work of demolitiou. He leaves the crimson thg droop-
ing ht half mast on the "Old Stip Kion," ant the watchman on the wauk bewailing the languisting condition of their lonly cause. But th is cleared from the ste of the pew edelice and A magnifiecent free Hall and thourishing Soc At and lyyceum are in store for this community
at of kindred spirits, have enlistel in the cause
The Reaba-PoLosormicat. Jochasa, and Baxskit of Luaut are read by the m,
the watchwond is onwand and upwand. Kossuth thas written a letter to the spaniards
urging them not ol lose the present opportunity
to


 5ather them, are substantially as follows:
Mr. Ifeny Flyman lives about forty miles INenry Flyan lives about forty miles
Mr. Lis place nt or near the logging camps one of the camps. He started one miorning to
take a he ake a horre to pasture, ubat two miles distant
from the liouse, and ax he was realy to start, his
fittle pither jittle girl nppeared minl sevned very unxious to
go wihh her hather, who
child,



SPEAKERS' REGISTER.




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|  |  | nutaiverimen harmoniously organized, and that,-as he has

zisen each one ot them, certain taste, they
shouid nerer want for gratification. In this
poitton, we ate separatint the chilifer from
tie. Infuite, making themin distinct crentures,-
 er is under obligations to ohey the latter
thought and deel, yielding him cqaseless prai
and tinally, shoth the former nezlect to riel implicit obedience to the latter, then he, as
punishaent for his disobelience, casts him int well worthy of a savage vindictive qonster
whose whole being is curdlel, as it were, with whose whole being is cundlel, as it were, with nothing, lat hate; God vindictive: God ro
vengetui: Who says to :To give expression
to stecr a thought; to indulge in it fo: a ma vengetui: : tho says it: To give expression
to stick a thongh; to indulge in it to: a mo
nent, would be biasphemy agalnst the Holy Ghost! and the various ortholox members ar
guily of that every day. What a farful list of
crimes willte recoriel againgt them, and which crimes will be recoried againgt them, and which
they will be compellett to answer for, betore
they can be ushered into the realins of intinite beauty and love
In this, then,
Ins Orthodon, is the great mistake of the t
ous
Ofinite in his nature an sefarate infinite in
from man.
The physical organization is a part, orpare
of the infinite realnis of matter. Jout can separate 'it from the grand whole, and make it
listinct from it, for if you coulh, at that moment. way biveruce! by any haw,that directs and oon part of the intinity of matter, so mast every pat of man's woaderfar make-up, be a part
intinity, taking as one grand whole: Why not
If matter is intinite, extending, through al space, in various sublimateel state, and man
lecing $h$ part of one quality of thaf intinity, we
have a right to conclude, that he i a part. lave a right to conclude, that he in a part.
the gnuel ohule:
Heautiful, grand, sublime: Man a Irop from he Intinite? A spark from the throne of the
celestint: An emotion from the Intinite minil: celcstan: An emotion from the Intinite mind!
We liow in hamble aloration before the thougipy
Giot is love, and he trausmits to his creatures God is love, and he trausmits to his creatures
is clivine essenge. It gliters eveywhere. Fool ans't thon see it. It may haves rough exteri or': so it lias in the prostitute, but it is there.
Think not, then, yout saint, you pious pretender. you praying clristian, that any are lost, or that you. In the mefriate, in the licentionts, the ers
ence of tie "- "iod is love" "litens leautituliy. sence of tiee "(iod is love" glistens leautituliy:
though only seen by angel's eyes; and the day is not tar distant whea its rough exterior wit in washed awwe, and its heavenly brillinacy w
indeel be visible, even to your eyes. Maft, the does not stasd in the relation of a sallject God, the Infinite, but as a part and parcel of
him, owing no allegiance but to the God-element of his nature : forshipipg no Gol only? beying the promptings within,
Ilence, the materialist will
$\qquad$ The physical organinttiou, a part of the intinity
of matter, loses in the course of time its identity, and returns to that from whence it sprunio and then what reason have you to suppose that the
idea prevailing in India will not prove true that idea prevailing in India will not prove true that
the intelligent principle will finally be alsorbed the intelligent principle will'finally béahsorbed
lyy Bram, and that, too, lose its identity hy Bram, and that, too, lose its identity' The
vest rcasons, my fromnd, in the world, We demist? of ignorance that may hang over it olsscuring its existence, and slow to you that man exists throughout all cternity. The plyysical
organization ean be dissipated but not destroy. ed; it remains as matter still, in whatorer shapg fiple, a part of our be in. The intelligent phin' cipie, a part of our make-up, can not be dissipp-
ted, for il it could, there woald be an infinite number or litle intelligeneces, as it were, result-
ing' therefrom, which "would bet absurd. The phosphorus of our system,---is phosphorus
whether in the physical orial whether in the plyysical organizgtion or the
decayigg trunk of a tree. Mlind is a something decaying trunk of a tree. Mind is a something
taking from the inflity of mind, a part of R ,
yet in one sense diatinct from it, and whiche enn yet in one sense olstinct froma it, and which, can
never be re-absorbed by it, and why: You can






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mixatemin
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## changing bowes withourneing awnere onsisted in as all and the lat change simply ong dropping the extefal format once, Imaving the

same intellizent principle that hal existel in an
less thas six different bollies. The niatter comprising the physical organization is disipated:
but the mind, the fatelligent principle and the spiritual organization, lives forever, and why:
Can matter eilminate an immortai element, zire expressinn to an ever Hiving prinecple, an !ntelli-
gent entity, that can solve all- the problens. of nature, measure the distance of the stars, we.jh
the panets, and tell their dimensinas, and all
the laws to which they are subiect , Wre pose to answer that ig Gestion in a future num-

