\$3,00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

8. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, JUNE 5, 1869.

VOL. VI.-NO.11.

Literary Department.

PARTED. S J. W. VAN NAME

Taungh we are parted here below, And note may meet makin, Chough I may never thear thy vaces. Sing a familiar strain; Though I may never chap thy hand With friendship in my own, Chough I may never speak to these in love's vaccaring two.

in low's endearing teno.

We'll be united high above—
Upon the siliens shore,—
flow cheering to us to the thought,
United ever more;
We'll coam together in heavenly over
We'll join the heavenly song,
And bow before the great I am.
With all the blood-washed them

WILFRED MONTRESSOR:

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

THOR OF "PLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXVII

was midnight.

Ifred Montres*or was sitting in the apartwhich had been consecrated by the presby the death of Zorah,
met entered holding a letter in his right

Hause chilects monage and the property of the letter opened it, and persed the centents.

"It is well, Hamet," said Montressor, folding "It is well, Hamet," said Montressor, folding. The youth bowed and retired. But ere he reached the door he was recalled by a single

word:

"Hamet."

He approached the traveler, and with folded arms sheuly awaited his commands.

"You have accomplished wonders, Hamet, by your zeal, your intelligence, activity. Noting has failed which you have been entrusted to perform—mothing. At noon day and at midnight, with equal alacrity, you maye obeyed my orders. You have surmounted the most serious obstacles; you have disregarded the verariness of mind and body springing from continual labor, which even in men, deadens courage and debillates action. Your reward at hand. I have discovered the murderer of Zorah.

h. met started; clasped his hands violently, ther, and exclaimed: the murderer of the hely Zorah, my mistress?

mether, and see "The murder of the lasty see "Yes, Hamet."
"Yes, Hamet."
The eyes of the youth flashed fire.
"The must die."
"The words of Hamet kindled a train of reflection in the midst of his revery he turned to the midst of his revery he turned to the "Lasty south:

I will fell you my decisited youth: Leave me, Hamet. I will tell you my decis-hercafter." lamet retired. The man of thirty-five reasoned thus with him-

"Hamet retired. The man of thirty-five reasoned thus with himself! The man of thirty-five reasoned thus with himself! "Bit of for blood—it is the law of Justice. "Whoso shedeth man's blood, by man shall his blood be shed!—It is the law of God, written in his Holy Word, written in the heart of man. "The blood—the innocent blood of Zorah has been shed. Her life has been taken by violence, and her siayer, regardless of the displeasure of God and man, walks lie streets of this great city. "Alfred Tracey is her munderer." "The laxness of his principles, the immorality of his daily life, are sufficient to justify the belief that he is capable of the most atrocious crimes. "He was absent two hours from the assembly of Mrs. Willoughby—he visifed mone of his usual haunts during his absence—he hasevaded the inquiries of his most intimate associates; and then, the seene at Caroline Percy's.

"Pallit cheeks, glaring eye-balls, convirised muscles, agonizing crites—what evidence from the lips of human witnesses can be more-conclusive than such fearful tokens, the confessions of a soul racked and tortured by the jar-row ing remembrance of daming full!"

"Murder I this as in many other cases, cannot, be legally charged. Cannot be legally proved, and the loop holes of the law are wide enough to permit the escape of shoals of murderers."

"The task is mine. I must become the avenger of blood.

slood. Sad—terrible was the fate of Zorah, and yet ournful conso lation is not wanting—death

ishonor!

om the broken promises of the maiden to a vows of the wife—from talsehood to crime is but one step.

nat woman—I loved her.

rah, Zorah, yours was the glorious presant came to me last bight and whispered of nd hope. Yours not hers. My soul was reted with expense.

st avenge the death of Zorah-but

BOOK SIXTH THE INSULT.

CHAPTER XXXVIII

CHAPTER XXXVIII.

A MORNING WITHOWEN TEALEY.

Owen Tracey was seated at his writing-desk scanning, apparently, with deep interest, the contents of a brief note which lay open before him. The straggling sun-beams that here and there penetrated the interstices of the cloud window-blinds, shome with no plensing effect on the coarse baggard features of the retired merchant. His forehead was deeply corrugated, and his his keen gray eyes were fixed intently on the written characters.

At dength, as if dissatisfied with a silent inspection of the note, he took it from the desk and read its contents andilly:

My DEAR BROTTER.

By a strange accident I have become accounts.

and read its contents audibly:

"My DEAR BROTHER:
By a STRING accident I have become acquainted with the provisions of the codicil to your will, recently drawn by Mr. Barton, and executed by youself. It is selfish perhaps in me to complain of an arrangement which enables you to repair the mistakes of the past at my expense. I venture, however, to suggest the expediency of a vist to Mrs. Williams, the daughter of Charles Monation, deceased, resding No—Orange sireet, previous to final determinate action your part. I advise you also to consult freely with Mrs. Tracey, who is aware of the crime, and no doubt rejoice at the extent and promptness of the reparation.
Yours truly,
"June, 1849."
"The infamous scoundrel," muttered Owen Tracey between his closed teeth, but the meaning, "
At this moment, a light tap on the door of his apartment, disturbed the reflections of the merchant.
"Come in" he exhained, grantly the door.

anathment, disturbed the reflections of the merchant.

"Come in," he exlaimed gruilly," the door isn't looked."

Mrs. Truccy entered with a grave melancholy expression of countenance.

The merchant turned toward his wife, and contracting his thick shaggy eye-brows, inquired with some vehemence:

"What do you want, madam?"

"However painful it may be, a sense of duty to you and to myself, indispensable that I should inform you of the conduct of your brother, Alfred Tracey.

The merchant pushed back his chair from the writin-gdesk, and turning parily round, remarked in a snirly-one:

"I have observed your recent intim acy, with him, madam—perhaps you have something to say in his favor."

Mrs. Tracey hesitated.

"Well, well, proceed, it will please me, I assure you, to be informed of a single instance of good conduct on the part of Alfred Tracey; but I don't wish to be detained at home the whole moraing."

With a simple earnestness of manner, which

assure you, to be informed of a single instance of good conduct on the part of Alfred Tracey; but I don't wish to be detained at home the whole morning."

With a simple earnesting of manner, which at once arrested the attention of her husband, Mrs. Tracey unfolded the deception by which Alfred Tracey had decoyed her on the preceding to the houseof Mrs. Waters, and related all the incidents of the insulting interview which she had been compelled to encounter.—Her language—clear, succint, forcible—was that of a woman conscious of rectitude, yet deeply sensible of the grossness of the indignity to which she had been exposed.

During the progress of the marrative, Øwen Tracey sat quietly in his arm-chair, resting his check on the pain of his right hand, and without attering a word, gazed steadfastly upon the cuntenance of the speaker. Only once, on hearing the name of Mrs. Williams, he turned aside for an instant, and the merchant, impatiens, irascible as he was, listened ealmly and silently until the unstant, and the merchant, impatiens, irascible as he was, listened ealmly and silently until the unstant, and quing his hand upon her arm asked in a hearts whisper:

"It his true, all of it."

"It his term in unband.

"And you have never given him, Alfred I mean," continued the merchant with a stern in quiring glunce, "the slightest encouragement you have never compromised yourself in such away as to justify or palliate his infamous conduct.

The first impulse of Mrs. Tracey was to treat this question with hienet contempt; but the earn-best gaze of her husband, and the tremilous quiver-

way as to justify or palliste his infamous conduct?

The first impulse of Mrs. Tracey was to treat this question with islent contempt; but the earnest guze of her husband; and the tremulous quivering of his hand as it rested upon her arm, manifested such intensity of emotion; that from a feeling of compassion toward him, rather than a desire of justifying herself, she replied:

"Never."

"Ehough, Mary. Your assurance is truth itself," said Owen Tracey, sinking into his armehair and covering his face with his hands.

After a moment's reflection, he turned toward the writing desk, and taking up the note of Alfred Tracey, presented it to his wife.

Read it, he added, inauguidly.

Mrs. Tracey read the note, but without apprehending its true import.

"Alfred desires me to consult you," said the merchant, evidently struggling with his feelings. "Do you know anything of the condition or family of Mrs. Williams?"

"Nothing, except what Alfred has told me."
"Repeat to me every word," excladmed Owen Pracey.

"I have already stated the substance of his.

"Repeat to me every word, exclanated of the Tracey.

"I have already stated the substance of his information—that Mrs. Williams is the daughter of Charles Mountjoy, your former partner in business—that she is suffering in a minerable garret. from disease and extreme powerty."

"What more!—every word.

"That you have refused to relieve her necessities, sulfadugh—although you inherited the bulk of the father estate."

uired the merchant, partial.

rising from his seat, and sustaining himself grasping firmly the top of the arm-chair. He spoke of—he said some thing about a forg-

ly rising from his seat, and sustaining himself by grasping fromly the top of the farmedian. He spoke of—he said some thing about a forger will.

The temporary languor which had fallen upon Owen Tracy disappeared before the whirlyhind of passion that raged in his bosom. He started to his feet gad stamped violently upon the floor veriferating:

"He lies—he lies—the ungrateful yillain—the infamous scoundrei—he lies—he lies." The merciant ground his teeth convulsively, as he added, claring widely in his wife's countenance; "Mary, he is a hir,"

"I give no heed," said Mrs." Tracy, soothingly" to the accusations of a liar."

"If has striven to injure and degrade me in your eyes. He has dared to offer an unpardonable insult to you. He will drive me to malness, He—my brother—never again shall his presence darken my doors—never will I look upon his face. I curse him." From my inmost soul I curse him."

"In this you are wrong." Interposed Mrs. Tracey. Curse him not."

"The old merchant replied hastily, as if displeased at the interruption:
"What are you staying for in my roome I must go out, madam. I don't want to be bothered any longer." If we skin was het and burning—" I shall be well enough if you will te me shone," said the merchant for his prometical in the skin was het and burning—" stall the merchant of opticities end is such as a such and burning—" said the merchant for opticities end is sweet.

"I shall be well enough alone," said the merchant, tartisting assue ashand.

Mrs. Tracey withdrew and the merchant, after several minutes of reflection and as many of preparation, started to fulfill his business engagements. In a quarter of an hour from the time of leaving his residence, Owen Tracey stood on the corner of Orange and White streets. He passed slowly along the marrow sidewalk, seeking the number of the house indicated in his must be a note.

passed slowly along the narrow sidewalk, seeking the number of the house indicated in his
brother's note.

He mounted the steps of the old wooden buikling, occupied by the family of Andrew Williams,
and knocked at the door.

A small boy opened the door, and looked timidly at the visitor.

"Does Mrs. Williams live here?" inquired
owen Tracey, with less barshness than usual,
"Mrs. Williams—that's my mother," replied
the boy.

owen Tracey, with less harshness than usual.

"Mrs. Williams—that's my mother," replied the boy.

"She lives here then?"

"Mr mother is up-stairs, "said the boy, weeping: but she is dead."

"Dead:" muttered Owen Tracey several times, as under the influence of a powerful impulse he ascended the narrow staircase.

He entered the bed-chamber in which the wife of Andrew Williams had suffered and died. A coflin of stained cherry was placed upon a table near the front windows. The lid of the coflin was unclosed, and Andrew Williams und his daughter Jane were sileatly, yet tearfully, gazing upon the features of the corpse.

"My name is Tracey," said the merchant, advancing toward the centre of the spartment, and glancing alternately at Williams and the young girl.

vancing toward the centre of the apartment, and glancing alternately at Williams and the young girl.

"Owen Tracey, sir?" in ultred the girl, with an expression of deep interest.

"Yes—Owen Tracey."

"My mother desired to see you previous to her death," said Jane Williams," and sent me to your house to request you to visit her, but I gave her the message to the wrong person. A young man—your brother he said he wascame here yesterday morning and had a talk with mother, and so the mistake was corrected, and he said he would tell you all about it."

"I st list your father?" asked the merchant, pointing to Andrew Williams, whose attention seemed entirely absorbed in the contemplation of the pale sunken features of the dead.

"Yes sir," replied the girl, then addressingher father, sale added, "Patter, this is Mr. Owen Tracey; you have heard dear mother speak of him in times past."

The man turned his face gloomily toward the merchant,
"Nobody can saye her now. Nothing, nothing

ner statery-sou have heard tear mother speak of him in times past. The man turned his face gloomly toward the merchant.

"Nobody can save her now. Nothing, nothing can save her now. Not the wealth of the Indices," said Andrew Williams, in hopless despend to the toward of the toward

younger canada.

"The same."

"The same."

"Dead, dead," murmered the merchaut, approaching the coffin and gazing at the remains of his partner's daughter.

After a few moments, turning to Andrew Williams, he remarked in suddend tones:

"You have done wrong; you should have applied to me carlier."

My wife was a proud spirited woman," said Williams, firmly, "and would not be beholden to her relations: much less to strangers. It was my conduct that broke her heart at last,"

"I don't care now, who knows what I have done, said the mui seriously. You see, sir, my family was in deep distress, my children

crying for bread, and I attempted to better my fortune by stealing. It turned out badly, sirthey shut me up in prison, and any wife being weakly, the disgrace and the worriment of mind isst killed her. I got out on bail, and came home-but only to see her die." She died of joy at your return, father," solibed-lane Williams.
"They will send me to State's prison, I suppose," continued the man addressing Owen Tracey," when my trial takes place; and then what is to become of my children."
"Take this money," said the merchant, in tremulous accents, thrusting a pocket-book into the hands of Williams," and expend its contents freely in providing clothing and other necessaries for your family,"
Owen Tracey pestral nied any auditble expression of thanks from Anier w Williams by a significant gesture.
"After the funeral is over." and the merchant.

"After the inneral is over," said the merchant, casting a fugitive glance at the collin," come to me and tell me the real condition of your affairs. I will see if any thing can be done for you."

The mental faculties of Owen Tracey were impaired, or at least, temporarilyconfused and disordered by the intensity of his feelings and the vio cace of his passions. His mind, originally vigorous and intelligent, had never been thoroughly trained or prudently governed, and was by no means adapted by its inherent qualities to undergo the flery ordeal of insult, terror, and remorse. Owen Tracey was a coarse, selfish, tyranical man—not a mean, treacherous, cold-blooded villain.

Upon quiting the abode of Andrew Williams, the merchant hastened toward Wall street, where he had several business engagements. Even on the route thitherward he stopped repeatedly to assure himself of the correctness of the course he was pursuing, and to recall the object of his journey. Nor were his transactions concurted with his usual acquences or with the methadical precision of a thorough man of business. Toward non c'clock the entered the office of Practics Mortimer, the stock-broker.

"I am glad to see you this morning, my dear Mr. Tracey," said the broker, handing a chart to his visito.

to his visitor.

'The merchant sat down heavily, as if greatly fatigued.

'Bless me," exclaimed the broker, scanning the features of the merchant," you are very unwell. Mr. Tracey,

"Never was better in my life," said the merchant impatiently, 'a little fatigued, Mr. Mortiner, only a little fatigued. How goes the Wexterd stock, my boy? 'be inquired leaning forward and punching the broker familierly in the ribs.

Mortimer gazed at his associate in astonishment, at the strangeness of his manner, and at length replied:

'Bravely, my dear sir, bravely. My purchases on time have already reached a sung total."

"How much, Mr. Mortimer a million of dollars?

"Not quite a million. You are facetious this morning Mr. Tracey. But inform me, have you secured all the floating stock in your schedule?"

"I have. I made the last purchase of Messis. Treadwell & Liaker, within the past hour, sixty shares,"

"At what rater".

secured all the floating stock in your schedule?

"I have. I made the last purchase of Messra.

Tread well & Baker, within the past hour, sixty shares."

"At what rate?"

"I-ready I forget."

"I-ready I forget."

"I-ready I forget."

"I have a memorandum, "said the merchant fumbling in his bocket: "201 or 201, yes, yes, here it is 201, Mr. Mortimer."

"The contracts of a bona tide purchaser tell upon the market, directly oriendirectly, not withstanding my, articles in the newspapers. You have read them, Mr. Tracey."

The merchant nodded familiarly.

"I fancy they are well got up; but I say not withstanding my articles, the Wextord Italizod Stock has been rising—is still rising."

"The stock is —the stock is -dead."

"Dead (my dear sir the stock is rasing daily."

"Yes, yes; the stock; I understand."

"And what is equally true, the rise at this time is a trife against us. Another circumstance has occurred also, which seems rather odd, but we must meet it, Mr. Tracey. Warriwell & Co, teil me they have three binalred and twenty shares of the Wextord stock, which they are willing to sollat current prices. How it happens, I cannot imaging, for there ought to be no such stock in the ambrack. We must secure their stock, Mr. Tracey."

"Certainly—certainly, Mr. Mortimer,"

"What did you say, dir. Tracey?"

"Good.morning, sir," said the merchant, rising from kis seat and abrubly leaving the office. The food gentleman acts strangely to-day," metered the sock-broker; "Never better in his life, indeed."

Department Of Bris And Sciences.

Formation and Phenomena of Clouds

It is well known that when a receiver filled with ordinary undried air is exhausted, a cloudiness, due to the precipitation of squeous vapor diffused in the air, is produced by the first few stokes of the pump. It is, as might be expected, possible to produce clouds in this way with the vapors of other liquids than water.