## THEP PHILOSOPHY OFSPIRIT CO TROL CRSZY JERRY'S COMIV

 Jerry. Now, do you puiblish the as a literal
communication from ore who was crazy in this word:
I had hitherto supposed that Lerangement war caused by a diseased condition of the organ
through which the mind acts, and that when
freel from the boly the spirit wouht not be freel from the boly the spirit woukt not be
troaihed with insanity. If that the the case, I
can see no reason why it shovild leecome insane agin, when acting through a heaithy medrIt seems to me much more reasomable to sup.
powe that your melium is crazs, than that the pirit jerazy. lours in tuiringly

## Kingswille, A ditaluela County,Ohto, Yeb. 1:3h,

Ruph: - We publish the foregolag, presuming that many others who read the commumica-
tion reterred to,may entertain similiar views to those'of Br. B. C. Wakefield.
We are often - wion in We are often "wise in our owfa conceit,"
upon subjects of which we know rery litte upon subjects of which we know very little.-
Mankind In all ages have been very wise Mankind la all ages have been very wise in
thetir own conceit upon the subject of spirit life. One eternal fo-sefia, thrumming of golden harps an an endiess hell, amidst the scolfs of imps anc demons damned, "a plan of salvation" by "vicarious atonement," through church ordinances,
the clanging of wine and bredl linto the blood and thesh of a man, -God, Baptism as a saving ordinance,and other absurd things too numerous to menth, m, , areall, sound doctrines, and gra-
ciously received with sanctimonious approval. Dut wherfa new phase in mental philosophy is presented, it it in any wise conflicts with preconceived pryular opinions, however absurd, it
is scoutel as the most consummate nonsense . Of the philosophy of the wiy and manner that a disembodied spirit, so to speak, gets control of a living organism, a melinua to speak through and to use as his or her own, we know but lit die at bgat. That such is the fact, however, is
demonstrated beyord reasonable contradiction, to many millions of intelligent men and women, sciences are intelligently demonstrated to; the truthful ness of which no man pretends to deny unless it be Deacon' Hómespun.
Those who have investigated the plienomena
of apirit control know it to lea a fact, that almost every one when he or she first controls $\mathrm{a} \cdot$ med
fum tim feel the same as in the last sickness, evec it may have been that caused veath. Why such feelings come upon them,they dönot know We know not in this life why under certain conditlons every person is subject to psyco
logical hallucinations of mind a condition wher apparently unreai trbings are made to seem- real.
In many cases a healthy phytical orginitm

| shail catse them to hastly leave stech an organ sm and abandon all blea of conmunicating friends,-rather that endure the painful wival of the feelings of carth-life vulfering: <br> 1: will be torne in miat. Cotiox Jomas sah that he realizel the fact that be Solt white controlling as he dilitn eath life, and that the peophe callet him crayy : therefore he way crazy Ci.e... be supponel: but that ,teb feelings would tum : tat be hat in : of of those heligg, except white agatn tivigz upm the material plate of life, through the organism of a motha: <br> We weil remember the pirit of a young hady: Who was crushet So denth in the falling of Pemwho coatrollei orr meltat. wome thre yrars |  |
| :---: | :---: |
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## natural and the incvitable outgrowth of free and self-regutatig institutions in the Roman Catho Hemind. Its tendency 5 sto assert the right of Hic minid. It tendency is to assert the right of indivilual judgment against eccesiastical au- thariti, not onny in the persons of bishops, but in the councils of the charch behind them: and in the councils of the charch behind them: and not onl yin matess of goverment, but in mat- tets of taith. Is such a tendencymane to encourters of taith, Is such a tendencyyne to encour-- age the opinion that America is likely to become a Roman Catholic Country : A few weeks since, if therre hal but been a precedent like the one feferred to in Auburn, Dishop Duggen wouh have found himelf diedin the same way by the devotecs in this city, for his interference, and intolerance towarls trary to the will of the parishtop displaced con- Thus the  acts give the lie to the utterance, and ever will until the whole institution slall only be known <br> Ot RTHOLRLES, BETTEL PROSPECTS

 The arranging of pur list of trial subseri bers noyance to our frients and ourseftes. It'be came nceessary to call to our aid several tempo-rary clerks, to do the work reyuirety and then it was so tall of errors, that time ouly, could
right it. with our $r$ gylder matil, that is done on the mas chine, as it costs about tiventrsfice cenits each, to
arrange for so doing., consequently-we had to system was requirel to avoid errors. It took time to bring that system into operation ; hence,
a great deal of confusion, to the mortitication of friends who had worked hard to get us clubs.
Wé regret that any such mistakes stould have
octurrel, and really believe that elfything is on systematic now, that all will met their papers promptly. To those who have not got their painers ienguarly, we will make amends by emm-
mencing therir time as bete as when they do beytia ti. ovese regher, ieaving it
tix his or her own time.
their existence. Tell us kindll of our faults, and we will feel under obligations for it, and ry to

THREE MONTHS FOR TWENTL-FIVE
 who have not become aequininted frith its merits,
to any address for throc wionthe, on receipt of ornaty;fice cents. It is ouly the cost of the blank pqper, it is printel upoo. This offer is made in the hope of permanently widening the circula-
tion of one of the best literal newspapers in the ion of one of the best liberal newspapers in the and spuritual-radica.
We want dubs of, from twenty to five hunCnited States and the Dominion. Who will heip: Let every one who receives this number, ase their influence was be done in one week's lime. Heip us, friends, and we will put our Hace. Heip us, friends, and we will put oua
hands dep, into our pockets and supply the maerial aid, to do the work weil, until aid shall come from those who shall be inspired by the
good qualities of the Joctasal, to become pergood qualities of th
manent subscribers.

## conklis.

theortes of al! reformers, wouid prove in be
delusion. $p_{\text {roymaxion, ever onward and uf }}$
wasd, in the march of expnal unfoldaent of
mind, is mat watchwort: We believe that oh religious thenties, ofiginating in the ages of in sciences, must give way tod he light of experi-
ence, science aud common sense; consequent! eace, science any common sense, consequently
the past revolutuns, and theories of to-day, con never go lackwards. If Roman Catholicisan were
to gain the ase endency amd become a feature in to gain the ass endency and become a feature in
our government, and hold control of the mas of our government, and hold control of the mass of
minds in America as she has in the rast, and now does in cal.ohe cout, il progression in men tal unfoldmests, all toletation, to all that mak life now, and in the future, desirable.
Ot the truthfulhess of such a prediction, thai America is to become Cuth ili-1tomish, ever day's experience contraticts. That Catholicis:
underlles Protestantism in its Theooylicel forms is coultless true ${ }^{\text {a }}$ and that the whole fabric crumbling to pieces, and will eventually iumble into ruins in one hikecass mass, is certain,
The system of espionage practiced hy tie catholic priest, in a; most every household, ath
the instrumentality of the onfecssionais, and the early inculcations intorthe minds of every "child questioned, gives them an almost supreme power to control the mind of the devotes, and hoids them in alsolute servitude to Odd The
clogy. Iet, in spite of all thls, the principle that underlies the law of etechal progression, crumbling all such bonds, and dally inroads are being made into and upan the power of the
Priesthood. $\overline{\text { few senes like the following, and }}$ the power of the mother chareh is' forever dissevered. That power cut off, and the founda-
ion of the fabric crumbles to dast-fuin is tion of the fabric crumbles to dast-ruin is in
evitable.
In Aubura, New York, the Roman Catholic
 the bishop himselt came to celebrate mass, the
congregation rose up, took hold of the apostolic
robes and led the rightreveren wearee theret
out of the cluurch. A-large meeting of Roman

The Chirago Darty Times, s paper largely read
and supported by the Roman Catholics, of the West, Th commenting upon the proceedings
sasy:
This was says:
This w
rebellion
goes not
gission
the chur

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for ecery loci'g that the press has produced in the present century, and should be regardel as indispensable to the well-regulated home, reading
room, library, and place of busincss,-G. $/$ len Fin

## GEOLOGICAL SURVEX OF ILL

 ogy, by Prof. A. H. Worthich, State Geologis has inenj Jaid upoh our table, and is worthy Prof. Worthen has associatel with him, 1roo: F. B. Meek, inf the department of Palcontology:The fifst chapter of this vpiume treats of coa: and is a sulf and of vast importance to she state of Illmois In this chapter mistakes lieretofore mad known, is brought to light.
The engravings in this, volume, illustrative
the fossils found in the clifferent parts of the fossils found in the lifferent parts of th
State are bemutifully execited and manitest goc taste and skill on the part of tesigners and en: gravers.
That Pr
the right piaces is yearly becoming more an more apparent tothe careful observer. Througs.
his able mana gement as State Geolopiss, every his able mansgement as State Geologist, every
farmer and land-owner will be able scientifieally to determine the nature of the soil and the min cral wealth deneath the surface. Motber carti is no longer a sealel book. Her pages are we:.
written up aad are being seanned by the me: of science; and such mea arebeenming almost a

## gmuscments

The Worrel Sisters close their engagement a
Me Vieker' $\times$ Pheatre with week. Their successful version of Otfenbach Opera, the Grand Duchess, is to the the graa
feature of the week. ers will bezzin her tirst engagement in this city Mrs. Bowers ts one of the leading actresses in o: limguage, and her recent brilliant success in C fornia will.
ganza, "the fiedd of the cloth of Gold," is grand awd teailng attraction: drawing fall hous es every night and at the Saturday afternoo: hatines. the present constitutes the third suc tions from the introduction of local attrac stitutes one of the leating attractive features the play. duced some startling new features, Amon
others, the management will introduce the wo: Jertul "Man Fish," who, [if a man,] or whicp,
[if a tish,] eats, drinks, smokes and perfoni many mammoth ghass aquurium placed on the stage On Monday evening Harry Crisp took a be:
efit at Aiken's Dearborn Theatre. Harry is one of tuit ohd muscum's favorites, and his friends tes lent is a moppreciation of his dramatic ta evening the きwnd ult, Charles Read's." White lies" was produced, and kept upon the board thruaghoultheweek, except Thursday eveping;
when Mr. Jarsh, the treasurer had a bene:if when Mr. Marsh, the treasurer had a bene:i
On Monday evening, March 1st, will be pte ducel Mr Aiken's speciadt, the "Ticket-o,
Man," which always draw's a full house.
Sharpley's Stinstrels have lef the musevm th And the Jusemu is given up to Mr Hatry 3 Carthy ahd Miss Lottie Estelle, who will give thorough character entertainment him in London.
The attraction at the Theatre Comique io Hi the Lingard style of entertainment, with "Cas