In the course of some experiments on the chemical action of light, I had frequent occasion observe the precipitation of such clouds were generated in two ways. One mode consisted in opening the passage between the filled experimental tube and the air pump, and simply dilatental tube and the air pump, and simply dilatental tubes.

ing the air by working the pump. In the other, the experimental rube was connected with a vessel of suitable size, while the passage between, the vessel and tube could be closed by a stopcock. The-vessel was first chausted. Turning on the cock the air rushed, from the experimental tube into the vessel, the pacipitation of a cloud within the tube being a consequence of the transfer. The clouds, that precipitated differed from each other in huminous energy, which is of course, to be referred to the different reflective energies of the particles of the clouds, which were produced by substances of very different refractive indices.

Different clouds, moreover, possess very different degrees of stability. Some melt away rapidly, while others linger for minutes in the experimental tube, resting upon its bottom as they disolve like a heap of since.

The clouds exhibit all difference in texture. A certain expansion is necessary to bring down the cloud. The menth before precipitation, the mass of cooling air and vapor may be regarded as divided and a number of polyhedra, the particles along the bounding surfaces of which move to opposite directions when precipitation actualy sets in.

Every cloud particle has consumed a polyhedron of vapor in its formation; and it is manifest

is divised into a number of psychetra, 12e particles along the bounding surfaces of which move in opposite directions when precipitation actualy sets in.

The proposite directions when precipitation actualy sets in a vapor in its formation; and it is manifest that the size of the particle must depend, not only on the size of the vapor poly feed, not only on the size of the vapor poly feed, not only on the size of the vapor poly of the vapor to that of its liquid. If the vapor were light and the liquid heavy, other things being equal, the cloud particle would be smaller than if the vapor were heavy and the liquid licht.

The case of tolool may be taken as representative of great number of others. The specific gravity of this liquid is 0.85; water being 10, the specific gravity of its vapor is 256, that of aqueous vapor being 0.6. Now, as the size of the cloud particle is directly proportional to the specific gravity of the vapor, and inversely proportional to the specific gravity of the particle of the cloud, an easy calculation proves that assuming the size of the vapor polyhedra in both cases to be the same, the size of the particle of toluod cloud must be more than six times that of the particle of aqueous cloud. Aqueous vapor is without parallel in these particulars—it is not only the lightness of all-vapors, but also the lightest of all gasses, except by drogen and ammonia. To this circumstance the soft and tender beauty of the clouds of an atmosphere is mainly to be ascribed. The sphericity of the cloud particles may be interest from their deportment under the luminous beams. The light which they side when specific in soliditate, and company also be ascribed. The sphericity of the cloud shows that it a particus and the clouds and a monitories of the clouds of a number of the clouds. The sphericity of the cloud shows that it a particle sand the specific of the clouds and the uncasiness of the other.—Scientific American.

The Value of Brains.

The Value of Brains.

Working as anordinary hand in a Philadelphia shipyard, until within a few years, a man named John L Knowlton. His peculiarity was that, while others of his class were at the ale houses, or induging in jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent's ix months in teaching the quadruped to execute a Jig upon his find legs. Knowlton spent the same period in discovered, as well of the could saw out ship timber in a beveled form. The first mantaught his dog to dance—Knowlton in the same time discovered, a mechanical combination that enabled him to do in two hours the work that would occupy a dezen men, by slowy and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plants.

Knowlton continued his experiments. He took as part in paracles or target shootings, and in a short time afterwards he secured a pieten for a machine that turns any material whatever into the perfect spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used cleaning of cannon bulls for the Government.

When the ball comes from the mold the surface is incrusted, and the erdinary process of smoothing it was, slow and wearisome. This machine almost in an igstant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spherical form the solutions from the presence of a number of scientific gentlemen. It bored at the rate of wewly-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention in Europe, and the offer was then accepted. The montol of all this is that people who keep on studying are sure to achieve something. Mr Knowto

Savannah, Ga., now has a population of 40,000—being an increase of about 10,000 since the close of the war.

Ancific Department.

BY..... BENJAMIN TODD

The Pacific Railroad.

The Pacific Hailroad.

The great highway between the Atlantic and Pacific States he completed. The iron horse comes and goes snorting said prancing over the mountains, through the valleys and across the plains, annihilating space and making next door neighbors of the Atlantic and Pacific States.

Sacramento held her celebration of the completion of this great work of the age last Saturday. Her citizens, old and young, were all out on the occasion, dressed in their holy-day attire. Train after teain of twenty or thirty cars each, came rolling into the city, until some fifteen or twenty thousand of the inhabitants of the surrounding country were imported to join the feativities of the occasion.

and of the minimum and of the surrounding country were imported to join the feativities of the occasion.

In the morning, some thirty of the iron steeds were arranged in line on a double frack, anxiously waiting for the click of the wire which should announce that the last spike was driven. At the given signal, they simultaneously opened their throats, and such a dim, perhaps, was never listened to before by mortal ears. If all the demons from the fabled regions infernal, hade-concentrated, their efforts for one grand cry, it would not have compared with That of the steam horses. The bells at the same time rang a morry chorus to the steam whistles, and the deep tone of the thundering cannon replied in awakening the echoes over the Sacramento Valley. A long procession was formed, composed of military and fire companies, Odd Fellows, Massus, pioneers, red men and citizens generally, which marched around the city, patting at the Central Pacific Depot where the prayer was observed and the oration delivered.

Of all ladderous farces that I ever saw or heart, that prayers have to be a contral that prayers have the contral that the contral the last of the property of the prayer was observed and the oration delivered.

that the rain delivered.

Of all ladderous faces that I eyer saw or heard, that prayer by Rev. J. A. Bention heat them all. It was written, -and the manuscript was held in his hand. It required some twenty minutes for its delivery. We judged from the nature of his prayer, that the rainvad had been built without letting fool know anything about it, for the Reverend divine went on to tell God all about it, —when and where in was begun, what it was built out of, and that it was completed. Why he abould do this, if fool know it before, we can not tell. One thing struck us as being a little untair, and, that was that they did not let food know it before, we can not tell. One thing struck us as being a little untair, and, that was that they did not let fook know it before, so that the could have been on hand early in the morning to enjoy the celebration.

Where the Reverend sir could recollect a line, his

to enjoy the celebration.

Where the Reverend sir could recollect a line, his cyck were closed, and where he could not recollect, his eyes were open; hence, it was winking and blinking all the way through, like an owl in the sun-light. In fact his performance reminded me of some poor. Chinaman bowing down before his Josh, and in guttural tones, telling him a good story

stery.

But the preacher told his God one lie, sure, for he teld him that he God) had built the road, when it was the Chinamen that built this end of it, any

Angel Ministrations.

BY MIIS, M. L. SHERM AN. At the close of a quiet evening, as I was sitting beside a glowing fire, a shadow passed before my vision, and I inquired, can angels minister to the children of earth and who are angels? In answer to my inquiry, there stood before me a fair maiden, holding in her hand a scroll, and as fair maiden, holding in her hand a scroll, and upon its white surface was written, eternal progress is the destiny of al. As I gazed upon her-loveliness, there glistend a tear-drop upon her check. Reading my mind, she spoke, saying, "Mortalyon asis why a tear should be seen on a face so expressive of happiness? Listen while I brietly, relate a partion of my carth-life. In early life, my parents passed beyond the shining portal called death, leaving me a wait upon the the great sea of destiny. Alas, how little I knew what was in store for me. Many changes met me in the many homes offered, and accepted by me. I was only a serving maid; the hand of sympathy was not extended to me, and with my proud nature, grew to loate my menial chadition. I said tist gold that makes the man and woman, and gold I'll have. Alas for that resolution! Naturally sympathetic and confiding. I became an early victure to one, who, under the guies of friendship, robbed me of all that made life valuable. To be brief, I became a woman of the town. Think you, that the class called abandoned women is tokally deprayed? I tell you, nay. In their hours of silent thought, they deeply deplore their condition. You say why not return do return to constitute and true living? Who would receive them? Who will take the fallen, but repentant Magdalen into their homes, and lift her from her low consistent Alas, who? Not they who can, because—a position and influence, for fear of what series; may say. And so she goes on in her churse, till the white Angel of Change foods her in his embrace, and bears her to a condition where she sees her life-march, its whys and wherefores. Thus, mortal, was I usingered into the home of the spirits to find that I was a link in the chain of humanity, and the Pather will have all to be brought into the kingdom of love. As these thoughts were made known to me. I became transfigured, and stood as an individual, with the leaving of humanity, and the father will have all to be brought into the kingdom of love. As these thought

her wesk loving nature. Tell her that she is a part of God, and in Him she lives. Crush her not, for sometime and somewhere in the eter-nities of the future, she will meet you, and your own treatment of her, will condemn, or acquit

You. The memory of my visitor will ever live, and he valuable lesson she taught me.

Mrs. M. L. Sherman.
Sacramento, Cal.

Finney's Lecture.

Finney's Lecture.

Selden J. Finney lectured last night to a good house in the mercantile Library Hall. Subject, Religion, Religion, he said, was neither Christian or Jewish, pagan or classic, Hindoo or Mahommedan. It was universal, and inclonged to mo sect onparty; 'was an organic function of man's existence; the originator of priests, and not the effect of priest craft.

He is severe on Atheism, yes, excepting his side denunciations of Atheism, he preaches excellent athesite doctrine. Last flight, he affirm ed that Atheism had built no institutions. Acc, which he might as truly have said of any negative philosophy. He denies the divine plenary inspiration of the scriptures, and yet, that negative philosophy has accomplished no more than Atheism—it has simply removed the stumbling-block from the path of progress, and chalbed common sense to build free institutions.

Atheism is Naturalism, and Naturalism has done all the good that ever has been done for manking.

The Lyceum in Sacramento.

The Lyceum in Sacramento.

This institution is in a nourishing condition, and has been for years; and all from one simple factit has officers whose hearts are in the work and do not get weary in well doing. They have lately held their annual plenic which was well attended, requiring some nine cars to carry them to the pleasure grounds. Their last year's plenic out-did any Sabbath school celebration in the city in numbers and beauty of arrangement. One very fine figure of the procession was a beautiful little girl marching in front of the music, carrying a banner on which was incribed, "And a little child shall lead them."

The success of this institution in Sacramento is to be attributed to the energy and perseverance of those noble workers in the cause of humanity and progress, Dr. Bowman and wife, J. H. Lewis, and Miss Brewster. We only sak that the angels may bless them as richly as they deserve for their labors of love.

Dr. J. M. Grant.

Dr. J. M. Grant.

This worthy brother and most excellent healer has lately returned from San Francisco, where he has spent the last eighteen months, and opened an office in this city (Sacramento) for a few weeks: Ill success in healing the infamilies of both body and mind, prove, beyond a doubt, the remarkable powers with which he has been endowed by the angel world.

He intends to travel in company with us the coming Summer, in Oregon and Washington Territories.

The Bostrum.

For the Religio-Philosophical Journal.

What Good has Spiritualism Bone! A
Lecture by Thomas Gales Foster, Deliv-gred at Concert Hall, Philadelphia, May 10th, 1869.

Phonographically Reported By Henry T. Child M. D.

Phonographically Reported by Hearty 7. Child St. D.

"What Good has Spiritualism Done ?"

There is not a more beautiful and practical allegory, than that of the Amerea Cup, borrow-cel from the rich store of instructive faule hidden in oriental tradition. It is alleged, that when the divine wine from this cup was quanfied by the pare in heart, it bestowed life, immortality and biliss incomparable, on them; but that when it was partaken of by the earthy and the evil, it should be considered to the control of the

obedience with the inecicitions of nature. The teaching of Spiritualism, to the candid inyesticator, catch a halo from the truths in which iter present Tajov rande persons of sub-whork it a pleasant Tajov rande persons of the truth of the person of the p

ness and completeness, which we have said is constituted of the physical, the emotional or moral, and the intellectual are all combined into one beaudid spiritual organism. Which is the true of the constitution of the constitu

leties of the Artist's studio, in the glorious "part Land.

Is there no glory in this! Is there no beauty in this?" Is there nothing beautiful and attract-ing in a system that proves this, which has here-torogs a general principle, been only esteemed as the subject of fath,—the creation of hope? Surituansa, in the kientity of the departed and the beloved, has proved that the body is but the casket, while the spirit is the jewel in the crown of the Almighty. My friends, is there no good in this? Is there a human being in Phil-adelphia who can say he sees no good in this? Is there anything in it to make a man worse? If you can impress this upon the plastic mind of a child, is there anything that would injure that child?

is there anything in it to make a man worse: If you can impress this upon the plastic mind of a child, is there anything that would injure that child?

Again, Spiritualism teaches that man, the spiritual man, is the creature of law: that he is governed here, either diffectly or indirectly, by the operation of certain universal laws of his long, and of nature. For instance; you are all governed by the law of communion; you are all governed by the law of communion; you are all governed by the law of affection; you are all the creatures of the law of progress. I know that it the olden thine, and even in the present day, there are some who stand in the pulpits as vice, gereals of heaven, who ignore the idea of the universal principle of progress, as applicable to humanity. But I think, my friends, that there are some who stand in the pulpits as vice, gereals of heaven, who ignore the idea of the universal principle of progress, as applicable to humanity. But I think, my friends, that there are not intelligent mind, who has studied the divelopments of time, but must admit that progress is a universal, all-pervading principle, and that all persons, in proportion to effort and desire, are the creations of this great law.

Spiritualists believe that the universe of God is a unit. Spiritualists believe that the spirit world is removed away from this world; they believe that the spirit world is spirit world is very where and that you are to night as much in the spirit world is you will ever be: consequently, Spiritualism teaches that the phenomena termed death, has no influence upon the operation of eternal law, as lar as man is concerned, and that it you are the creature of law now and here, you must be forever.

If you are minordal at all, you' must ever be so; and that the scythe of death only serves to sever the connection of the beautiful spirit from the spirit to a more genula sphere.

If you are minordal at all, you' must ever be so; and that the scythe of death only serves to sever the connection of has now and h

charts spoke as arring uses, receitious spec the days of Noe, through successive cons, go on unful they reach that glorious realm, in which the brightest flowers of love are forever bloomers.

Spiritualism, then, in promulgating this idea of eternal progress, geores the thought that has been so frequently progress, geores the thought that has been so frequently of the past, that death fixes the destury of man unalterably and forever. We do not believe that the next of man crayes this; we do not believe that the the first of man crayes this; nor do we believe that the beneficence of Almiguity Gol permits it. We believe that death is an informediate chain between the two words, as was said by a dear little child in your Progressive Lyceum, that meets here:

Postat is the hyphen which connects time with eternity.

We do not believe that there is anywhere in the range of God's great universe, such a condition of the control of the proposed of the first of the condition of the control o

lieves in the intallibility of the Bible, arraign Spiritualists for such wickedness? Does not God have around his throne, according to their own creed, and that Bible, evil spirits, who are depatched to execute evil among men? If you doubt this, lock at the "Bird werse, Bith chapter, 2nd Samuel, and the 10th verse, Bith chapter, 2nd Samuel, and the 10th verse, Bith chapter, 2nd Samuel, and the 10th verse, Bith chapter, 2nd Samuel, look at the 40th verse of the chapter, samuel look at the 40th verse of the samuel, and and a great many others that chapter, along a gest many others that and got thus despatches evil spirits to have influence upon mea. Again, how can any one who behaves in the histalibility of the Bible, as the orthodox clergy do, arraign spirits under the charge of producing evil. Did the God of the the Bible order Abraham to kill his first born? Did not the God of the Bible order Abraham to kill his first born? Did not the God of the Bible order all the first born of Egypt to be killed? and also the murder of the sons of Saul, agai that whole-ale murder, given through Moses, in which three thousand iell in one day? I set Bible to be rejected for this? If Spiriptalism is to be rejected because a few fanutus have done evil in its nauce, most certainly it should. Again, supposing there are evil spirits with the orthodox definition of the term, I deny it, I use the term ignorant or undeveloped. But speaking after the manner of the orthodox teacher, suppose there are evil spirits, is any good brother or sister in this hall, or the Washington hali, or any other Hall, to be held responsible for that fact? I doubt not they would, for upon my soul, there are men in that class who really talk and preach as if they thought that they had been at tooi Aminghy's elshow, they could have given Hins some almost the early talk and preach as if they thought that they had been at tooi Aminghy's elshow, they could have given Hins some one else has gone there, and they are are now orse spirits in the spheres the articl

men than the state was to the share and continuous into those and of almighty justice, in the name of almighty mercy, where are all the half millions of antiquity mercy, where are all the half millions of antiquity mercy, where are all the half millions of antiquity mercy, where are all the half millions of antiquity mercy, where are all the half millions of antiquity and the professors of religion; Let us ask you, my brother and my sister Spiritualists, you who have sent your fathers, your brotherse, what good Spiritualism has denoted for the half the share and you who have sent your fathers, your brotherse, what good Spiritualism has denoted for the share and the share and the same of the share and the same a

made to minister to the loss and declaring appetities of man.

And this gives us a legson, that we are to gather the good, and avoid the cell, by the inherest powers of our own beings. Oh, how grand and beautiful them, did the great powers and all their, results seem; but still more grand and sublime than these, is the human mind, which can thus perceive these, and also realize the fact that there must be a great positive mind, from whence it sprang, as well as all these wonderful results which are all around us. To perceive these, and our own existence, is joy unspeakable, and so we washiped in the grand Cathedral of Nature, holding computation with her invisible powers.

Voices from The People.

be taught to exercise their bodies as one of the chief a generic in their development.