## Chicazo never present wroing

General Dix will resiga the Ministry of Pran next month.
Johan C. Breckinridge arrivel $\mathrm{sta}{ }^{+}$Baltimore few days sincer.
Dr.P P?Cawles has been lecturing to the folk
in Lettsrille, Towa to good iccettance Lettsine, Iowa to goor accecttance
'L. U. Wilson is 80 lecture in
ring the Sundays of this mpath.
Mrs. 3. J. Wilcoxson is engag
Mrs. ML. J. Wilcoxson is engaged to speak it
Onarga, Illinois,during June. Mrs. Laura Cupp is letie
Mrs. Laura'Cuppy is lecturing at Mechanic
Inatitute Ifall, San Francisco, during the presen winter. Arcluceacun Hase says that often people fancy
the world is becoming. Christan, when the fac is Christanty is only becoming worldly
Generil Mosecrans breakfasted wi:h Pres
dent Juarez and dined with the chief offleer atge Juarez and dinca wita the chief offtcer of the City of Mexico on New Year's day
Mliss Anna Swan, the Nova Scotia Giantese exhibited for years, at Barnum's Museum, has
gone to England to call on the Queec. Miso gone to England to call on the Quece.
Swan is twenty-one years old and nine feet high. Hobert, Dale Owen will deliver an addres
at the celebration of the semi-cencennial aniver sary of the. lounding of Odd Fellowship, whicl will take place at Ihdianspolis in April' next. Mrs, Walsbrooker has been lecturing in Kan
sad City, Missouri, Wyandotte, Topeka and sas City, Missouri, Wyandotte, Topeka and
other points in Kanias. At Topeka sle hoped
to get to get the cars of the legislators
Victor IIUugo's new work is sa
Victor IIUgo's new work is sald
any of his writings for the past decade.


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NEGATIVE POWDERS


Eever, Bullous Fever as Cother , chititis, he the POSITIVE AND NEGATIVE POUVDELS,

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## 

## REMEDY. <br> MRS: SPMNCESS <br> - GRE SPIMUAL <br> MES. SHENMES


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## Commurications from the Eunct Zife.



invocation.
Eternal and immutathe principie, Life, within and around we see Thy work. Lpon every
form Thoud hast ha Thine inpress, and Thoy
Cost breatice upon us, quickening and awaken:

 tion, we see Thee in the tlower; we lear Thee
in the beautifuthirds; we see Thee in the rip.
t.

 tom. O, Yather, while we pray with our tonguce
that thou mays bles us, may we pruy with
our hadis and bless others, and reatize ty do. nig gool unto others that, we at the sape time
biess ourselves, and show that we are more like
 Lhesslngs in disguise!
Thourati, Loring Parent, and all alike will
Teneive Thy blessing We Whank Thee for all
 Light
biessing
name.

## questions And answers.

## Q. What proof have we that commanica- tions come from spirits? A. What proot have we that it is spirits that

 Thane of ilie? Why do we coll them materitiasBecause wefeel that there is a Great spirit,er Recause weleet dmanting and pervaling everyy
:hepricipe permet.
thing in nature ; every thiog that we cun see ; :hing in pature; every thing that we can see
every thing that we can take cognizizince of in way way. We call the lite-principal that per-
vaides the human sual, spirit. Heace, it is that
we say that spirits give communications thus We say that spirits give communications thas
and to. Now, what proof is there of that:
What proof have individuals upon the uaterial plane? We answer, abundance of proof. Spir-
ite thas once lived as you now live upon earth, have passce from the material organism, and
where are they : As every thing, has a place, the material plane. Now, when they come to
manifest themselves and try to substantiate their identity upon the material, they give you
facts that you are conscious of, while they esisted upon a plane like unto this. apon the material plane of life, that are onn-
acious of the effect of the evidence they bave received. For instance: - When the father or
mother, brother or sister, or chid, manifest themselves, to the friends they chaim, they,
ciaiming the relationship which they keld while ciaiming the relationship which they beld while
npon the earth, give such fuct as reach the
hearts and souls of those to whom they are
The most scientific minds that yoy bave upon
the material plavic ot life, hive investigated the subject, and have tried from time to time no
attribute it to some other source besides spirits natribute it to some other source besides spirits
from the sprifitual plane of life, and every time
they are lost; they can not atribute it to any other source than that whith it purgerts to
come from-and that is spirits. We Wust suy,
that we know of no individual but what loves to bear from those that have passed on to the
other side, If all the old ideas coukl be laid
aside, then they would be ready to listen and aside, then they would be ready to listen and
believe. Take the' mother when she loeses her bidd ask has laid its form down in the earth, and ask her if she would not like to hear from
it if it is old enough to talk woold she not
like to converse with it : Take the husband When he has lost the companion of hisis bosom,
and nak him if he would not like to hear her and ask him if he would not like to hear her
speak again. He will tell you, yes, and so on and they will tell you, yes, let me bear 'from superatitiously than any other way, let them
rest Yes, when all alone, with their own thoughts, many, many times, they will call upon them to know their condition, and also to give
them advice ns to what and how they shoul live for their own individual happirese port wouh a persoon's mind and get communi-
cations from such, as a medium, witbout those who are present being uwaro of it ,
A. We answer that they could.

## Q. Would sach control be similar <br> Similar, and yet not the same. Would the principle be the same by A. It' would not be the same, because the clairvoyant would get possession of the thoughitg spirit.gets con <br> back and control a metham' I 'can not see any good that Saul derived from Samuel's coming good that Saul derived from Samuel's coming Inarrus to bave returned to warn the riich man's frienda, as Is plainly itated in the bible. What is your opinion upon the subject?