The state of the state of the state of the chief and their and the chief of a moment that the children do march "to the sound of the tite, and dram," what is there whicked in that? Why are these manifestations on the part of the Children's Progressive Evecum any more inappropriate for Sunday than for any other day? Can these who are condemning the Spiritualists for Ihs violation of the Sabbath, as they term it, can they give a philosophical reason for the observance of Sunday? Can they give any authority outside of the Catholic priesthood? There is not a word in the 104 Testament, there is not a word in the 104 Testament, with regard to the observance of Sanday. In the XVIII-chapter of Luke, Carist enumerates all the commandments and does not say a word about the Sabbata. In the second epistic of Paul to the Galation, Paul cantioned them against allowing men to force the Sabbath upon-shem. The correspection that, Justin Martyr says: "You see the heavens are not did, they keep no Sabbath." Before Abraham, the Sabbath was not necessary neither a sunday. The Protestant christians have no right to denounce us, since they only observed similar in declined to the Protestant christians have no right to denounce us, since they only observed similar in declined to the Protestant christians have no right to denounce us, since they only observed similar in declined to the content of the seventh day? The Protestant christians have no right to denounce us, since they only observed similar in the substance of the seventh day and the substance of the seventh of the substance of the seventh.

The clerryment of London ent, a petition to the bishops asking them not to enforce the ansteu observance connected about the goar flow in the substance of the seventh.

The clerryment of London ent, a petition to the bishops asking them not to enforce the ansteu observance to the content of the industry that the manifest of the testing that the content

ance of the care dependence of the care and to be derived from exhow there is great good to be derived from neuleations that are made in the Lyceums, the care of which is that the children are taught we know there is great good to be derived from the inculcations that are made in the Lyceums, the chief beauty of which is that the children are targition develop and educate themselves in all the departments of their being. They are not that a they are in Subbath seen. They are not that the themselves in the subbath seen that the lass often struck me with wonder, how a believer in the orthodox faith could ever consent to bring into the world helpless calldren, when they think that a large majority of then are desired for hell. Is there no good in a system of education that will remove this terribly depressing thought, that the children are all born little devils, and not little angels?

Ob, mothers, as you agae into the terribly and results and the seen that the children are all born little devils,

cation that with endure are all born little derils, and not little as you gaze into the isnocent faces of your little babes, and recognize that God has given you believe has you gaze into the isnocent faces of your little babes, and recognize that God has given you believe that these little children have nothing good in them? Is there nothing good in them is not so that it can prattle and was the may do good and not high that it is a so that it can be good and the sound in such an association? Let he say to you, Spiritualists, encourage the Lyceums, save your children from the terribly depressing condition that you have barely escaped from, by all your efforts. Forcourage all those who are teaching the rising god reading that they are good and not bud. Encourage those, who are teaching the rising god reading that they are good and not bud. Encourage those, who are teaching the rising god reading that the Lyceum, and the contract of t ttle angels? thers, as you gaze into the innocent faces ttle babes, and recognize that God has beautiful scraphs from the land of puri-

o low as this?

O low as this?

Christ selected the poor and the ignorant. He was condemned for mingring with publicans and sinners and performing deeds under the influence of the latest performing deeds under the influence of the Li is a great crime in you, to be "hatchet-faced," Now, I congratulate you, my "hatchet-faced" yordher and sister, upon the beautiful association on have in connection with the spiritual maniestations, existing as so many signs of moral life. But this writer who condemns the simplicity of the spiritual schools as an evidence of its wicked-ness has forgetten that truth has always been imple and most unobtrusive in its select among manklad.

the spiritual schools as an evidence of its wickedness has forgetten that truth has always been
manhed. Boot mobituative its advent among
manhed.
Such was the case in the approach of christiality
to man. Has that writer forgotten, when he condenns you for a belleft in spiritual communion in
présence of the spirit world? Has he forgotten
that Pail and Feter and all the apsette were ignorant simple pequie? Has he forgotten the old
to heaven, and bright, beckoning angels thereon?
Has he forgotten the reason of the spiritual
era of christendom, that he is so condemnatory
of what has been termed the transcendentalism of the first
era of christendom, that he is so condemnatory
of what has been termed the transcendentalism of
the present? Has he forgotten that the burden
of proof rests upon him who asserts that what has
occurred in forgotten that the burden
of proof rests upon him who asserts that what has
occurred in forgotten that the burden
of proof rests upon him who asserts that what has
occurred in forgotten that the burden
of proof rests upon the wide of or condition, the power to perceive them will
ever remain. Spiritualism rests upon the evidence
of facts and if the brother will investigate this subject he will find that the same power exists to-day.
Spiritualism in its facts and philosophy is formhising the best without and he who believes the latter, has no right to deny alse former. It is the
same power which enabled Moses, amid the Egyntian spads, to perform those wonderfal works. It
is the same power that inspired Jereniala when he
gave forth his lamentalious. It is the same power that enabled Issaish to atter magnificent eloto sweep the chords of the prophetic harp. It is
the same power that was with Daniel and all the
sever and prophets, and poots and artists of ancient
and modern times. It was the same that was
an interest to speak the memora

Has this writer forgotten the simplicity of all Has this writer proposes were the construction of the cave, the mouth of the cave, the prophet stood and strong winds about prophet stood and strong winds about prophet stood and cave the cave, the prophet stood and the cave the ier that when the wind ceased, the eath-theck the mountain to its very center, but is not in that; and when the cartisquake is murmurings, the fire presented itself and it heades of the mountain as with a burning of omipotence, but the vice of God was not. When the winds had subsided and all the is had become quiet, when there was still-e prophet drew bis mantle about him, the prophet drew bis mantle about him, the was still-ut him, the still small

Continued pext week.

A whate forty feet long, yielding 869 of pure oil and more than four hundred of whalebone, was taken near Cape is, North Carolins, about two weeks

Philadelphia Department

This World is What We Make it.

Perhaps, this may not be unqualifiedly true, yet it is true to a very great extent, especially with a certain class of persons. It is a fact well established, that the world is governed by spirit. All the forces in nature are governed by spirit. All the forces in nature are spiritual, and their potency is in proportion to their

spirituality.
The human mind, when properly development than any of The human mind, when properly developed, ap-proaches neares to onadjotence than any other fore with which we are acquainted. We are accustomed to classify, humanity, and it affords the best mean

The human mind, when properly developed, approaches nearest obsolitorines that any other force with Which we are acquainted. We are accustomed to classify humanity, and it affords the best means of judging chapacter.

There are a large class of mankind who do not make much of the world; they libat along like drift, wood, and generally move down the stream at random. Another class make some effort to direct themselves in priticular channels and thus accomplish something in making the world different from what it would be if they had not lived in it. There is a class of irm, carnest, strong men and women, who, while they move down the stream of life, hold the belin with power, and control many of the events around them. They are those who have some knowledge of the laws of nature, as manifested to mind and matter, and by this knowledge, have been enabled to direct many of the operations of these lato channels which are expable of rendering the most potent blessings to the world. They have brough forth the grand discoveries in arts and sciences, and evolved from the beautiful and hirmonious haws those results which are so abundantly blessing humanity, now, and which distinguish the civilized world from the savage of today, and from the primitive world where ignorance of most of these laws left man in boundage to circumstances. The truth of the declaration, that this world is what we make it, is strikingly illustrated in the progress of the last quarter of a century. Many of us need hot go to written history, to see the most wonderful changes that mark the onward march of progress, but grands and important as these are, they are only the beginn of a career, which shall piace man at the end of another endury, so for above his present condition that he will harply be known as the same being. The energies of mankind have too often been spent in disputing over trifles. War, slavery and ignorance have held their way long enough, and the people resulting to a career, when shall piace man at the end of another endury, so

Let There be Light.

Spiritualism has penetrated the darkness of earth a many directions, and in all our investigations, like the miner working in the darkness of earth, we are striking valuable veins, the first spectmens of which are beautiful and attractive, but they do nor-reveal the value and extent of the truth which lies embedded.

lles embedded.

The mass of mankind are very much like the miners who have been born under ground, as have been laboring all their lives in the darken of those gloomy caverus, and it is just about difficult to give the people any correct ideas of spit or spirit life, as it is to give the miner who h known nothing but his poor rush lights, a conception of the sun light and its glorious production and revelations in nature around us.

tion of the smn light and its glorious productions and revelations in nature around us. —
Language will not convey any adequate idea of matters so distinct from our perceptions and consciousness, hence the people must be led gradually to a recognition of spiritual truth. Not many years ago, the miners in the deep caverns of the carth were subject to serious and often fatal accidents from the explosion of certain gases known as "fire-damps." Sir filmphrey Davy discovered that by placing a line wire grate around the light, so as to make a small faintern of it, which could be readily worn in the cap of the workman, all damage from such explosions would be removed. So it is in the theological world; if the miners in search of truth, could take a light into its caverns, it was sure to produce an explosion of a terrible

search of truth, could take a light into its eaverns, it was sure to produce an explosion of a terrible character. Hence, most bersons preferred to grope in darkness and take only such gems of truth, as they might chance to find.

But Spiritualisan, like Sir Humphrey's safety lump, places a light upon the head of each workman, and gives human reason, the means of seeing many of the beautiful gems that lie hidden all around us, and more than that, it prepares the mind for the brighter light of the celestial windom and beauty, which is ever shinfug.

The world is beginning to realize this, and the ancient flat, "Let there be light," is echoing over the hills and monathan of humanity, and with the perception of this light, comes greater freedom, higher aspirations, and noble works to bless all humanity, in time and in eternity.

Palso; Cured By Falth And Works.

Buo, Johns, — I could not, with justice to Prof. Solomon, myself and the world, fonger refain from giving a true statement of a wonderful and almost instantaneous core which, occurred on the 11th day of July las.

The circumstances, in Joriet, are these. This old friend and neighbor, who had long been absent to California, met me on the road, and although overjoyed to see his face once more, it was with difficulty and great mental effort that I could express to him my situation, as my mind and body had been impaired for six years previous by a paralylite shock, which disabled me from daily labor and ordinary tarm business, effectbing my body, mind and speech. My friend, at once seemed to appreciate my situation, and out of sympathy, kindly proposed to return, and with my consent would not leave me until I was restored to health at 1 vigor; and that I should be able to pursue my business and labor as heretofore.

These assurances, all seemed so gueer and new to me, that I did not, at first, accept this generous boan of recovery without any visible medicine being given. However, we jurineyed on together two miles to ray home, and as I had promised to comply fully with all of his wishes and requirements, we then put ont, some five miles before the treatment was administered.

As the professor left our house, he took my wife on parting that I should return to her a sane and sound man, without giving any explantant on teither of us. That which was so pegaliar and plain to limited home, seemed very new and strange to me.

I will close by saying that aimost instantaneously, the heavy weight on my inch arm no longer remained. I confid then raise five head mental facultes improved, and I soon returned homeward with a cheerful heart and a quickened brain; and, although unusual hot weather, I forhwith entered the harvest field and indichened brain; and, although unusual hot weather, I forhwith entered the harvest field and indichened brain; and, although universal bot.

AMASA HUNTER. Waybridge, Vi. Anr. 18th, 1866. Reference,—Silas Sprague, P. M.

Letter from Alexander King,

Letter from Alexander King.

Thinking that a few items from this portion of the world may be interesting to your numerous readers, I send you a short factouat of the condition of Spiritualism in this section. We have a few open Spiritualism in this section. We have a few open Spiritualism is glorious and liberal faith. There are many of the church members who are Spiritualists in belief. There was a prominent member of the Methodist church, who made the remark-yesterday, at Oak Grove contetery, "that it was a consolation to him to believe that his departed friends could and did return to this world, and were conscious of his joys and sorrows."

"I have frequently heard a prominent man, who formerly belonged to the Methodist, church, say "that he believed that his dear departed mother was conscious of his life there, and that when he lived upright, it was a sonree of happiness to

lived upright, it was a source of happiness to

There have been a few private circles held in

There have been a few private circles beld in this place, but we have never had a public lecture here on the subject of Spiritualism,.

Why do not some of your public lecturers come among us? They could, no doubt, accomplish much good, and I think would meet with a wei-come reception by the liberal minded part of our community, although they-would also meet with much opposition from the regular old fash-loned theological people.

I am much pleased with the Joi RNAL, and when my three months' trial is out, T'think I shall continue to be a subscriber. It is my earnest desire that expersition and ignorance may be banished from the parth, that truth may prevail over urror, and that all mankind may learn to obey nature's laws; so that they may live to obey nature's laws; so that they may live harmoniously here, and be prepared to enter upon a happy immortality.

ALEXANDER KING. American, Ga-April 27th, 1869.

Ferries Sustained. Heary Tripp writing from Portage city, Wis.,

Great Powers and Their Results.

Walking out on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed lie is everywhere springing up from the grave of winter, which liess away before the tramp of the fire god's steed, and the proud earth, clad in her regal robes of green and purple, and violet, seems so, foll of transport, that it fills the cost, not only with now life, but with thankspirits.

In dreamy-mood, we were contemplating the wonderful powers that we've producing their magic effects through the operations of laws so perfect, that no failure was manifested in all the beauty that was everywhere around us, in such a "confaction of order," when our attention was drawn to a crowd of boys, who were engarly absorbed in some object. The we drew near, we saw ose of them with a magnifying lens or "burning giase," endeavoring to concentrate the rays of the glorious hing of day, into a Yocus, upon the stemp of an old segar. says:

W. Ferries is at my house, and we all think that he is a truthful medium. I presume that I could get thirty names to sign a paper accordingly. He is, in addition to his physical manifestations, a very good healing medium, when under the influence of Warsaw, an Indian spirit. We have with us a young hady quite unwell, and Mr. Ferries has been or very greatbenefit to her as a healing medium.

D. W. Hambly, writing from Snake Lake, Cal, beaks as follows of the death of his little boy

speaks as follows of the death of his little boy:
I burried my little boy last Sanday, after an illness of about 23 days. Age ten years, six months and three days. He was seen, by my elder son and guest, to walk through the rooms, took a farewell look, to appearance, and then left, which was about two kours and a half after he-was declared by the physician to be dead—but I say liveth. He was a medium, only partially developed as yet when he did."

C. V. W. Rouse writing to us, alludes as follows to the Spiritualists in Kansas city. This tells us of stray ones abroad in the land seeking a compass, outside of popular channels. Thus rolls on the Car of Eternel Progress. We are having good lectures now from Mrs. Lacy and Mrs. Hilderbrand, to good actioners.

To One hundred and fifty acres of woodland in Wenham, Mass, belonging to a Mr. White, were burned over on Wednesday last. Two thousand cords of hard wood ready for market were also destroyed.

The Among the incidents of the late storm in St. Louis, was the return of a sportsman with five dozen snipe which he found killed by the hail. A pigeon was brought down in the city by hall stones.

35 Mr. Gilmore has received a Grand Peace March, written for the National Peace Subilee by an Italian composer, whose name is not to be made known justil judgment is passed upon the composition.

16 There are five weekly Afferican jupers in Paris, chiefly supported by advertisement-sceking the eyes of American travelers, and there is serious talk of establishing a daily.

SPEAKERS' REGISTER

IND GRATCHOUSES EVERY WEEK FULURATION SAFETONES THAN WITH.

[To be useful, this list should be reliable. It therefore beBhorne Lectures to promptly notify us of changeswhenever
they occur. This columns faitnessed for Sections on the
is so rapidly increasing in numbers that we are compelled to
is so rapidly increasing in numbers that we are compelled to
as and by special correspondence with the individuals.]

particul by special correspondence with the individuals.]

J. Ma-lion Allen will 'Icture in Terre Haute, Ind., sizenths, from My Ist. Afternative New York, Ind., sizenths, from My Ist. Afternative New York, Channe, Clinton, Co., Iowa.

C. Fannie Allyn, Stoneham, Mass.
Mrs. N. K. Androw, Irance speaker, Deiton, Wa.
Mrs. M. K. Andrown, trance speaker, Taunton, Mass. P.
Ed. 48.

Mrs. M. K. Anderson, trance a peaker, Tauston, Mass., P. 16c. 48.
Mrs. Orris Abbott, developing medicins, 177 south Clark Stonis 16.
Charlet A. Andres, Flashing, Mrh. J. Charlet A. Andres, Flashing, Mrh. J. J. G. Alline, Springelet, Mass.
Dr. A. T. Ames. Address but 2001, Rothester, N. Y. Mrs. Aona E. Allen, 147 West Washingtonstreet, Chicago, Joseph Baker, Editor of the Sprintaillat Janeville, Was. Wm. Buch, 163 South Clark St., Chicago, A. P. Bowman, Appfield, Michigan.
Rev. J. O. Barrett, Syranders, 11.
p., J. K. Bally, Laporte Ind.
Dr. Barnach, Lansing, Mich., Letteres upo. 8 Spiritualian and celemitic subjects.

cientific subjects. s. Sarah A. Byrnes. Address 67 Spring at

Mr. Sarah A. Byrnes. Address of Spring atrect. Reet Cantering, Mass.
Mrs. A. P. Brown, St. Johnsbury Center, Nr.
Mrs. H. F. M. Brown. P. O. Drawer Side, Chicago, Hil.
Mrs. H. F. M. Brown. P. O. Drawer Side, Chicago, Hil.
Mrs. S. F. Jay Shalleon, 131 West 12th Arrist, New York.
Mrs. Scille J. C. Brigham, Kim Grove, Colorain, Mass.
Mrs. M. A. C. Brown. Address, West Handrigh, Y.
Addie L. Bailen. Address Mankato, Minn,
Wm. Bryan. Address box 35, Canadru P. O. Mich.
N. C. Bent, Impirational speaker. Address, Almond, W.
J. II. Bickford, Chartestown, Massachusette.
John Corwin, Pro-Cornery, N. Y.
Warren Chaer, 544 Brundway, New York.
Dean Clark. Permanent address, 24 Wannest etges
oved), Mass.
Mr. Coken, St. Charles, Hil.

ovell, Mass.
Mr. Gowen, St. Charles, Ill.
Mrs. Augusta A. Currier. Address, Jox 815, Lowell, Mass.
Ill. T. Cullé, M. D., 631 Raice street, Philadelphia, Pa.
J. P. Goolea, M. D. Address Box 1374 Ottawn, D.
S. C. Child, Impelrational Speaker, Camppoint Adams. Co. Ill
Mrs., Dr. Wm. Cruss. F. O., box 936, Elkhart, Indiana.
Afbert E. Carpenter. Address care of Basher of Ligat,

na.
Dr.J. R. Doty, Stockto 11l.
Miss Lizzle Deteg. Address Pavilico, 12 Tremonistrest,
Benry J. Durgin. Permanent address, Cardington, Othe.
George Dutton, M. D., Littland, Yv.
Andrew Jackson Davis can be foldered at Graing v. J.

seorge Dutton, M. D., Ruttpad, VI. Andrew Jackson Davis can be addressed at Oratge, N. J. Mrs. E. DeLamer, tratce speaker, Quincy, Masse. Dr. E. C. Dunn, lecturer, gan be addressed Rockford, Ill. Miss Elliss How Peller, inspirational speaker, San Fran-

Ko, Cal.
Miss Almedia B. Fowlet, Maddress, Septenville Wis
A. T. Foss, Manchester, x. H.
Charles B. Farlin, clairroyani spender, Bearfield, Nich.
S. Streenless, Lowell Mass.
Isaac P. Greenless. Address for the present \$2 Washing Isaac P. Oreenicat. Address for the present 52 Warhings are not choices, Mass., or as above.

Mrs. Laura De Force Gordon, San Francisco. Cal.

R. Graves, author of "Linguaghy of Satan." Address.

Mr. Laura De Force (Grodio), San Francisco, Cal.

R. Graver, Juther of St. Linguaphy of Satan." Add
Richmond, Ich."

Laura De Force Gorlon, will betup in the State of Nex
ill further notice. Permanet address. Treasure City
white Fine District, Lander Co., Novada.

R. D. Goodwin, Iscturer, Birkwood, Mc.

Mise Luna Hischingen, Operaville, Cal.

Q. B. Harelting, Maro Manta, Wis.

Dr. M. Heary Houghton. Address, Milao Chio.

Bias Julis J. Rubbard. Address, Cumston street, Bo
Bloose Hull, Hobert, Lake County, 10-d.

Ris. B. A. Bietten, Maro Maria, Milao Chio.

Ris. B. Al Better, Marwall attreet, Lowell, Mass.

Riss. Relile Hayden., Address No. 20 Wilmot street, Vosett, Masser, Milao Chiever, Milanella attreet, Lowell, Mass.

Name C. Howe, inspirational spreaser, Nr. v. N. Y.
Charles Hott, Warren C., Pa.
Mrs. M. S. Townseld Hooding, Bridgewater, V.Dr. Wittum Jordan, Speaker, Wales, Michigas.
Wm. H. Johnson, Iecturer, Ygailant, Mich.
Wr.F. Jamison, inspirational ripesker, Birkitser
P. Abraham James, Pleasantrille, Yesango Co., Pa.,
R. A. Joses Broaners, Ill:
8. S. Jones, Broaners, Chicago.
Dr. G. W. Kirbye, speaker. Address this office.
George F. Bittudge Buffalo, N. AthAbda Co., O.
Pr. S. King, Transe speaker, care of Joseph. Bar

O P. Keilogg, East Trumbull, Ashtabula Co., O.
Irs S King, trance spaker, care of Joseph. Smith, P.
Ior 1113, Indianalpolls, Ind.
J. S. Luvalsad Mosimouth; III.
Mir. F. A. Logan, Wiscon Miss.
W. A. Loveland, 35 Brondfeld street, Boston.
Goo, W. Link. Address Hattle Creek, Mich.
Mr. II. T. Leonard, trance speaker, New Japavich, N. H.
Mr. L. W. Litch Address II Knocland et, Boston. Mass.
Mary E. Langdon, 60 Montgomery street, Jerry City, N.

John A. Lawe, Address box IT, Sutton, Mass.
C. E. Lyan, inspiration's speaker, storpic, Mich.
James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton We.
Dr. Leo Miller, Appleton We.
Dr. John M. Spington, D. C., P. O. box 607,
Dr. G. W. Morrill, Jr. Address Bacton, Mass.
Mrs. Ramah Morse, Joick, Will Comby, Hi.
Mrs. Anno M. Midderach, box Tra, Bridgiport, Conn.
J. W. Matthews, Hepsouth Hilgori,
Mrs. Sarch Heion Mathews, Guley, Mass.
Charles S Match. Address Winnessen, Juneau Co., Wis.
Mrs. R. Marquinel, Trance and Lopizational speaker, 18
Mrs. R. Marquinel, Trance and Lopizational speaker, 18
Senth Third Street, Williamshare, Long Ichand, N. J.
Rmins M. Metta, Birminel M. Miller, March.
Dr. W. H. C. Myllin, 173 Workbox attreet, Hartford, Conn.
Mrs. J. Mung, Campion, 111
A. L. E. Naid, Isolator, Konnieter, N. Y.
Hill, A. L. E. Naid, Isolator, Mich.
Edity C. Sa. Mrs. S. Nash, he shing measure, learfield, Mich.
Riley C. Na
C. Norwood, Ottawa III.
J. Win. Van Namer, Brooklyn, New York.
Mrs. Paffer, trance speaker, Zouth Hanover, Mass
O. S. Poston, 118. South 6th effect, Ricom 2, Philadelphil O. S. Poston, 114. South 6th effect, Room 2. Philhodelphia.
Mrs. Harriett E. Póge, Morrielouca, Minn.
1978. Harriett E. Póge, Morrielouca, Minn.
1978. Ann. Poston, Linquist Guinnel speaker, Disco, Mich.
Mrs. Pithe. Address St. Leuts, Mo.
Mrs. Pithe. Charter, Sant. St. Leuts, Mo.
Mrs. Pithe. Charter, Sant. St. Leuts, Mo.
Mrs. Pithe. Charter, Sant. St. Michael St., Charlestown, Ma.
J. H. Powell, Tever Hentle, Ital.
Mrs. Anno M. L. Potts, Mr. L. Petter, Advisa, Mch.
J. L. Potter, Leon. Win., sart of E. A. Wilson,
Dr. W. K. Riphy, Get 20, F. Roov. Mon.
Dr. W. K. Riphy, Get 20, F. Roov. Mon.
Jr. P. E. Kandshott, Sant Dot. 2002, Beston, Mags.
Jr. Room, L. Bende, 1th Manthret, Providence, R. L.
Was. Roow, M. D. Address Son. 200, Springfield, O.
Was. Roow, M. D. Address Son. 200, Springfield, O.
Was. Roow, M. D. Address Son. 200, Springfield, O.
Mrs. Sarah A. Rogers, Pilaceton Lona, care of A.
Neunterland.

Mrs. Sarah A. Rogers, Princeton Lows, care of A. Camberlania:
Mrs. Loutsler Smith, Mrs. Loth of Whittenore, Communication Memoda, 11.
Aisolin E. Simmons, Addition Woodstrick, V. I.
Aisolin E. Simmons, Malling M. Marco, Mass.
Mrs. L. A. F. Swain, Union Land, Rive Co. Minn.
Mrs. Nellis Familia, Historia, Mass.
Mrs. Ramale Davis Smith, Mithod, Mass.
Mrs. Nellis Familia, Historia, Mass.
Mrs. Nellis Familia, Historia, Joseph Garden, Hil.
J. W. Scawer, Byrng, N. Y.
Dr. Wm. H. Sallaberry, Not. 125, Fortmouth, N. H.
Mrs. Elmira W. Smith, 36 Salom street, Portland, Mr.
Mrs. C.M. Salaberry, Inc. 125, Fortmouth, N. H.
Mrs. Simira W. Smith, 36 Salom street, Portland, Mr.
Jife, C.M. Salaberry, Inc. 125, Fortmouth, Mr.
Mrs. Mass. Lakes, Green Minch, Willia,
Mrs. Mrs. Lakes, Address Sm. Jose, Cal.
Schib Van Sickis, Green Minch, William,
Alerina Smoth, Edg., Stungis, Mich.
Mrs. Mrs. Louis, Smith, Iranso spraker, Toledo O,
Mrs. Mrs. Linchia, Smith, Iranso spraker, Toledo O,
Mrs. Mrs. Linchia, Smith, Iranso spraker, Toledo O,
Mrs. W. Sisher, Iransolomy for the Pennsylvania Sturg, Long Island.
Herman Smoc, Libraria Books and Newsdeales, 410 &
Herman Smoc, Libraria Books, and Newsdeales, 410 &
Herman Smoc, Libraria Books, and Newsdeales, 410 &
Herman Smoc, Libraria Books, and Newsdeales, 410 &
Herman Smoc, Libraria, Masslonary for the Pennsylvania St.
Associ tion of Spiritualistics.

M. Race Street, Trainadepina, Fra.
Dr. Nathan Smith, Kendarithe, Inc.
J.-H. W. Toohey, Room 7, 1/28. Clark Street Chicago, III.
France A. Talline, box 572, Leporte, Ind. Witt answer
Mrs. E. A. Tallinedge, Inspirational Psychocy, Westville, In-

iana. Mis. Charlotte F. Taler, transc speaker, New Bedford fass., P. O. box 392.

sas., P. O. box 392.
Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cal.
Mrs. Sarah M. Thompson, inspilair atreet, Cleveland, O.

Mrs. Sarah M. Thompson, inspirational speaker [cl 8]
lair attest, Clevchard, O.
James Track Redoubtong, Mr.
Dr. Schmed Coderbill, Na. 12, 27-ml st. Chesaso, Ill.
Dr. Schmed Coderbill, Na. 12, 27-ml st. Chesaso, Ill.
Dr. J. Volland, Ann Arbor, Mich.
A. Warren, Berbell, Wis.
Nr. S. E. Waster, Box 29, Davenport, Iswa.
Nr. Frank White, Providence, R. I.
Mrs. M. Macombew Wood, 11 Dewey ets, Weregeler, Mass.
P. L. H. Willis, M. D. 27, Weel Pourthinger, New York,
Dr. E. B. Wheelock, claricy-mot, New Hartford, Iowa.
Kr. Wilson, Limbard, Ill.
Kr. N. J. Willen, S. Treibert Rew., Room 10, Boaton
Mass.

Wilconson will speak in Oburga, Ill., during cas, Care of S. z. Junes, 192 S. Clark Street, are, Anderso, Care of S. z. Jones, 192 S. Clark Street hicago, III.

Henry C. Wright. Address care of humor of Light, Box o, Mar.

Henry C. Wright. Address care of honour of Light, 60, MacMri. Et M. Wolcott. Address Banky Vi.
Mrs. Hattle E. Wissen, (colored). Address 70, 7re
Horet, Boston, Massi.
High Woodword, Inspirational speaker, Leslie, Mich
Address, Wantkegen, care of Gerer G. Fergeson.
Gliman B. Washburn, Woodshee, Vi.
Dr. R. G. Welle, Rochester, N. Y.
Dr. R. G. Welle, Rochester, N. Y.
Dr. R. G. Welle, Rochester, N. Y.
A. A. Wherloot, Joheda, Q.
A. J. Whitting, Abbon, Mirch.
Warren Woolson, transc speaker, Hastings, N. Y.
Mis L. T. Whittier, 402 Sycamore at, Milwanker, Wi.
Zephi, G. Wilpie, Address Wysie, Conn.
Mrs. L. A. Willis, Lawrence, Mass., P. O. Doz 473.
Mrs. May E. Willess, Del Zilm street, Newark, N. J.
A. C. Woodrelf, Battle Crock, Mich.
Mis H. Maris Worthing, Obergo, Ill.
E. S. Wheeler Address care of Banner, of Light, B.
E. S. Wheeler Address care of Banner, of Light, B.
E. S. Wheeler Address care of Banner, of Light, B.
E. S. Wheeler

in, Battle Creek, Mich.

a Worthing, Oswego, Ill.

Address care of Banner of Light, B

an, buffalo, N. Y., box, 1454.

Millio F. Wentworth, Wankspar, Ith, care of George G ergecon.

Faunic T. Young, care et E. H. Gregg, Fort Dodge

Hitnois Missionary Bureau.

Harvir A. Jore, President: Mrs. II. F. M. Brown, Vice-President: Mrs. J. Car. S. Massa, Secretary; Dr. S. J. Avs.

RT, Treasure.

The Section of the Hilling Section of the Hil All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. Julia N. Marss No. 92 North Dearborn Street, Chicago, Illinois

A NEW BOOK JUST FROM THE PRESS.

"TALE OF A PHYSICIAN; OR

The Seeds and Fruits of Crime." BY ANDREW JACKSON DAVIS:

A wonderful interesting book. Society is unvalled. IndiA wonderful interesting book is caused by circumstantivitian injection will be great crimes caused by circumstantivitian injection will be a supported by circumstance
fulfilled his promise. (See his sketch of a night yielt to a
Carg on Long laband, detailed in "Yan Jaras Jara".

In this volume the reader is introduced to 'Unitinguished
Fork. The startling prish and tragical events of their lives
are truthfully recorded.

This book is an attractive as fiss most thrilling romanos.
This book is an attractive as fiss most thrilling romanos,
which affect the category of the control of the consecond of the control of the control of the control

to the control of the control of the control

This book is excity and alarmed all the friends of humanity.

It is therefore a good book for everybody. It will have a

Tabilitated and for alleby WILLIAM WHITER & OO, 188

Washington street, Boston, Mass. Retail price \$4,00; pos
tage 1 certain. Washington att tage 16 cents. no? vol4 4w.

TOR LADIES ONLY.—For an article having a remark-able sale, address Mrs. MORGAN, 139 Fulton. St., New York.

OFFICE 192 SOUTH CLARK ST., 24 FLOOR

S. S. JONES,

Late the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

OHIOAGO, JUNE 5, 1869.

My-For Terms of Subscription are Premium has and Pre-

#3" There seeding money to this office for the Journal, should be careful to state whether it be a renewal, of a new subscription, and write all proper names plainly.

42-All letters and communications should be address to E. S. Jones, 192 South Clark-atreet, Chicago, Illi

The Pen is mightier than the Sword."

METHODISM AND OUR SOLDIER'S

The religious ideas or tenets, entertained by the Methodist church cannot be sustained by reason or common sense. Indeed, there is more real merit in the dogmas of the Hird Shell Baptiets than can be found in the code of belief adopted by the Methodist church.

We have heard entertained by leading Methodist divines, the "pinions that there are infants in hell," not a span loga." Such a doctrine as that is barbarous, and is only a reflection of the dark ages. Infants-in hell. The idea is Simply ridiculous, and no one but a fool or a lunatic would assert such an absurd proposition. At the present day, however, the leading Methodist divines, ashamed of that barbarous doctrine entertained by the early Pathers of the Church, have come to the conclusion that there are no infants in hell. This announcement, of course, is particularly gratifying to the many mothers who have been so unfortunate as to have death carry off a little dae, more dear to their hearts than the mest precious jewel, for they now know—perhaps, as little about the destiny of those departed, as they did when they heard the ofterpeated announcement that infants were consigned to everlasting punishment.

The Methodist church is not what it should

departed, as they did when they heard the offrepeated announcement that infants were consigned to everlasting punishment.

The Methodist church is not what it should
be. The two branches, one North and the other
South, keep upa constant wrangling, that illy
becomes a religious body that entertains such
ideas in regard to Deity and his method of managing or governing his children; nor do we
think that the code of morals adopted by
our Methodist brethren is entitled to much respect, it any. What a movement this for several
clerical dignitaries to assemble together and
with long countenances and sylemn voices, in
the name of God Almighty, protest against the
citizens of this Republic decorating the graves
of the fallen heroes of the rebellion on Sunday.
Such a protest is an insult to the intelligence of
the people, and shows conclusively that these cople, and shows conclusively that these taries think to but little purpose, and that protest is entitled to about as much rethe people, and subsections of the control of the digital rise think arbut fille purpose, and that their protest is entitled to about as much respect as a Papal Bull. The gentle Nazarene plucked corn and cured disease on the Sabbath day, and we believe, further, that even the digniaries above referred to, deem it right to citotate intainers above referred to, deem it right to citotate. nitaries above referred to, deem it right to ciolate the Sabbath to assist an ox or an ass that has

We think the arrangement a beautiful one, to decorate the graves of the fallen beroes of the rebellion, on the Sabbath. When the business world is hushed in quiet repose, as it generally is on the Sabbath, we think it highly proper for our citizens, with flowers placked from gar-dens and fields, to gib forth and decorate their

The ancient Greeks and Romans were accus-tomed to decorate with flowers the graves of poets and the heroes of wars. Simonodes writes as follows in reference to the celebrated Sopho-

cles;

"Wind goats evergrees to home a shadAround the tend's beire Sophocles is taid.