A. What good can they do by comivig back
to maniteat tomemeves to mortas?
Whas can

 certainly a vast amount of good to in cividuals
upon the material plane of Hife. To know that we live, ihat we the greatest things the humian
death, is ons of the gren mind can be made conscious of. Then, again it
can do good by letting individuals know that they are surrounded by spirits, and thus re-
strain their from doing what is called evil acts strain their from doing what is called evil acts
There are two things that are certainly of great good to humanity, to say nothing of
lation of hearing from such friends
lation of hearing from such friends,
The mediums that are made use
such ideas, do not receive any particalar benefit
themseives-that is, if, they are unconseions.
If conscious, It spows the fact to their minds.
If conscious, it spows the fact to the foreign to
that it is an infuence and a power for
their own, and gires them ideas that they knew not of, and shows to them as well as others, that
there is life after death. To an infiel mind, oure the believers not in a future state, it is one
of the greatest facts he can obtain possession of of the greatest facts he can obtain possession of
-this fact that he lives after a chan
material to them the materiai to the spiritual plane of life. To those
that are sorrowing and mourning for friends
that have passed from their sight, it consolation, it is a great good to their individs-
ality. And, agaln, het ceefy soui upon the carth be
conscious of the fact that the spiritual plane of life is around them, that every thing that they plane of life, and it is one of the greatest things to lead them to let every act be just and right
in their own eyes; to say nothing of the fear of God and the punishment bere and hereafter ; so what good can they do: We can say it is a
world of good! Let tvery one know that their
life while upon the material plane is not bloted from existence and that they can ever see.that picture, that will be ever prestat with -them,
and they will be happy. There is no fear. When we think of God sedpg us, of his telling
of anything-our acts may be geoch and they may be what is called evil-there is nobody
golpg to tell of it. To the Christian mind, it is golpg to tell or it. To the Christian mind, it is
simply the judgment of God pronopnced upon
them when it sliall be theirs to be judged; and hem when it shall be theirs to be judged; and
hose who do not belleve in that, let them but knowothat the dearest friend that they ever had
apon earth, is standing by, and they will be just upon earth, is standing by, and they will be just
as loth to do an act of which their conscience does not approve, as they wouid, wero they
there in thi material form. These things they cand do,and we might say as we said before, it is
impossibie to tell the amount of good that we can do.
en y years
 they should pursue:
they do not, it does not tollow that those friends
have not a desire, that they are not anxious to lave not a desire, that they are not anxious to
aid them, but may not be able to do so, for various reasons.
Q Are you ser sonally acequinted with the
spirits of ayy who lived on the earth so long
ngo as the christian era? If not, how \d are ngo as the christian eray If n
your oldest spirit açualintances?
A. We know of no A. We know of no time when there was not
some sort of christians, and we believe that all
re christians in their way ; that we are not personally acquainted with the oidest christians, neither can we say how oid in
years are our oldest acquantances. An indiyears are our oldest acquanintances. An indi-
vidual may be what you call old in experience, and yet their years are few. yan, Augustine, Paul, Isiah, Noah, John Bunanyy or all of them, accessibly to spirits in your plane; and have you any direct intelligence of
their present existence bisides what we, ourselves have in the earth-life

I shall not say that we have not, but I shall say that I hav
my fidividual self.

material organism will become. .so, spiritual that
there will be no change from the material to the spiritunal life: In all time past, that we are con-
scious of, there is a fxed law governing in regard o this matter, and we knowelhat Goul never
changes, and, therefore, we believe that haw is unchangeable.
Q. As everything is subject to change upo maturity rend decomposition, and disisintegration, may it not be a fact that this earth will finally of it will disintegrate, and disappear, and noth ing bat the spiritual part remain. When I say
spritual part, I mean that whict would Gorre spritual part, I mean that whick would corre
spond to the spiritual part of man-which lives anter the cissolution of the physical form-even
so, may not the physical form of the earth disappear, and leare the spiritual form with its in-
not say as truly, that it may.
Q. Is there only virue in merit-in obelli-
ence to the law of what is usually considered ight? In other, words is right t eetter than what
ris considered wrongy A. We cannot say that pne thing is right an
another thing more rigtt. We might say as fat as the virtue of the individual wus concernelvirtue. And yet, when individuals take ;into
consideration what every act is, and what every thought is, and why it is, we cannot see that there is any great virtue attached to it. We
know of nothing that is absolutely wrong, as we remarked a moment ago to this lady on our
left, and noone has power to change what God has desgned to be so a and as he is the great de-
signer of all things, believing that he is just,
ither then we must say that every thing is right.
Q. Will this carth on with we now live, always
tion?
A.
but wether it we believe it it will always exist in present condition or not, we should not say
cause everything changes.,

WILLLAM.
I cane here to-night,friends, to occupy a litte of your time, by your permission, and by per
mission, also, of the spirits that have control or clarge of this circle. And it is to answer a few questions of her who was my wife, She would
know, if I, to-day and every day, am conscious of
her troubles, of her sorrows, of her trials; and 4 if Iam, if it is not possible for me to tell her what ber happiness,and the happiness of her children. I possessed greater power-and God knows
wish I did-1 would take every sorrow from you. I would take every heart throb of angulsh
to myself, yes, I would bear it all now as cheer fally as I would while upon- earth. I wish, I
sincerely wish, that I coull tell you just what to do, but as thangs are to dayy, 1 cainot tell you exactly what to do, everything around you
seems to be so fearfally tangled, so tirmly knit
ted together, that I really don't know how to teel you to act. But I will say this-- hat by the
law of kindness you can accomplish a great deal; by the law of force or unkindness, you will ac-
complish but little. And you as you loved me, as you studned my Lappiness, love and treal
kindly our children. When you would be intluenced by bthers to treat them otherwise, let
your thought turn to me. Think, as near as it possible for you to think, what I wouid do, if I I
had stayel with you. There is no sorrow that When they wouk treat you otherwise than me, talk to them of me, of what 1 would do,and wrong with you secmungly, since my death,you was, how inexperienced, how little you knew of the cares of life, while I was with you
and how carcful I was that you should not know of them, 1, in part, blame myself. And II I had
known that I should be taken so soon, how very different I would hive done, But let me say to you as I said before, treat them kindly, and try your best to keep them together Thy to kecp the family knitted corgether, ond and aympa thy strongly knitted togetter, and let every day
instead of making it weaker, and weaker it stronger. I know you are tempted sometime to leave everything, and put an enid to your