Sweet irr, wind thy boughs and strettwice
With bloshing roses and the clostering rise;
So shall the justing leaves, with beauty hung.
Proves at emblem of the days has murg.
The custom adopted by the citizens of this.
Republic, of decorating the graves of our soldierals one well calculated to refine and elevate
the feelings, and imbue them with a higher intellectual and poetical fervor.

It seems quite strange why the orthodox
church should regard with such extreme dis,
pleasure any movement on the part of the people for innocent amusement on the Sabbath;
but it is certainly more strange why the clergy
should object to paying certain marked tributes
of respect to the fallen broes of the rebellion,
even if the ceremony is to be performed on Suneven if the ceremony is to be performed on Sun-

day. -We look upon this action on the part of the

We look upon this action on the part of the clergy as the culmination of insolent interference, and, in the future, we would recommend those would-be potentates to attend to preaching "Christ crucified," assuring them that they will-thereby do more good to their flock, than by protesting in the mame of God against "descrating the Sabbath."

If God desired man to "remember the Sabbath and keep it holy," it seems to us that he would stop the birds from singing, the treesfrom growing, the seeds from germinating, and the sun from shining. But, on the contrary, we find ceaseless action in nature, on Sunday as well as any other day, seemingly beckoning us to go forth, and in innocent enjoyment, act out the impulses within us.

CAN'T DO IT.

We are frequently called upon to furnish back numbers, to the commencement of the story we are publishing, entitled "Willened Montrukson, or The Secret Order of the Secan."

If we can get sufficient encouragement, we will publish it in book form. It will make a large volume, and cost \$1.50 per copy.

The object of the author in writing the book, was evidently substantially the same as that of A. J. Davis, in writing his recent popular work, entitled the "Tale of a Physician," but is far more extensive in detail.

Those who would like to have the work pub-

lished in book form will oblige by informing us by letter of that fact, and if we get sufficient encouragement we will publish it in book form.

THE MORAL STATUS OF THE M MONS AT SALT LAKE.

The great and crying evil of our day, in what we sometimes think, is erroncously termed civilized society, is the sin of prostitution. All humane persons are of one mind, that any means that will obviate or palliate this evil would be a blessing to humanity. And whatever objections may be legitimately urged against the doctrines and usages of the Mormons, in their Salt Lake settlement, it is refreshing to learn that they are enabled to suppress a universally admitted stupendous wrong, which both baffles and defies the D. Ils. of other professed christin seets of the etvilized portions of the n sects of the christ

world.

Our attention was called to this subject from perusing a recent correspondence from Salt Lake city, to the Gincinpati commercial. The writer therein says:

writer therein says:

"The Mormons claim that they are the most virtuous people in the world, and perhaps they are virtuous sepople in the world, and perhaps they are virtuous within their laws. Certainly, prostitution is almost unknown here."

If, therefore, prostitution be, as most christian sects aver, the great and crying sin of the age, it can not be denied that the Mormons, in overcoming that stupendous cvil, have, in a moral point of view, wrought the greatest achievement of the age; and it affords us a calm and substantial satisfaction to be able to chronicle the fact that prostitution is almost unknown.

ment of the age; and it affords us a calm and substantial satisfaction to be able to chronicle the fact, that prostitution is almost unknown among the Moranons at Salt Lake city, as it is, so Lar as we know, in any Moranon church or community. Are we not, therefore, justified in saying to other reputed christian sects: "Go do as much, and bring forth the good fruits of your labors, that the children of men may see them, bless you, and glorify your Father who art in heaven and on the earth."

There is unquestionably tyranny and oppression—a circumscribing of personal freedom, the indificueble birthright of every human soul, in the Mormon church, as we know there must necessarily be in any sind every similar theocratic or ecclesiastical organization, which we very much deplore; and no one will hall the day or hour more than we when the gladsome econes of universal equality in all the relations of life, shall reverberate through the defiles and from the lofty peaks of the Rocky Mountains; yet ip being able to suppress an evil, which all christian communities have more or less to deplore, the Mormons at Salt Lake are justly entit ed to take precedence in rank among the numerous sects of the professed followers of enut ed to take precedence in rank among ti entit of to take precedence in rank among the numerous sects of the professed followers of Christ. And with this established result in their code of morals, if they would extend the same rights, socially, religiously and politically, to the female portion of their members that they do to the males, we should hail Mormonism as a moral evangelizer. But the indulgence of one sex in any right, privilege or immunity, to the exclusion of the other, is contrary to the genies of America, established in natural right and enunciated in the Declaration of American Independence, and inculcated in the Constitution of the United States; upon the authority off which we declare that a woman has just as much right to a piurality of husbands as men have to a plurality of wives; for it is an incontravertible tright, that all men and women are born alike free and equal, and are by their Creator endowed with certain inalienable rights; and that amongst these are tife, therity and the pursuit of happiness. Yet we do not expect professed christian churches or communities to accept, practically, such simple primitive truth; it is too early in the morning of the millenium for that. It is a brighter truth than many human souls can yet look at.

But thankful that the day of universal freedom and equality is dawning, and that the night of supersition and oppression is ever so rapidly passing away, we will rejoice over what is aiready accomplished; seeing that it will at least be so great a help to the generations that are to live after us, in establishing throughout the world universal love, freedom and equality. numerous sects of the professed followers of Christ. And with this established result in

THE MAD STONE.

This sovereign remedy for that appalling dis-ease, Hydrophobia, can not be too highly esti-mated. Many, no doubt, look upon its magical effects with an eye of doubt and suspicion. Some people, it would seen, would about as soon suffer death by hydrophobia, or any other cause, as to be humbugged. But were, we bitten by any animal supposed to be rabbid, we should hasten to obtain relief from the magical stone, if we knew of one within a reasonable distance: if we knew of one within a reasonable distance; not merely to avoid a death, but rather the ternot merely to avoid a death, but rather the ter-rible convulsions that we know we would have to suffer in order to reach death's door, even at the risk of being humbugged. And we are sure that thousands of our readers would do the same. Therefore, it is with pleasure that we lay before our readers, the following communica-tion in a late number of the Dady Tribune of

Bradfordsville, Marion county Ky. May 12 th, 1869.

Lucticed an extract from your excellent paper of April 27th, of the death of a young man, caused from the bite of a mad dog. I own a mad stone, which has been tried audicionally to prove, beyond the possibilities was bitten by a mad dog—the wound was indicted between the knuckles of the first and second fingers, and was deep and painful—and, on the seventh day siter he was bitten, I applied my mad stone, and he is yet a well man. The same dog bit two head of cattle, several bogs and a cat, all of which took hydrophobla and died. There was a lady in the southern part of Kentucky, bitten by a mad cat through the finger. She got to my house the fourth day, after she was bitten, and the mad stone proved a preventive of the diRease in her case. I could give many other instances of its virtue. My object in writing is simply this: The mad stone is large enough to make swo, and I propose to sell half of it to any man, or association of men, that are permanent by ficated where public conveyance, is good. I thought the city of Chicago would purchase it —I mean the Board of Health. I have no acquaintance in your city, and I thought perhaps,

that you might feel interested enough in the matter to name it to the town authorities. For further particulars any person can address me at Bradfordsville, Marion County, Kr.

Were we to advise, we should most assuredly recommend every reader to preserve the address of Mr. Clarkson, and be prepared for themselves or friends and neighbors, to make an early visit to him in case of being exposed to the ravages of this most frightful malady.

Should the city of Chicago avail itself of Mr. Clarkson's favorable proposition, we hope to be able to make the fact known through the columns of the JORIKM.

SUNDAY SCHOOLS AND NATURAL SCIENCE.

SCHOLX SCHOOLS AND NATURAL

SCHONCE.

"It is said that Professor Huxley anticipates a time when Sunday-schools for teaching natural science will be organized very generally. No doubt the works of God should be devoutly studied, and could be made an instrumentality of great value in instructing the young. Yet the Word of God comes first—in order to infose a new life, to queiclen with love, and to bring the little ones personally to the personal Father. This approach to God, is through a living being, Jesus Christ, who is the Word. The works of nature are indeed full of teaching, for one who has thus known the Creator, but without Him they give, at best, only a dreamy sentimentalism, which is too often mighaen for religion. When the children have learned to love the Lord Jesus, then they can go forth to learn of his works in creation.—Charch Cuion."

"The way to approach God is through a living "The way to approach God is through a living the living a li

the children have learned to love the Lord Jesus, then they can go forth to learn of his works in creation.—Charch Culon."
"The way to approach God is through a living being, Jesus Christ." It would be well to ask how the millions of inhabitants on earth prior to his advent, approached the Lord. It is possible that prior to his coming, communications had not been opened between the children of carth and God, and consequently there was no way to approach him. This method of communicating with God through Jesus, is indeed a tortuous course, even more so than the Rio Grande River, which is so very crooked that a bird has never been known to fly across it. The probability is, however, that there may be different routes to him, the same as to the Pacific coast. For our part, we don't propose to travel the road designated above, for we believe there is a much better route, less subject to dangerous accidents, and besides a cheaper one, too. If it were really necessary for Christ to shed his blood for the redemption of the world, we think that Judas, in bringing that necessity about, is entitled to great credit, and we see no good reason why we could not travel to God through him as well as Jesus. The arrangement that God made to send Jesus into the world to be offered up as a secrifice, rendered it also necessary for him to as Jesus. The arrangement that God made to send Jesus into the world to be offered up as a sacrifice, rendered it also necessary for him to send one along that would betray him, or else the divine command could not have been consummated. Then, in our opinion, Judas can save humanity, just as easily as Jesus.

Besides, the Union don't want the arts and sciences studied in Sunday Schools, from the simple fact that the only approach to God is through Jesus. "If ignorance is bliss, it is folly to be wise."

The news from Paris of May 25th, as, in substance, that the Orieanists, Legitimists and isosleroite Republican candidates, have been beaten everywhere in the elections. The Radicals are victorious in Paris and Lyons.—M. M. Thiers and Jules Favre are defeated. The new corps legislatif will be cymposed almost wholly of government and radical members. It meets on the 15th of June. Tranquility prevails through the country. Such is the political news from France. What does it signify? To us, it is food for thought, and points to the principles that always lead to success in every enterprise, no matter what be the department in life.

The Governmental party, from the commencement of the present Dynasty, has been positive.

ent of the present Dynasty, has been po Against that party are now arrayed the Rad als, the outspoken reformers in governmental matters; the Republican element that in due time will revolutionize the government of

To us, radicalism is a potent power; it is the revolutionary element that exposes the fallacies of the old, and presents that which is better,—perhaps, that which is the best for the time

perhaps, that which is the best for the time being.

To us, the radical element is potent for reform. It is that which is especially needful to break upthe theological fossilization of old systems of religion, and give in lieu thereof, a system of rational philosophy.—Spiritualism.—A conservative element in Spiritualism is sure to share the fate of the Orleanists and Legitimists of France. To some, the condition of neutrality is agreeable—Radicals to them are offensive. "All things to all men," to some, is pleasant and acceptable. Such an element never works a reform, never feeds the hungry soul. Radicalism is a power that makes itself felt wherever it exists.

TO THE READERS OF THE RELIGIO

TO THE HEADER'S OF THE RELIGIO PHILOSOPHICAL JOURNAL.

BROTHERS AND SISTERS:

I have learned by long and sad experience, that it is bud for a poor, man to be theologically unpopular. Thirty years ago, Il left a good pasture (pastorate) and throwed myself on to the commons. Tredee years ago, infammatory Rheumatism crippled me. I have not stepped on my feet, nor have I fed myself for seen years.

I GAVE the best of my life to, the world without charges. Now I beg. I am a Lazarus. He desired the crumbs. I have resolved to ask for them. I am suxty, and may live some years. If any of you such our able, and are blessed with a heart to help those who are less fusored, will put. MY NAME on your peop list, and occasionally send me something, it will be gratefully received. If I am ever freed from poverty, I will make it known.

Stackheles St. Laurene (e. Name Nork.)

Stockholm, St. Lawrence Co., New York.
[HEMARKS:—We know the condition of Br.
Kent. He is worthy the reader's sympathy.
Any lattle pittance you may feel able to contribute for his relief, will be well—bestowed.—ED.
RELIGIO PHIL JOURNAL.]

CHRISTIAN MISSIONARIES IN CHINA.

CHRISTIAN MISSIONARIES IN CHINA.

The fallacy of christianizing the heathen, is one of the weak points in the popular sellgions of those peculiarly dubbed christians in America and Europe. There are excesses and extravagances, denominated sins, by the score, in so called christian countries, that are entirely unknown among the heathen untions. This being the case, the missionarying should be from the other side. Were the persons known as missionaries to go among the heathen, for the purpose of introducing the useful arts and science, unknown to them, the pretext would be laudable and commendable. But to attempt 10 introduce a system of religion which, at begt, is but an improved code and formula of mythology, can have no sympathy except from the liliterate, who in mental development are scarcely superior to those they assume to reclaim and save. We are not surprised, therefore, that intelligent people as many of the Chinese are, are becoming disgnated with the assumptions and pretensions of this class of clanish bipeds. A late dispatch from Hong Kong says that a placard had bee extensively, posted up throughout the Chinese Empire denouncing the Christian missionaries in violent terms.

We confess our wahat of sympathy with a class already too large for the good of the world, who eat what they have not carned, and reap what they have not carned, and reap what they have not sown. The time will yet come when every calling will be critically weighed in the balances of common sense, and

who cat what they have not earned, and reap what they have not sown. The time will yet come when every calling will be critically weighed in the balances of common sense, and the uscless and impractical will be cast aside, and only that which is productive of good and benefit to mankind will be retained.

SANCTIMONIOUS.

"Remember the Sabbath day and keep it boly," is considered by the orthodox portion of the community as a divine command. He who would violate the Sabbath by working or recreation, is looked upon by the various so called religious denominations as a very great sinner, and meriting nothing but eternal punishment is a hell, burning with fire and brimstone. We have no disposition to interfere with the various churches in their belief that Sunday should be especially dedicated to God, or, in other words, all humanity should abstain from work or recreation on that day, while their thoughts should be concentrated on God, ascribing to him all praise. If any one has a particular desire to remain "sluggish," or physically and mentally inactive on one day in the week, we would say that he one should interfere with the privilege that he seems to enjoy so much. We only object to being called a sinner because we choose to read the "Gates Ajar," Raudolphs, Disembodied Man," "Humbout's Cosmos," or "Robinson Cruso." on Sunday. To be called a sinner, don't sound well in our ears, and when walking forth on this "holy day," reading from the book of nature, and giving our system, physical and spiritual, a little airing, we do not like to have some sanctimonious booby think that we are a candidate for that bottomiess pit so often refered to in the sermons of a certain class of ministers,—for we are not. Our religion extends though the seren days of the week, We should be no more religious or sanctimonious on Sunday than any other day.

E. N. WHEELER ON THE CONSTITU-

THE GOB OF OLD THEOLOGY.

There is a class of Protestant religious bigots, who are now, and for many years, have been sending out circulars, and otherwise urging the necessity of so amending our constitution, as to, in an especial minner, recognize their notions of a three headed, God. Brother Wheeler feels galled upon to contest their claims. His arguments are sound and good, and we would publish their, but for the reason that there is about as much necessity for his labors in that direction as there would be for him to spend his time in argument with "Deacon Homespun," to convince him that the earth is round and revolves upon its own axis.

upon its own axis.

The age for incorporating any clauses into the Constitution of the United States, declaratory of any especial religious dogms, had clapsed in this country, long before the declaration of American Independence.

BRAUTIPEL PAPER.

We take pleasure in calling the attention of our readers to the beautiful, fine white paper on which the Jackell is this week printed. In future, we shall use the same quality of paper. We are proud of the RELIGIO-PILLOSOPHICAL JOURNAL'S dischanical appearance, as well as the intensely interesting matter found in its columns. It is not to be excelled in either. That it shall command the approval of its readers, is our aim.

AN EARNEST APPEAL TO DELIN-QUENTS,

QUENTS.

We most earnestly call upon all who are in arrears, to make payment immediately. We have earned the money that is our due. At most, it is but little from each one who owes for the paper, but to us, those little amounts are of great importance. No one who receives the Journal will deny that justice seemands that it should be paid for. Don't let another week pass without making a remittance on arrearages, even if it he small. even if it be small.

By reference to the margin of the paper, each delinquent subscriber can easily determine how much he dr she owes. Our appeal is in earnest and we hope to receive a prompt response from all who are indebted for this paper.

DR. BLAIN.

Dr. Blain, no. 142 South Clark Street, is now Dr. Blain, no. 142 Souta Clark Street, is now at home, and will receive calls to lecture week day evenings or on Sundays. Dr. Blain describes spirits after each lecture, who are generally recognized by their friends present, and we are happy to say that the Dr. gives satisfaction wherever he goes:

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty costs.

That will barely cover the expense of the blank paper, and putting the name of the subscriber spon the regular malling machine lists.

Hereafter the rate of three months' trial subscrib-

the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last fire months, that we have sent out our papers to trial subscribers at tiresty-fire cents each.—

The JOURNAL IS now extensively and favorably known, and it is but justlee that our, friends should pay at least tracethring of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which is future, we have determined to put all new trial subscriber a names on to the requiral rist, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty conts for three months' trial subscription, and we will take a received for the second three months also, for fifty

ceats.

Will our friends be so kind as to make another effort to circulate the Journan, on these most liberal terms, thereby adding in disseminating widely, the principles of the spiritual philosophy!

We return our most heaft-field though to those who, have already done much for us.

Ziterary Motices.