grievs you but I share it with you although you
now it not
you,
ou you should is no one that can tell you just what When you think of me, you think of how truly I loved you, and how you loved me. As I would to keep them all together. Let them feel, that lthought their father was taken from hem, and you, yet you will try tofill the place
of both father and mother. Act upon their love nature, and I am sure that you will do belter.Show them this, let them see it, as 1 know that
you will, for yourself, and then as you value my
happiness, or as you did value it and as you do
 hat he has while upon the earth for you.
will try to come again, time alone can tel
whether I shall succeed or not. You nlways whether I shall succeed or not. You nlways
called me William, and that is all the name I

## EDWin cormin

I would get just as far uway from a spirit or a person that would have such a feeling as that,
as the North pole is from the South. Such ì the idea to persons upon earth that we sulfer all the sulferings of our friends of
earth. Now, I for myself, wotld a great deal rather go so far away that I would not know they suffer. I am naturally so selfish myself that 1 never wanted to take any body else's suf. ferings upon myself. I think I have enough of my own, and if I carried my own that was all I
could do, or cared to do. Sensitive persons can oo to work, , like that one over there (pointing
o a gentleman present) andse the most wretch o a gentleman present) andbe the most wretch
ad person in the world, by allowing themselves ed person in the world, by allowing themsel
to enter into the sorrows of cther peeple. Now this one that has just gone has triea to
do this. He works himself up into such a fever that my arms now tremble with the feeling he
has produced. My arms now actually tremblebelieve that if any body would lay their hand upon my arn, they would find that it actually
trembles. Just lay your hand upon my arm arembles. Just lay your hand upon my arm
and see if it don'L (To a lady.) I never did believe, from the time I was twenty-four years
of ago that there was a Gool, and not belfeving that, I did not helieve there was any devil. I
did not believe in either. I believed thatira person livel right on the best they could, that
when we died, that would be the end of us; buf now I know I was mistaken.
Q. Does the medium's arm feel as though it
cas your own arm now? You spoke as though
it was your own arm that trembled.
A. I don't know of any medium. I know
of myself. You don't doubt me, do you: [I,
ob, no, but I wanted to kpow it you renlized you
were controlling a medium]
cre controlling a medium. ]
A. I r ralize that I hise got sone body else's
ody, because I don't have a body now; but II
Leay, because I don't have a body now; but
realize nevertheless that Inm myself.
Q. The sinfluence that you felt upon taking possession of the medium, was it the res
the teeling of the spirit who had just left?
A. My dear sir, I am not one of that class
chat answer questions. I did not come here for bat purpose. As soon as I can get rid of this
feeling I will be off. Whatever fuestions you heling I will be off. Whatever questions you
have to ask, you can ask of those whose business it is to answer them.
you said, time and again, that if I, your brother Eliwin, that belisved the same as you now be-
lieve, but who had passed through treath, could comesund give you a communication, and give it n such a way that you might know that it was
bour brother, that you would believe in an existence after death, and also of spirits to manifes: themselves to their friends and others upon earth. Now, if I should not say another word, only What I have sald here at this hour, if you could have been here and seen me; you would have
heen convinced of my fidentity. Idid not believe, and you believed, that from the fact that 1
could not find anything upon eattb, but whin had awbeginning, and the fact that it bnd a beginning, implied an ending, that consequently there was no existence after death. Knowing hat, we could not see why it was, if there was a apreme Being governing ererything, the netablishing an existence upon earth and a continued existence through all time, But that was our course of reasoning. We thought, and you think now, that it was good reasoning, and we
watched closely, and scrutinized every thing as dotely as we possibly could. I did not see any thing on earth to convince me of life after
death, and I don't believe that you will ever see any thing to convince you. I now know, for exist, by what power I have an existepce, I do not know apy more to-day, than you know how int that you exist.
There was not ten minutes-no, not five min ates, that I lost perfect consciousness at the time the change of death took place. I knew every-
thing that you said, every thing that was pas. I was. unconsclous. I knew every thing jost as
well as you did, but I had not the power of well as you did, but I had not the power or
speaking. Then, when I was what you called dead, when $\Upsilon$ passed through that change, there was a kind of dizzy, wbirling sensation, such as
you' have experienced, and I Ihad experienced before. Yet I did not lose myself. Every thing seemied to whirl right around, and around, not, it seemed to me, to exceed five minutes, before 1 found myself individualized, and posseased of a form corresponding to the one I bad just lef, and yet not exacluy like i. I saw the boay that I had loat myself for any length of time as many have change of great many since that time, ifi had lost myself, as some have that have passed
through death untolife, or from earth to heaven, or from material things to spirituin things, call

## pressed u

You have followed right along with me and
had the sanns skepticism that fas all of me; and now, my brother, clearly, just as distinctly as ever I uttered a sentence in my life, that I did not lose mygelffor
one single moment. I was conscinus, but cotid one single moment. I was conssious, but cotid.
not take perfect cognizance of thirgsaround me, not take perfect cognizance of thingsaround me,
from the fact that every thing was whirling from the fact that every thing was whirling
with such rapidity, and I seemed to stand in the with such rapidity, and I seemed to stand in the
centre ; but as that.whirling. ceased, then it wis. that I was myself perfectly. Secing my body,
as I a aid before, I knew, I knew that it must be the chang Then agann, came to me our sister, and the
says: "Yes. El you too, have passed the change
calied death, says: "Mes Elj you too, have passed the change
calied death, and nove find yourself an indivi!!
ualized being upon this, that we call the spit:-
tal planeof dal plane of hife." every did wrepanation that yon male to lay my boiy
away ; and while our mother and our dearest friends said," Let us put every thing new upon
riat body," you said, "No, what is. the differ. ence ; it is going to dhst. Let us put on the same
clothes he used to wear, so that the last leok Chat we hare, may be as natural as possible,"
Now you said those very worls. If I had not heard them, I should not ' know it. But I was
there, and I heard you and I say. Wha:
you did. Now you felt that that was. The las: -that that was all that you would
me, $\quad$ And is all you earth, and it will be ally you will ever see of me
ton. Upon"hearing and reading sourewhat of what has been said of the returning of spirits, back and tell you all thle, -then you wonld betoo, are pretiy you. Now there is a lady that you that you should go to her. Say, nothing of what you have read parporting to he from me, but go
there and tell her that curiosiy alone impelled there and tellher that curiosiy alone impelled
you to go, and then just so sure as yon go, jus: 6o sure I will be there, and just so, sure I will you now. When I first came here, following
the spirit that went away, the feeling was terrible, and I felt as though I could not go on; and
I felt as though I did' not care whether I suid felt as though I did not care whether I snid
what I have said now, or not. I did not care be
fore. When I first came hithen fere. When I first came here, it was the worss
feel had since I died, and almost, it my good friends, that is all. Let me see- $-17,13$,
-you don't know what that means, but I do,and my brother will know what it means, Good
bye, everybody, and when it is yours to pws from death unto life may your sufferings be no own individuality any more than I did myself. Kindness in keeping still, and for your attention, also for your kindness in noting what I have
sald.

## For the Kevjia-Philcooptic. selentiag Prinelples.

Tbey are the basis of naturnl laws, and mus: can be no trouble in giving up the ; then there cieved ideas of fabled Theology. Theologians of ancient times, were litle versed in the sciences, their knowledge hiad no solld basis; it was
founded on myths, to them not underatood, be cause, their vision of accountability was so pro scribed, so parrowed down to earth life, their ing factions, for power and glory on earth. s of na tions. They wondered at their own cruelty and soughtmeans from heaven,to allay the fierce ness of their atrociles. The blinuncess of su perstition so benumbed the cacetties, prostrated the encrgies, that no power but an arbitrary suit their feeble code of honor. The conilici that was going on in tbe dynasties of Europe,
had succor and support from the ecclesiastic, church of Rome, and hence their disregard evangelical teachings.

- They were in prospe
dition were in prosperous and unlimited conassumption and power on earth. The Jewish dispensation was a still more ancient date of despotic Government; they were clanish, barberous, their inklings of Gods kingdom were gained from traditiopary lore of skeptical authority
The Jewish natlons were inffel in theory and The Jewish natons were inficel in theory and power to maintain their despotic sway, and bring other nations to thei-
shrine of worship, and thus, you see, Christ was shrine of worship, and uns, you see, Christ was
only recognized as an imposter by them_They sought an earthly king and savior, a power on which ho buid tacir listoric recelation brings is, The farther will see of inharmony and strife, despotism and crime, a a laviah expenditure of, blood, and, a alla-
vish fear of usurpation, and God's wrath poured vish fear of usurpation, and God's wrath poured
out through the church. The church has ever been a stepping stone to power and isfluence prerogative assidmption of rights, and its peri loas byways of superstition and craf. The maintainaice, of right, only through creed has ever been her ofllce, and up tq the present time, her statutes keep sacred their laws. Bat by
somemeans, ibere is a drawing awwy of force, to sustain her by-laws, and fatten her kingdom. There must be a ransom payed for error, in any
form, and truths yielding force must come the rescue
Lake City, Mian. Feb $18 t 1860$.
Governor Fenton's daighter, Nettie, is al-
ready rung out as "the belle of General Grant's ready rung out
administration."


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WM．G．CLARIK，Room 5，st Dearnlora



## Traitiee dayafament．

 mThe ABet came to Our House． Went away with then，to their home in the
Summer Land． On the morning of January $w a 1,1$ 1＊，at nine ocock，Lois Emerson，retict of the hate
William Emends，of Emerson Farm，Du Page county，Illinois，went away anil songs and joy
wittifhe angels to their homie in the Spirit Worth． Our mother had suffered much for months be－
fore she len us ；but knowing that leer leelecener
 spine resting on her face，slice left her normal body without a struggitit calmly and peacectally
entering into heft spiritual life．she passel over the river in company，with those who had
preceded her．On Thursday，the Alt，we no．
 ＂Mother，I feel that you are to leave．us．＂ ＂Yes，mother，I do，and have you any fear
＂No，no，why should I，＂she answered． She，spoke this so calmly，and her words were
o full of peace，and with a sweet smile on her
 ing Dow＂
Mary sail，, Mother，you are，and what will She held he chose to her and kissed her many you wish to keep me here to suffer！I am will． ing to go or stay．＇＂Not my will，but Thine be be
lone，＂ me hard bet say many times．She this contithen sitting in her mathis throsesgin hie
day．She fen asked for spirit counsel and ad． day．She often asked for spirit counsel and ald
vied，and messages were sent her through Plan． et and messages were sent her through Plan． chert and other ways．The angels pone onto
her words ocomort．Thus was shin comforted；
and thus encouraged．In der last hours she was made very happy：
once mores，and did so．Her mind wis lan her voice fail and strong，talking mach with us， tinned through the night．
A little while before she passed away，she naked to hive her head turned to the West．
This was done，then the end was at hand Mary then took her in her arms，and the angels told
us to sing；and Mary，Sarah，and Dora，daughter， us to sing：and Mary，Sarath，and Dora，daughter，
nad granduaghters，with eyes filled witt hers， and graniaighers，wit
sung the + Beautiful liver，＂until she was over So peacefully she left us，we scarcely knew
when the birth was completed．Mary continued to hold her，whee Sarah said，＂－Mary，ha her