We have received a speciment neinber of Merry's Museum, an illustrated monthly magazine for young people. It is claimed that it is the oldest magazine for young people published in the United States. It is unquestionably a live, entertaining periodical, and well worth the subscription price, which is \$1,50.

Address Horace B. Puller, 14 Bromdeld street

The Atlantic Monthly for June has arrived, and we find that every article in it is well worthy of a careful perusal.

Fields, Osgood Co., Publishers, Boston.

Fields, Osgood Co., Publishers, Boston.

The June number of the "Western Monthly" is on our table, and contains much that cannot fall to interest Western men. Being a Western adventure, and aiming high in the firmament of Literature, it certainly should be well patronized

Literature, it certainly should be well patronized by those who wish to encourage home talent. To the citizens of the East, this monthly will be of especial interest, for they will see therein the reflection of the tastes and feelings of Western life. We predict for this journal, the success its merits deserve.

Reed, Brown & Co., publishers. Terms \$2 per year. Single number, 25 cents.

"Our Young Folks," a magazine for bays and girls, is before us, for June, and as usual is replete with interesting reading matter.

Bersonal and Zocal.

Mrs. Nellie J. T. Brigham is lecturing at the

J. H. Powell is desirous of visiting Ohio, and would like to make lecturing arrangements

J. M. Peebles will visit Europe the coming

Mrs. P. A. Logan is still lecturing in Minne-ota. She is, no doubt, accomplishing a great rood

good.

Dean Clark is now prepared to answer calls to lecture anywhere in the West! He, is an eloquent and entertaining speaker, and will, no doubt, receive numerous calls.

Miss Suste M. Johnson is lecturing in Kalamazoo, Mich.

A. B. West.

A. B. Witing, lecturer, is at Portland, Maine. Will lecture in Charleston, Mass., June 6. Will return West-the middle of June. His address is Albion, Mich.

is Albion, Mich.

Mrs. A. H. Colby, trance speaker, will lectur
in Crosby's Music Hall, Sundays, June 6th and
13th, at 10:45 A. M., and 7:45. r. M. The Chil
dren's Progressive Lyceum meets in the same
Hall immediately after the morning lecture.

Amusements.

Pareppa Rosa 18*50 give a grabd musical festival at Farwell Hall in this city on Friday, May 28th, and Tuesday, June the 1st. The performances are announced to be given on a scale of great spleador and unprecedented brilliancy.

The great and attractive burlesque, "Ixion, or the Man at the wheel," will be given at the Opera House, every evening this week, and on Saturday afthe matine. This will give many, an opportunity to witness it, who have not done

At Aiken's Dearborn Theater, the following interesting programme is announced: Monday evening, May 24th, benefit of Harry Linden; when will be presented, first time this season. Comedy, in three acts.—"Married Lite."

Henry Dove,—Mr. Harry Lidden; To conclude with Sweethearts and Wives.

Billy Lackaday,—Mr. Harry Linden.

Wednesday evening, Benefit of McKee Rankin.

Tuesday evening and Wednesday, Matinee—
Bustice, or "The Man of Destiny.

Friday evening, Benefit of Alice Holland.

At Col. Woods, Museum is presented—for the first time, in this city in the beautiful domestic drams, "Dot; or, the Cricket on the Hearth."

It is given with new scenery'and new appoint-At Aiken's Dearborn Theater, the following

drama, "Dot; or, the Cricket on the Hearth."
It is given with new scenory and new sppointments, good cast. It will be given every evening during the week, and at the matinee on Saturday afternoon, and is to conclude with the screaming farce of "The Two Puddifoots; or Holler Agin."

Qu exhibition in the upper hall for a few days. Stephens' grand Panorama of The Indian Massacre in Minnesota, in 1882. Commencing in the moraing at half past ten 'o'clock, and in the afternoon at half past two.

At Mc Vicker's, Chanfran still holds the boards in his great character of "Kit," Next week, Mark Smith will appear in a brief season of Legitimate Comedy.

iversary Meeting at Sturgls, Michigan.

sich, on Friday Saturany and money;
Whoth of June.
Able and distinguished speakers from abroad will be in
turedance to address the people on that occasion.—A genral lavitation is given to all to attend this meeting. It is
expected that there will be the largest quittering of the
people, at this time, that has ever attended these meetings
in this place. Anple provisions will be made to accommodate strangers from abroad.

By order of the Committee,

By order of the Co

Quarterly Convention of Minnesota.

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Ancestain of Spiritualists will be held in Options. Minnesots, on Saturday and
Brandy the fin and 8th days of Juan, 1893; Mr. 24, f. Potter,
and Mrs. Lois Walderber are expected to attribl: a full
adergation from all parts of the Mistate in earnestly molicited,
be held at Richester, Minn., on the bel of Oct. Immediately
after the Sight edit. Arrangement are leafur head to far reduction of facts on the fallende.

By order of the State Board.

By order of the State Board.

D, BREDSHIL,

D, BREDSHIL,

D. BERDSALL, Sec., State Association

Faribault, April 26th, 1869.

CONVENTION

The Quarterly meeting of the Seciety of Spiritualists of Nunice, Ottawa Co., Michigan, will be held at the Bartholomew School House, on the 19th and 20th of June next, commencing Saturday at 2 o'clock r. W. This speaker engaged 14 Lydia Ann Pearsell. A cordial invitation is extended to all lovers of progression. Come, iriends, and help us to have a good time.

Nunica, May 16th, 1869.

Nunica, May 16th, 1869.

Aplications for Fourth Annual State Convention of Illinois Association of Spiritualists.

The officers of the Association will consider applications for the holding of the Fourth Admusl meeting of the Billinois State Association of Spiritualists, Friday, Saturday and Sundey, June 25th, 26th and 27th, 1829.

Each Local Society of Spiritualists or other reformers, shall be guittled to a representative in the State Convention in the following ratio, viz: Each Society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

ddress Mil. Ton T. Petens, Pres't, Chicago, Ill. 7. F. Jamieson, Secretary.

sixth National Convention,or the American Association of Spiritualists,

To THE SUPERIMALISTS OF THE WOILD:
The Board of Trustees of the American Association of Spiritualists have made arrangements for notifient the Sixth Annual Meeting at Kremlin Hall, on the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August tten o'clock in the morning, and continuing in easion until Thursday, the second day of September.

cealon until Thursday, the second day or septemWe therefore, invite each State Organization tosend the same number of delegates that they-flave
Representatives in Congress, and each Territory
and Province having an Organized Societies is invited to send elegates according to the numbers
of the proceedings of the Dan and participate in the
mainess which may come before said Convention.

By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.

234 Rate street, Philadelphia.

SPECIAL NOTICES.

. Hop Yeast Cakes, on a Co's Hop Yeast Cakes have become so propular ne unprincipled groters are selling those of other tories, calling them Winstoy's

Overwhelming Success of the Great Spiritu-Remedy.

ad in another column, "A Panorama of Wonders by great Spiritual Remody, Mrs. Spence's Positive and Neg-p Powders." ale at this office.

Important to Ladles.

Important to Ladice.

We call the special attention of our lady readers to the advertisements in meether column, headed "Fon Ladies Onky," and "Warris-Lady Ackys," Mrs. Morgan and Milk shilliams have articles for and which should be in the possession of, every, lady, Send for a circular. A good chance is open to Agente—as money can be made by those who take the Agente—as money can be made by those who take the Agente—as money can be.

A NEW OPENING FOR HOMES

A NEW OPENING FOR HOMES.

Our readers, who are interested to own their own homes, instead of paying rent all their lives, will not overlook the advertisement of the enterprising drm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached in thirty minutes from the court-house, for a few pence, with all the counfort and convenience afforded by steam cars, instead of wasting an hour or two a day amid the annoyance of crowded horse cars, in good weather, and instead, of being compelled to trudge through the mud when they most need to ride.

Our friend and brother, J. W. Free, Est. formerly of Richmond, Indiana, is a member of this firm. Many of our readers will recollect him for his manificent donation of \$2500 towards the erection of the magnificent Spiritual Hall, which is to cost \$25,000,now approaching completion in Richmond, Mr. Freels of those successfubbusiness men whose open and liberal hands do so much to redeem business from being the paltry art of sheer monity getting. He has recently came to Chicago as his chosen bonne, and our friends will doubtless find him among the first of those who devise large and illueral things for our cause.

We show our faith in the property to which we refer by investments of our own.

Give our friend a call at No. 8/ Major Block, corner of La Salle and Madison streets, before making your investments.

Obituary.

should sing at her foneral that beautiful hymn," Home of the Afigels," when a few moments after, without a struggle, she passed through the "golden gate," which the beautiful angel of Death had kindly opened, to the bright scales of the beautiful Summer Land.

1.61 for a home with the angels, after much autfering with contamption, on the morning of the 9th of May, Chertle E, only remaining one of his widoved methor, F. A. Combs, in the 18th years of his age.

West View, this
West View, this
We truly sympathic with the nother in ner afficience. She should remember, however, that her see is ever poor fee, and that his leving kidoties in manifested now, though unexangle her, the same as in earth life.

ADVERTISEMENTS.

THE BOOK OF THE TIMES.

PLANCHETTE.

DESPAIR OF SCIENCE!

MODERN SPIRITUALISM, ITS

Phendmena,

THEORIES REGARDING IT:

FRENCH SPIRITISM. BY EPES SARGENT.

d volume, from the pen of a well man of letters who has given, for the h attention to the subjects livefed, will

years much attention to the superactivates, with full public expectation. ette 'is a thorough and careful survey of the 'ect of well-attened phenomena believed to be Beginning with:

MODERN PHENOMENA

Theories of Investigators

no admit the phenomena but reject the spiritual hypothes; and the reader will be surprised to find what a change aking place in the opiniors of the scientific world in rect to the genuineness of these manifestations.

WHAT SCIENCE SAYS OF IT : The Phenomena of 1847;

MANIFESTATIONS THROUGH MISS FOX.

Manifestations through Mr. Home: THE SALEM PHENOMENA; Various Mediums and Manifestations;

THE SEERES OF PROVORST

KERNER-STILLING; MISCELLANEOUS PHENOMENA;

THEORIES,
COMMON OBJECTIONS,
TEACHINGS,
SPIRITISM,

PRE-EXISTENCE PSYCHOMETRY

COGNATE FACTS AND PHENOMENA

"Planchette" is appropriately desicated in an interesting preface, to the Rev. William Mountford, of Bostoc, well known as an investigator. The book is thoroughly clitted, and the reader has but to glance at the alphabetical index to see the extent of the ground that the author less gone over. Considering the amount of matter it contains and its

DEEPLY INTERESTING CHARACTER, "PLANCHETTE"

Is the Cheapest Book that has appeared for Years.

It can not fall of an extensive circulation.

Price, in Illustrated paper covers, \$1,60; in green cloth \$1,75.
For sale at the BANNAR OF LIGHT BOOKSTORE, 15.
Washington street, Roston Mass.

A NEW BOOK.

THE FUTURE LIFE:

As Described and Portrayed by SPIRITS.

Through Mrs. Elizabeth Sweet.

JUDGE J. W. EDMONDS

This book contains fiftenine chapters. Each chapter being an article separate and complete in itselfout all tending to the reality and saturalesses of the beyond the gravity and saturalesses of the beyond the gravity and saturalesses of the beyond the gravity and the satural satural section of the satural satural section of the satural section of the satural satural section of the satural satural section of the satural section of the satural satural section of the satural section of the satural satural section of the satural satural section of the satural section of the satural satural section of the satural section of the satural satural section of the satu

SPIRITUALISM.

PLANCHETTE: OR, THE DESPAIR OF SCIENCE.

l account of Modern Spiritualiem, its Phen-various theories regarding it. With a sur

PLANCHETTE-THE DESPAIR OF SCI-

The above named work is one of the very best books over publi had. Every Spiritualist throughout the country should send for itsel one. It abounds in fact demonstra-ing Spiritualism beyond casil. The secular press every-where speak in the highest terms of it. The work lass passed to the third edition in about as many weeks. For saile at this oldne. Such by fillion receipt of \$1.25 For all at this oldne. Such by fillion receipt of \$1.25 Address S. S. Joxes, 192 South Clark et., Chicago, Illinois.

Wanted in Every Family. The Disease Preventative Lamp-nich. Non explosive, Direct Alleghany City, 3 doors from the corner of Web treet. James R. Rerse, no9 vol 64.7

Spiritualism Always Radical and Rev-olutionary.

[Fightitualism is prefoundly redical and revolutionary in all of its movements. This is evident to the most casual observer. The nassess intelligences which we recognize, describing after the old fashlow, and seem determined that all things shall pass away, and all things shall become new—in no branch of the greated prittent inevenents, it this more completuous than it is not what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual mittable of carrier the side of the diseases, whether it be system than or the external application of the internal administration or the external application of

PAYTON SPENCE.

THREE VOICES, BY WARRENS. BARLOW

3rd. The Voice of a Pebble, teach-the individuality of matter and minds. The Work is suight for, and real by

UROSCOPIA

UROSCOFFAA.

pleyed one of the best chemists and finieros
unity to make Qualitative Analyses of Urand Espiritans. (Send a 4ox vial. of that r
and Espiritans. (Send a 4ox vial. of that r
and Espiritans. (Send a 4ox vial. of that r
and Espiritans. (Send a 4ox vial. of that r
and Espiritans. (Send a 4ox vial. of that r
played a finite send of the send of the r
Property Associated to the send of the s

nervous verakness.
sogno for Physician's use, per pound \$5. Per
The others per pound \$5: per dereny \$5e. Full
atteint \$12.
a by soul in analysis and treatment of nervous

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S POSITIVE AND NECATIVE POWDERS.

THE magte control of the PONITIVE AND NEGATIVE POWDERS over dresses of all linds, is Wonderful beyond all precedent. They may be a supported by the property of the property of the property of the property of the property. The PONITIVES cur. Neuroling, in succeeding, the support of the property of the Lungs, Wonds, Biodor, or any course of the father of Consumption, Brownell His, Counts, C. Scrottnin, Nervoyanes, Meep Icashus, a. The NEGATIVES, core Farmanals, or whither of the muscles of of the sener, according to the seneral seneral

whether of the muscus of on the master, and the beatiness, has of taste, small, feeling or motion; all Lox Fevers, such as the Typhold and the Typhous; extreme nervous of muscular Prostration or Relaxa-

Fever, such as the Typhoid and the Typhois extreme terv and mascate Prostration on Refarmation on Refarmation on Refarmation on Refarmation on Refarmation on Refarmation and Prostration of Refarmation of the Refarmation of Refarmat

GREAT INDUCEMENTS Single copy

MEN AND WOMEN

W wish to engage in the sale of the Garat Spatters, REMEDY, MRN.1 SPENCE'N POSITIVE AND NEGATIVE POWDERS. Men and Winesterry where, who desire a light, pleasant and profitable occurtion, will do well to send to us for our terms and prices to Agents. We'know that they will be found en-titely satisfactory. The Positive and Nicarive Pow-

PROP. PAYTON SPENCE, M. P. br & Sed. New York Cay

RATHER CHOP CORD OF WOOD

WRITE A LETTER.

be enable Alig an Agency, even Hyou are the only Scientisalist or incenter, in your neighborhood. The Agency will be profit-former, in your neighborhood. The Agency will be profit-able to you: 1st, by paying you well for your blessing of health upon your neighbors is 3d, blessing of health upon your neighbors is the truth, while showing the neighbors to the truth, while showing the neighbors who to remember while showing the neighbors are to remember that, under our present arrangement, there is no risk whatever in taking an Agency—you can be be asything while theighbors a giral your grounds with

PROF. PAYFON SPENCE, 31. D. .. Box 5817, New Yor City.

DR. JOEL C. HOWES. Clairy oyant Physician.

The Bocter devotes his whole time with the size in imparing renewed life and vitality by its Tlagnette Healing Powers that he possesses, it unselving nature to cradical discoun-

Special attention given to Perinte Diseases by the Doctor and his wife. Doctor lower keeps for ale his Maje Vectable Kenedies for the Cure of Diseases has highly when here is the enough left to built with the Cure of the & & Consultation 20 certs.

Address, Dn. J. C. Howas, Volney, Allamakes C. . Ilma. non vol 6.3m.

ONARGA NURSERY EXPERIMENTAL GARDEN.

Onarga, Illinois, Perkins & Congden, Proprietors. Whole-tale and retail dealers in all kinds of nursery stock. Special attention paid to the cuitivation of the Grape, Pears and

EVERGREENS AND ROSES,

BULBS, &c. Also all kinds of vegetable garden and plants. N.B. Sweet hotato plants in large, and small qua-mit nurchasers. to suit purchasers.

All of the above will be offered as few as can be obtained in the markets. Give use call and we will do you good.

No. 25 Vol. 5, J.M.

D. R. J. WILBUR, MAGNETIC PHYSI Scients, inter of Milwarkers has permanently betterful. It Runation, III. It makes not for Collegia. Bulgarys of the taggogard by Magnetical Paper. Send one didner and an office 142 South Clark Street, Criscape. Direct Eventua, Illinois.

MATHILDA A. McORD, SEI BROOKLYN STRENT, ST Louis, Mo., k-eps on hand a full assortment of Epiti-ual and Literal Books, Pamphites and Periodicals. Also a supply of Stationery, set. The patternge of the friends and the public generally is respectfully societies.

SECOND EDITION

THE SPIRITUAL HARP.

The new Music Book for the Choir, Congregation and Social Circle.

By J. M. PEEBLES and J. O. BAR-RETT. E. H. Bailey, Musical Editor.

TMIS Work in others prepared for the price of green and much mental blady, in order to meet the state of Spirituals Societies a very portion of the country. It said only be examined to perfect on earth of the country. It said only be examined to perfect confinementation, and the said of the said only be examined to perfect only the said of the said only of the said only of the said of th

calcing a with a over three bundred page, comprising size of the chiesen mass are size, comprising such as 50 Ver. BEER at 3 CLAITERS, with classification of the compression of the com

Boston, Ma s. For each glost by J. M. PEERLES, Hammonton, N. J.; J. O. BARRETT. Symmetre. Bitmode: E. H. BAILLEY, Charlotte, Mindgam, and by Literal Feederfield throughout the United States and Europe.

THE "EUGENIE"

LADIES COMPANION. Is a Periodical Eandage.

and the test of the second of the second of the connected by connected by connected by the Labor of the second Courts repr, and is commended by every Lady at

beight.
It is always row y for not it very compact form, bept in a small consistent at preference lets, that can be control in a little granter of the propose.
It being made without backber buttons, broke or system of squares no pictons, it cannot become become of many of the pictons, and it squares not of the pictons o

Electic, Magnetic & Clairvoyant Physicians.

By their Works ye shall know them." Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND,

They permanently lectated at 137 1-2 Madison Na, Chienzo, Ill., (Boom 68 Popes Block, Second Floor,)
Where they have fitted up a fine suit of rooms, and are new prepared to treat the sick on reasonable terms. Prigo long permanents of the second permanent of the second p

Chargest treated gratuitous's every day from one to two clock. Cleanfilizer absolutely required. Developing circles held at our office every Tuesday and

Cloric, Venninger, Common Collectivery Treslay and Derechping rights hard at our office every Treslay and Their Fenanc Regulator and Herine Conference all dis-sense included it geometric its application is below. Taking in obligion into the stemach to replayed the firstern-ation of the conference of the stemach to replayed the firstern-shop of the conference of the conference of the conference who news the longer and disease of receivery at time of the latent of any order is no dy. Mrs. Cleveland will refund the

monthly. We are backshing many contact Physicians. A box of 25 Lateners \$1.50; of 20, \$2.50; of 100, \$5.00. See I to any nations in the United States. A gheral descripts to Physicians and Drugette. S. McKarta & Cavellayo, Pepes Block, Multison St. Office, S. McKarta & Cavellayo, Pepes Block, Multison St. Office, Pepen. 8. nd Brugista, Addread dedactics to Physician Address Drs. S. McBaint & Claveland, Popes Block, Madi-no St., Office Toolin, C.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS, No. 192 South Clark Street, Chicago Illinois.

City and Country Property Bought, Sold and Imp Taxes paid and rents collected. Loans upon first-class city property negotiated. Investments made on joint account

investments made on joint account. We invite the especial attention of new-rendents to this feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys:

In addition to our extensive list of City Property, we are effecting a large number of Finely Improved Farms, located in different parts of this Easte, at very low-figures and easy ferms, also 100,000 Acres unimproved lands in the North Western Pates.

REFERENCES.

in, Butler & Co., Chicago, III.

Gry.

Hot. Warren Chass, 544, Brondway, N. Y.

Hot. Warren Chass, 544, Brondway, N. Y.

Gen'l J. F. Farnisworth, M. C., St. Charles, Ill.

St. D. Warrender, Edg., Treas. N. Y. C. R. R.

Ha. W. H. H. B. Bingham, Stown, Yr.

Gen'l Marial, Edg., Hartfort Fifte Inguisance, Co., Ill.

Communications from the Juner Zife.

tions under this head are given the MRS. A. H. ROBINSON,

well-developed trance medium, and may be implicitly ad upon as coming from the source they purport to-

(Reported by Ruckie and Nevins, short hand Reporters, 118 Deart street, Chicago, Illands.)

Questions, to be answered at our luner Life scances, should be lacoric, well written, and directed to the editor, when inconvenient for the questioner to be present at the

INVOCATION.

INVOCATION.

Eternal and immutable principle,—life; within and around us we see Thy work. Upon every form Thou hast left Thine impress, and as Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy divine truth and wisdom, with those desires for that higher truth, Thou hast given us the assurance that it shall be given. For that assurance that it shall be given. For that assurance that, we see the perfecting influence in all vegetation; we see it spring from, as it seems to us, almost inauimate life into youthful bloom and manhood's vigor, until it reaches age, and then upon its face we see a change, taking upon itself a higher form of life.

And as Thou art perfecting all vegetable life,

And as Thou art perfecting all vegetable lif And as Thou art-perfecting all vegetable life, 20 will Thou perfect us with the many changes through which Thou in Thy wisdom shall lead us, until by Thy power we shall be enabled to see wisdom and goodness in Thy every form and manifestation. Unto Thee, oh, Life, may we all look for strength, and may we realize that Thou hast implanted within us that principle, that we have but to look within ourselves for the blessings that we crave—the blessing of a forgiving spirit, the blessing of kindness, and the blessing of love.

All these, and more hast Thou implanted within the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us, to realize the blessings within, then will gursouls, full of gratitude and praise, ever offer unto Thee love, adoration and thankfulness.

QUESTIONS AND ANSWERS.

MADISON, MARCH 50, 1866.

S. S. Jones—Dear Sir: I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a canon while fring a salter recently. He remarked that he felt his arm still in its place, suffering while firing a saute recently, the remarked that he felt his arm still in its place, suffering the pain naturally caused by the wound; felt his fingers cramped and stiffened: and afterwards, as if they were recovering, felt them loosening and moving, passing through the vacus sensations which it is natural to suppose a person would feel whose arm had been badly torn, and not being taken off, was getting well. If the spirits controlling your medium will explain, I should be glad to have them do so. Yours respectfully, READER.

A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions. The thought being strongly riveted upon the brain

would naturally attend such conditions. The thought being strongly riveted upon the brain it might seem really true to him. The same effect could be produced under psychological conditions, from the loss of one of your feet or a limb. When you use the one limb, making use of the crutch for the other, you would feel the foot when it struck the pavement, by the same psychological influence. Some are more subject to such feelings than others, from the fact that they possess stronger sympathetic natures. Many feel not only the injuries received by themselves, but many times the injuries received by others as keenly as though they were inflicted upon themselves.

lisit so in both real and imaginary cases.

It is real to them, although it might in be imaginary only to the one they sympaced with.

How can an individual be assisted to rid aself of the psychological condition thus in-

Q.

duced.

A. By bringing into action other organs of the brain. Those organs of the brain that produce the psychological influence want to be diverted from that particular train of thought. In other words, the mind needs to be diverted from the limb that it dwells upon. Nature herselt in time works out a remedy in that way. Anything that will change the intense action of the nind upon that subject, will produce the desired result.

Q. Is it not under the same law that spirit when they return for the first time to control nedium, feel the disease which induced the leath?

?. The fact of spirits feeling disease is ov ing to their being brought on rupport with mate-rial objects and material influences. The mind of the spirit is thereby fixed intently upon the disease from which it died. It is a psychologic-al condition thus induced upon the spirit.

QUESTION BY M. K.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism. Upon seeing a younger brother go into an adjoining room with a lighted candle, the thought struck me that I would put out that light, it possible. Suiting the action to the thought, I blow fiercely, at the same time willing the candle to go out. The child came back Irightened, saying that something had put his light out. put his light out.

A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a pow-

erful breath from the lungs, or by the atmos, phere put in motion, then called wind; but not by will unaccompanied by natural law. We cannot agree with our brother in his idea that by disease in any portion of the system there would be a superabundant amount of magnetism. The fact that there was such derangement after the accident sufficient to confine him within doors, would prove at once that the magnetism that he would feel, would be required to restore the affected parts of the system. Hence you will readily perceive that there was no undue amount of magnetism. Then again the desire-to extinguish the light led him to ask himself whether or not it were possible that his desire could affect the light to such a degree that it would be instantly put out. The child being left in the dark suddenly, and somewhat frightened, would not be enabled to give a correct statement of the manner in which it was done. I see nothing marvelous about it. We can explore the field of thought in natural law, but we cannot go outside of it.

QUESTION BY A SUBSCRIBER.

A. We look upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others, or not. The prayer, or the desire of the soul and spirit, is the same, whether expressed in multible language or not.

The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she Bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare, yet gives not her wish an expression in vocal utterance. The husband and 'father prays in his desire for the happiness of his wife and children. Every spirit in its desire sends forth prayer to the Infinite Father; clothed in words, or not, that prayer is responded to. We would say with the poet, that "prayer is the soul's sincere desire, nuttered or expressed." We would naturally suppose from the language of the Bible, that it was necessary to pray sloud, that we might be heard by all men; and then in other portions of it, you are commanded to enter into the secret closet of your own soul, and there pray to the Infinite Father for all blessings. By that passage we would infer that prayer was a desire; yet by the expounders of that book, who cling to the letter with such devoted reverence, we are taught to kneel in prayer and make known our desires to mankind, as well as to the Father. With all due reverence for their belief, they seem to think that it is necessary that we should pray in a manner to be heard by men, in order that it might reach the Infinite Mind.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane. It is not at all strange that such persons should not be convinced of a future state until they themselves have entered upon it, and realized its true condition from experience. At the same time that my brother gave utterance to those thoughts there was a small voice that whispered assurance, but it was not satisfactory to him. He is not at the end of his rope, for no one has ever found the end yet. By reasoning, we can go back to a time when we as individuals first had an existence upon earth, but not by experience and knowledge of our own. By an existence can we realize that fact, our senses taking cognizance of our experience.

fact, our senses taking cognizance of our experi-ences. To my brother, let me say that he will be convinced, we can say for a certainty, and it will not be by coming to the end of his rope either, for it has no end. He will find that it is like a ball-without an end.

Written for the Religio-Philosophical Jo

The Dial-From Frank's Journal No. 27

Several months have rolled on since you

Seyeral months have roiled on since your readers have had extracts from my Journal, for the simple reason that I had none to give.

Your readers were told the history of my development in 1863, and how, for some time, what joy was ming in conversing with my spirit friends as freely as we now do in social intercourse; and how all this was put to naught by the interference of undeveloped spirits, and that for three years, my intercourse was wholly with them. Much of it was highly interesting, given from week to week in your columns, but there was also much falsehood and deception. Disgusted at last, I put away the dial in January, 1867, and for some months never touched it, and when curiosity induced me to try what it had to say, I found it dead!—not a word could it give, not a motion could it make. Before this interruption, I could hardly touch it but it was off—she spirits seemed eyer in aftendance, ready to respond, and often, when alone, a shake of the hand was the signal for the dial.

While this change was wrapped in mystery, converse with my angel friends could only be had through other meclums, chiefly in answer to sealed letters. The two last numbers, gave specimens of this through Miss Mattie Cassien, Newark, N. J.

In February last, business called me to New

Newark, N. J.

In February last, business called me to New York, when my heart was made glad during a two hour's sitting with Mr. Mansfeld. Thirteen messages were received, while not a word from me, but prompt answers given to mental questions. My present excusion from the dial was spoken of by several, and hopes held out that er'e long it would be restored. Besides my own immediate relatives, other's came as for instance:

"MY DEAR FRIEND AND BROTHER :-- While

on earth, I took pleasure in reading your investigations in book-form before I made your acquaintance, and since my arrival here, I have come to you, and wondered if my feeble aid would be of any avail. Talking with Bishop Wainwright and Edmond Kent Kane, and your old friend H. V. D. Johns, they said I must join their circle, and be ready to assist in future controls for you. I told them I had corresponded with you in years past. Now count me as one of your advisers in the future.

N. P. TALLMADDIE.

"My Old Princes and Borders." For a

N. P. TALIMADUE."

"MY OLD FRIEND AND BROTHER:—For a long time, I have been intending to speak with you, but the way has not been opened to do so, and even now, I have not permission to encroase not time intended for another, but that you may know it is me, I will say after I bless you, my dear faithful friend:

Then onward, mywaid, I progressed,
To spheres of glorious light!

Grassing at Rawiedge as I weit,
Upwards with spirits bright."

A. E. Pot.

The curious part of this is, that these lines form part of a poem given to me in 18-56, through a young lady of this city, repeated now, no doubt, as an assurance of his presence.

Then came the following which interested me very much as coming from one who was a constant attendant at our weekly circles, and from whom I received a series of lectures of the most electricity character. elevating character.

elevating character.

"My Deak Friend of Earth:—Though in the form, I never beheld thee, yet since my departure in spirit realms, I have had great pleasure in days that are past, talking with you through that instrument called the dial. I was in hopes, and now am, that we should be able to compromise the matter with those who seem and really do annoy you. All that we can do to win their favor by and through love, we will do.

will do.

I have now with me Farraday, and although his big, thick English head is not quite clear yet on many points; yet he has consented to assist to convert Tyndall to a knowledge of this all-important truth. Be patient, we yet hope to work the dial reliably

HUMPHREY DAYY."

Itemperate Davy."

I will now relate a most singular event. For more than a year past, I have been endeavoring to apply the Drying Tunnel to the drying of Irish potatoes as an article for sea stores. At first they came forth dark and torbidding; but I then discovered that by subjecting them to steam for a few minutes, a mucdage is formed that protects them from the influence of the atmosphere, and they come forth bright and almost semi-transparent. But this increases the degree of moisture so much, that while fruits, sweet potatoes and other vegetables require but one day, these require more than two. I had requested my brother to make further experiments, and had suggested several alterations which I hoped would produce the desired effect; but no—no improvement as to the time, and while one half of the potatoes were bright and beautiful, the rest were disgusting. Here was a sad disappointment, and this last difficulty was more discouraging than all—I could make nothing of it. ing of it.

ing of it.

While reading my brother's letter, I feit the spirit's influence. My friends can always respond to me, no and yes, by one or three shakes of the hand. I inquired: "Have you read my brother's letter?" "Yes." "Can my grandfather assist me?" "Yes." "Will be answer a sealed letter through Miss Cassien?" "Yes." "The following was sea!"

The following was sent ;
"MY DEAR GRAND FATHER:-Nearly thir-"My DEAR GRAND FATHER:—Nearly thirteen years have passed, since I was blessed with your first communication, in which you said: "I have so often tried to impress you with some of my inventive genius." Since then much pleasant intercourse have I had with you, and often, I believe, been aided in the progress of my inventions. You are no doubt aware that I have encountered some difficulty in drying Irish potatoes on a large scale—they require too much time—it ought to be done in twenty-four hours, but they require twice that length of time. There is a trifling defect somewhere in the tunnel which I am unable to discover. I am promised an answer to this. Objett the dial were restored to me, how easily I could obtain the desired information.

March 3rd, '69.

The answer cache in a few days.

"My Dear Boy:—I can not see much diffi-

The answer came in a few days.

"My DEAR Boy:—I can not see much difficulty in drying Irish potatoes, although there may be something wrong, which I am now looking for; therefore, be not discouraged My time is much occupied with your inventions; no need, therefore, of writing to me about the matter. I am looking earnestly into it. Frank, your father and mother all send love to you. Be of good cheer. Your grandfather,

"More than a most important event—nothing."

Next comes a most important event-nothing

It was brought about in the following manner:
Early in April, I was invited by a gentleman to spend an evening at his house to converse with his family on the subject of Spiritualism. It seems they had read the little work I published some years ago, which awakened some interest in the matter. After an hour's pleasant chat, it was proposed to form a circle. Accordingly, my host, his wife, a grown son and daughter with two friends who happened to be present, drew around the table, which in about ten minutes began to move and the binal mapifestation's were seen. Then the son was entranced, and wrole page after page for more than an hour, in communications from friends of the family, but chiefly from his elder brother who had passed away three years previous, and, as the father said, a perfect fate simile of his hand. The messages to his mother were, some of them, very touching and caused the tears to flow freely.—What, astonishment filled that family who had never given the subject a serious thought. At the next sitting, with fingers lightly resting-on

the table, it rose up from the floor and so continued while I counted teventy-three! It also moved about without contact. The young man was again entranced, and a spirit spoke through him, unknown to every one, giving his history. Then several friends of the family spoke, and I also was told by my son to sit with this medium as it would lead to my being again developed for the dial,—most joyful news to me./

He came to my room the next day, and after quietly sitting for half an hour, some few sentences were given, one, urging me to sit with him often, and success would be certain. Three or four sittings followed, each one better than the last. Several unknown spirits came, among them General Lyon, U. S. A., killed in Misouri. At length, on the 15th, my son said:

"Now Dear Pathen:—I am instructed to say that after a few more sittings with this medium, you will be able to move the dial alone, and we can commune as freely as ever. It will assist you and beneit him. Know that you are living in two worlds, aye, in the world of matter and the world of spirits. Undeveloped spirits will be brought to give you strength, and at the same time be instructed by you. After a while you will be developed as a messenger from spirits to their friends on earth, for many desire to use you for that purpose. Allow all to come and forward their messages." to use you for that purpose. Allow all to come and forward their messages."

For a few days after this, the dial moved and

communications came freely as ever

Spirits at Gilmore's Hail.

A NEW STYLE OF PHYSICAL MANIFECTATION. The seance of Charles H. Read, "physical medium" from Boston. In Gilmore's new hall, Saturday evening, was very little like the cabinet shows of the Davenport brothers, or Laura Ellis. Which were so-thoroughly exposed as lumbugs by Dr Van Vleck in this city some two years ago, It was indeed characterized by phenomena of a sort that have not as yet been initated by junglers, or attempted to be explained by men of science. Although Mr Hear has been noted in Boston for a year aset, his presence here drew a very meager addience, hardly more than 30 people, who were chiefly of spiritualists. Its sparse numbers indicate pretty acardly more than 30 people, who were chiefly of spiritualists. Its sparse numbers indicate pretty acardley have been been deadly enough some encouragement to keep the breath of life in them.