Vo＂＂sans Mary＂sing once more＂ We continued singling when mothers slips
moved once more as though trig to spack，and then
angel．
her form．Mary，Sarah and Dora，dressed her Tor the hast time．There was no noise，or confu－
sion，for the angels were present，and they did sion，for the engels were present，and they dial
not like noise and confusion． Sunday come，a bright and beatific day，indic－
native of her cheerful nature，and beautiful spit－
 Ret，and the case on two tangs his the site ot
The Piano，and those sweet singers，Mr．and Mrs． Willis，of EIgn，and Mr．ind Mrs．Spualding．of
Chicago，grandchildren of oar mother，were the singers on this oration Cheney，and the lev．Mr．Tonipkins，of the
 vying to him，＂Mother wishownst to meet a：
this imp，not to mourn for her，vat rather to

 Hate，math page，which was played and sung
 ＂I will read one more song as very appropriate feet，from the＂Spiritual Harp＂＂ ＂She crossed
the Shipping River；＂after which，Mr．T．made a＇few remarks in regard to the sublime beauty of these songs，and
on this oceasion．

Father Mc Chesney made a sort and．beauts－ fol prayer，aider which the choir sang＂The
Beautiful River，＂with great effect．Many gere overcome by its gentle strains．
the burial service，after which selections from cellent remarks，speaking of her great love for her－ friends and enemies；of her pure life，her pa－ suffering without murmuring，and that it had done him good／turough the two months pred－
ceding her departure for her future home．He ceding her departure for her future home．He
called our attention to her wish that we should rejoice instead of mourn，and that to him，in rejoice．He then referred to her joining the ipqting meeting them，and that in his own opin ion，there was not a doubt but she had met
them，and that there were recognition of friends and relations in＇zeaven． Shall wo know each other there，＂fer whit h， the congregation which was large，passed by her，many weeping as they blu her loved face farewell，and then，we kissed her good bye． Then came her oldest friends and carried her by herchildren；and burying ground，followed train of loving friends，to the last resting place

 not of sorrow．
she has promised to cone back，and she will，
and woes us from her spirit home，with and will bless us from her spirit home，with
pearls of wisdom and words of chicer． Dear mother，thy loved face is＇no more with hast lived，a pure life，and in our last moments as thou resteth fearless，firm，loving，cheerful，and
willing to go hence，and then may we say with Mother was eighty－two years，ten months and
Hither Mass．，Feb，Eth，1－St；
We thank thee，and bless thee，dear mother in thy hast moments，until we meet thee again， Beyond the rolling river．＂
She has left a large circle friends，who will rejoice in of relatives an in consideration of her great age and pure life we shall mourn her going away from us：bat e shall miss her very much．
Pr．Based to spirit Life． on from the shores of time to his home int the Summer Land，on Sunday，January 31 ，at eleven The Doctor was of the Thompsonian School and Western New York．He was an able and fearless advocate of the Temperance cause， and lord a long fume a minister of the church their contracted views he cfissatisted with an Infifidel．On the appearance of the spirit raps with the Fox girls，he was appointed one of nomena，as an Infidel．Ie proved the girls to be genuine mediums，and to use his own words Amer a thorough and critical investigation， reported：Remarkable phenomena，intelligent
and outside of any colluspn with the girls． Subsequently he became a firm，insistent Sis． itualist，and passel away in the full possession of the facts of demonstrable immortality．A anil relatives to his bed side，shaking hands with them，biding＂
Remarks were male by Dr．1．G．Murray，of
Detroit，and sister Mary Pr． er．And then the following lines written by the Doctor a short time before his death，were
$\qquad$ change from an er die in fact．，It simply is a packed．Like the Butterfly，we range，and pass never to reunite in fine with our bodies or their pains．
Glory，glory，hasielujah！Le＇us foin and
sing．O＇er the grave．we＇ve gained the victory． For us，death has no sting．
Thus has another one of the old pioneers gone
out from the shores of time．May we meet tim in the Summer Land．

Gone from his hate residence， 80 Sinai street， Buffalo，Joseph A．Bridge，aged fifty one years． Me left in ion，on Thursitay，at two o clock， 12
$\mathrm{~m}_{\text {，Ja ny }}$ 14th．， 1869 ．
He was a true man，a good husband and kind
father，and passed away in the fall possession of his mind and the enjoyment of our glorious gospel．
Just
Just before he passed away；he saw his father
and mother beckoning him to come．Calling his companion and children to him，he said，＂See，
they are waiting for me．＂Then turning bis eyes up to his wite，he said，＂Now you will let
nee go，will you not．＂ me go，will you not．
＂Yes，darting＂
member us when you are safely over wite，
Then wit Then with a gentle pressure of the hand，and shores of timesto dwell in the Summer Land．
On Sum e On Saturday，the 1Glik．，we committed his
earthly body to the bosom of Mother Earth，and his spirit form was present and greeted us in Wog，from his new home in the Summer Land．
Words of cheer were spoken li the writer house full of friends who came to pay their
hast respects to the good man，and we say
Bro Brother，remember us when in the summer



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