Read is a medium: sized man, perhaps 42 years old, with light hair, a tuft of thick beard on his chin, gray eyes, a wide mouth with an almost constant smile, which might be deemed cunning, and is certainly self-conscious. His movéments, language, and manners show that he is an nueducated man of mediocra bilities. While he speaks he contorts his body alarmingly, and wanders over the platform with an awkward restlessness. He used no cabinet, remarking that he made the room his cabinet. To begin with he produced seven or eight steel rings, three roop rings linked dogether, several ropes, a tambine and a guitar: and besides, these used a little stand without a drawer, and a chair belonging to the hall. All these things were examined by many people, and besides, these used a little stand without a drawer, and a chair belonging to the hall. All these things were out and several course, which has a special course, claim of the chair by a streng the new the same and the chair by this side was placed with his arms between the number 1 sien file and the chair by the side of the presently one sleeve of each cast was on Reid's arms, beneath the knots

such paltry and worthless outsides. But it very queer.

Mr Read will show his peculiar gifts at Gilmore's Hall again this evening, and will be carried around the room in a chair by invisible means, if the "spirits" keep their engagement with him. We must suggest to Mr Read, that if he wants to keep a clean record for fairness, he must not prescribe the way in which he is to be held during some of his feats, but let the holder choose his own method. Spirits, of course, can't be particular about a trifling deviation in this regard.—Springfuld Republican.

Original Essays.

Spirituality ve. Spiritualism. BY G. W. BLAIN.

Spirituality vs. Spiritualism.

BY G. W. BLAIN.

The essence or vital element of all true religion is spirituality, and without it, as a pervading element, no church or religious form, can long be of value to humanity. Do we, as Spiritualists, have this vital element, or is our religion solely a scientific fact based on the evidence of mediums and sers of spirits? so-called by us. And is a belief in the statements of mediums that they do see, hear, feel and converse, with the supposed dead, all that is essential to the building up and sustaining of a cause of so vital fun portance to mankind? We answer for ourself, this is not all that is needed. Practical, daily life must demonstrate to the world whether we are Spiritualists or merely believers in the ism. Are those who profess to believe in the sam, leading lives, such as will warrant to the world a fafth in the spiritual worth of our religion, or is in no religion at all. and governed only by cach man's caprices of mind, without soul, and

void of spirituality?

m that it is a religious and sacred faith.

We claim that it is a religious and sacred faith, not only in the fact of spirits returning but also in the soul worship of the Power that controls and directs man's destiny, call that power what you will,—God, Neture, or any other terin.

And, until we lead spiritual lives, not with long faces and bowed heads, but as did the Nazarene, teaching and practicing purity as well as charity, can we expect the world to accept our belief or unite with us in the redemption of hupadnity from the relies of pagan idolatry.

Having given our mite, we trust some abler minds will give their views through your ANGEL, MISSIONED JOURNAL, as to ghether spirituality, or simple belief is to be the controlling element with Spiritualists.

or simple belief is to be the controlling element with Spiritualists.

Being forced to enter the field as a speaker, we take no credit to ourself in having given seventeen lectures in Springfield, and over three hundred tests of snirit presence, but give the spirits controlling our organism all the credit, for we know that some good was done, and many sad hearts made cheerful and hopeful, not only by the word spoken, but by the convincing fact of their loved ones being near with words of love and cheer; and we hope ever to be ready to be controlled by them in doing good to suffering humanity, whether it he by speaking or healing.

For the present, I shall remain in Chicago For the present, I shall remain in Chicago, subject to the guidance of the angels, who, we trust, are commissioned to direct us in the path of duty, purity and truth. Gladly, my dear brother, would we uphold you in your noble self-sacrificing efforts in the spreading of truth, not with words only, but with that which is the essential in publishing a paper (dollars), were it in our power; yet we know that your heart is often filled with joy by angel's cheering, which is of more real value to your spiritual nature, than dollars and cents.

May you be more fully blessed, is the prayer of your humble servant.

Por the Religio-Philosophical Journal,

Will Progression Ever Cease and Will Man Ever Lose His Identity—Reply to Austin Kent,

BY M. L. SHERMAN

BY N. L. SHERMAN.

Mr. Kent in his reply to my article in the Relio10-Philosophical Journal, of January 16th, says:
"It matter in the form of our bodies can lose its
identity in that form, why not a spirit in the form
or condition of a human soul, as well?"

If by a human soul, friend Kent means the "spiritual body," or covering of the immortal spirit, it
say he may lay it on or oif at pleasure, and the spirit may be clad in many kinds of garments; but that
does not argue that man will lose his identity no
more than we have lost our identity seven times, if
we have lived forty-nine years. Those who profess to know, tell us that we have passed seven entire changes of our bodies in that time, and yet we
rotain our identity.

we have lived forly-nine years. Those who profess to know, tell us that we have passed seven entire changes of our bodies in that time, and yet we retain our identity.

Again, you find find to ecanse I say that the spirit in man is eternal, and that it is desjined to become infinite in experience. I contend that the son can know as much as the father by experience, and sometimes he knows more. What objection have you to that? I rague from what I know in this life; the son becomes a father, and so-on through all generations; can you tell whigh father is the most infinite? Does it not take, silt to make one infinite? And if one being can learn what all beings know is he not infinite in experience? Then you make me say, that man's spirit has had an eternal experience. I did not say so. You say that; "if man's spirit has not had eternal experience, it had a beginning." How do you know that? Could I not have existed without eternal experience, in all things? If the laws of progression is true, we might learn all that is now known, then we should be infinite up to the present, in experience, but the wheels of time roll on, and will continue to roll so long as new changes can be made. I said it took eternity to repeat itself in one particle of matter and that it would repeat itself in one particle of matter and that it would repeat itself in one particle of matter and that it would repeat itself in one particle of matter that be whole human family swallowed up in the first father. It looks to me as though you might have some difficulty in getting them all back. For your benefit, it will suppose you to be the first father on his continent and the generations through which your blood has passed amounts to ten thousand, and then you conclude to call them all back to yourself; now what process will you take except upon the same rallroad you started them upon. You must now begin with the least, or last child, and he or she must go back to their father, and their father to their father, and so on until they all get back to

in the power and wisdom that is in advance of you.

I am convinced that others can build railroads, as well as you and that scientific Spiritualists will not take mach stock in your road, that leads to an anhibitation. You will be careful in future not to run your little craft that has so long hugged the rock bound shores of Old Theology, into such deep waters, especially when the rudder is made from the material of the old theology, along the deep waters, especially when the rudder is made from the material of the old theological personal God that is outside of Nature.

I do not yet see why one particle of matter is to lose its identity any more than another. You seem to be much excreised about old theological errors such as a son being as old as his father, and a woman being mother of a God, and exterts and a symmetry of the companies of the

know it.

I will now refer you back, with the readers of
the JOHNNA, to a careful perusal of my article in
question, of Jacuary 16th ult., which is so plaig
that those who have had experience in our new
philosophy, can not fail to understand.

Sacramento, Cal., May, 1270, 1869.

LOOK TO YOUR INTERESTS.

Homes for the Rich! Homes for the Middle Class! Homes for the Poor! Homes for All!

We have now 1290 cheap lots at Jefferson, the first Station on the Chicago and North Western Rail Road, only thirty minutes from the Court House; high good ground; schools, churches, stores and hotels, near the Station. Price from \$100 to \$500 a. lot, in small pay-

Price from \$100 to \$500 a lot, in small payments.

Also 500 to a ground the Rock Island Car Shops, and the Junction, south side. Also, improved, inside property, in every part of the city, but can be bought cheap. Also, acre and farm, property near Cheago. Farms in the states of Illinois, Wisconsin, Iowa, Indiana, and other states. Also have \$22 lots, a lice house with 15 rooms, insured for \$5000, in the Etney, N. Yr In Minneapolis, Minne, Tacress of ground, to exchange for city property, or a good farm. Many of the investments we have made for others, have doubled in a single year.

We also have Existent-property to exchange for Western property.

Call, and by a free ride, satisfy yourself that Chicago is only in its infance.

D.M.GEMON. J.W. 1711. D.F.P.E.

GRAHAM, PERRY & CO., REAL ESTATE AND LOAN AGENTS. ROOMS MAJOR BLOCK.

Cor. La Salle and Madison No.

CHICAGO, ILL.

City and Country West Kenter Purchased Fand Sald. In-rements made and Lovies Negationed. Attention gives to Business connected with Real Estated.

REFER BY PERMISSION

Hon. J. Y. Scammon, Culony, 24 National Bank, Chicago, M. Mado, Spathidian, C. Co., Hardon, Harding, Grey & Dewort, Backell, Lie Satton, Harding, Grey & Dewort, Backell, Lie Sattonal Bank of General Var. Cit. B. S. Wolgott, Prev't Hanover Inc. Co., N. Le National Bank, Richmond, L. G. S. Let National Bank, Richmond, J. C. S. S. Merfon, Urica, N. Y. S. S. Heffon, Urica, N. Y. Kayatone National Bank, Eric, Ph. James Califer, Marrishora, Ph. James Califer, Marrishora, Ph.

LIFE'S UNFOLDINGS

WONDERS OF THE UNIVERSE.

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

S. S. JONES.

Publisher.

Relidio Philosophical Evelishino Association Printers.

The Medium, in his address to the public says:
The Medium (David Coriess, of Huntley's Grove McHenry Co., ill.,) through whom this work was given, has been a careful observed the substitution of the subst

this pamphie's careful and attentive perusat.

The latroduction entitled "The Linvalling, "recats of man as the grand objective ultimate of Life's Unfoldings.

Infoldings.

Infoldings.

Infoldings.

In part seams at the plunacie of all organized Life in the native purity of all things.

On page twenty-four, the author treats of "the way mediums paint likenssess, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we ninfluence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained." god up and consiste of sevenom explained."

This work is nearly out and consiste of sevenom explained."

The work is nearly out and consiste of sevenom explained."

The work will be sent by mail from this office to many than any other work of equal size we have easily and the sent of the second.

The work will be sent by mail from this office to

to so, important subjects, a to important subjects, a to enumerated, than any other work of equal have seen.

The work will be sent by mail from this office to any one on receipt of fifty cents.

Address, S. S. JONES, 192 South Clark, Street, Chicago, Ill.

VINE COTTAGE STORIES. LITTLE HARRY'S WISH

PLAYING SOLDIER

HE LITTLE FLOWER GIRL.
AND
THE ORPHAN'S STRUGGLE,

By the Same Author. S. S. JONES, Publisher,

S. S. JONES, Publisher,
RZLIGIO-PHILOSOPHICAL JQUINAL, OPPICE,
192 South Clark Street.
Chicago III,
The above named little works of about thirty
pages each, are fresh from the press and belong to
a series designed especially, for children, youth and
Children's Progressive Lycoum Libraries.
Mrs. II. N. Greene is one of the most popular
writing of the present are and especially adapted
dren.
This series of McAu-

ren.
This series of Books which we have entered upop
ublishing are designed for the youth everywhere,
ut of cours? their tone and philosophy will conone their sale principally to the families of Spiritslists, Liberalists and the Children's Progressive

eums. ney are aptly embellished and every way attrac-and will be sent by mail on receipt of twenty. l will be sens us to the trade. Sonable discount to the trade.
S. S. JONES.

192 South ClarkStreet Chicago, Ill.

THE BIOGRAPHY OF SATAN; OR, A THE DEVIL AND HIS FIERY DOMINIONS: disclosing the criental origin of the belief in a D

BOTTOMLESS PIT, KEYS OF HELL, sins of Darkness, Cast K. GRAVES

Autor of "Christianity before Christ, Price, 35 cts.; post-age 2cts.
The Trade supplied at liberal rates.

M. R. M. SMITH, LATE OF PHILADELPHIA, MAG-Ormer of Paulina, Chicago, III. no.24 vols. Tubbard Street no.24 vols.

LIST OF BOOKS AND ENGRAVINGS
for sale at this office. All orders by mail, with the
price of books desired, and the additional amount mentioned
in the following list of prices for nontare, will

| April | De Huber | Stille | De Hubers | Spring | De Huber | De Hubers | De Hubers | De Huber | De

dor'b Parker 10 C Wright. Paper, 57 1360-10 Errors of the lible, by H. C. Wright. Paper, 30 cts., postage 6 cts. Cloth. 60 Fakes and True Extrail of Religion, by Theodore 10 Prot-Pails on the Southeast 10 Prot-Pails o s on the Boundary of another World, by Dale Owen. 200
Spirits, and Spiritual Manifestations, by Dr.

let by Emma Tuttle
elle, by Emma Tuttle
of Spiritualism, by Warren Chase.
at Harmonia, by A. J. Davis. 5 vols. viz. Vol. 1.
he Physician; Vol. 2. Theo-Tescher; Vol. 3. The
eer; Vol. 4. The Reformer; Vol. 5. The Thinker.

Kins for a Blow, by H. C. Wright.

Koras, with explanatory notes, by Geo. Sale, \$ ve,
GPo page, best dition yet published.

5.00
Lite Line of Lone One, by Warren Chases.

Lice Sale of the Company of th 3.00 40 6 cts. Gift.

Lectures on Geology by Prof. Wm. Denton...
Life's Unfoldings
Life of Thomas Pal

Cts. Gill. Spy Proc. Was. Deston. 50 cts. College Spy Proc. Was. Deston. 50 cts. 10 ct ave. By Wm. Bush.... t, Geology, by Denton...

Paldonphy of Creation, from Thomas Palm, by Horace Wood, Medium, Paper, Step pates etc. 1012, 20 pt. 11 pt.

25 20 20

The Three Volces.
The dropped of Goost and Evil, by Sliver.
The Orpplan's Strengel, by Sirs. II. N. Green.
The Orpplan's Strengel, by Sirs. II. N. Green.
The Merits of Christ and Police, by III. C. Wright,
The Trance-by Lercy Scudierland,
The Stellar Key to the Summer Land, by A. J. Davis.,
The Stellar Key to the Summer Land, by A. J. Davis.,
The Stellar Key to the Summer Land, by A. J. Davis.,
The Stellar Key Color and Posms of Rob. Morris, LLD.
Paper, S1; Cloth.
Paper, S1; Cloth.
The Mona of the Moluntains, or a Description of the
the Mona of the Moluntains, or a Description of the
the Nations of the Earth for one hundred years to
come.

the Marits of Jesus Christ and the Merits of Thomas.

Palse as a substitute for merits in others. What is the Miference between them I.

Medice Parker in Spirits Life, by Fred. L. H. Willia

country of the second s

Flower Girl by Mrs. H. N. Greene. The later power unit by Mrs. H. N. Greece.

The later on Messmetten, Post paid,
Underthy on Messmetten, Post paid,
Underthy on Messmetten, Post paid,
Unwiscone Child, by Heary C. Wright, Paper, 50
cents; pointing 6 cents. Cloth.

Voltary's Rollar; or, Meditations on the Revolutions of Empires, with Biographical notice by Count
Duru.

Empires, with Biographical solutes by Goust
Maily Philosophical Decineary.

Maily Philosophical Decineary.

Maily Philosophical Decineary.

Maily Philosophical Company of the Philosophical

Maily Philosophical

Mail

PLANCHETTE SONG

by J. O. BARRETT, music by S. W. FOSTER, song—the first and only one of the kind ever The authors have popularized the Planchette, epirational song that voices the love thought

weet, inspirational using that voices the love thoughts of mislatering spiral.

Price, 20 cents -two cents additional for postage.

The following is the beautiful chorus:

Write, write, canny Planchette!

Set the treth--chos humaning!

Write, write, canny Planchette!

Answer, angels coming, coming, angels coming.

For sale at this close.

10.000

Agents Wanted.

Agents Wanted.

Wasted at once, 10,000 more Agents, note and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Rocky Mountains, also is CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, indealer, as beautiful as greenless, and as easily handled as either deliver. Do not fall to send for our printed terms to Agente, and judge for journeld whether our tente longeste for the sale of Mrs. Spence's POSITIVE AND NEGATIVE POWDERN are bed more liberal than any ever offered to the public.

PETERS & SPARLING,

ATTORNEYS AT LAW, MILTON'T PETERS GEORGE SPAPLING

Room 16 Lombard Block, Mouroe street, adjoining Po-ffice Building.

THE WHITE BANNER BOOK AGENCY AND PUBLISHER'S EXCHANGE.

here everything respectable in the book line, no matter what house issued, may be promptly obtained; at out

treas want notes tenset, may be promptly obtained, at publisher's prices.

Persons at a distance, resing a book advertised anywhers, cut, by addressings line to our Book Emportum and Purchasing Agency, get it by return mail, without anything added to the advertised cost.

ger to y senting the desired all pool and Proprieties works, we shall make a speciality. Send all monies at our risk, and rest assured you are doing fusions with a reliable and strictly responsible shows.

Please address M. D. Reichner A. Os. No., 23 North Slight

MRS. M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicago, cures all diseases that man is beir to, Bhe allows so such word as fall where there is life enough left to build upon.

to build upon. TERMS.

EXAMINATION OF PERSONNEL STREET, STREET

ARRIVAL AND DEPARTURE

Chicago and Northwestern Railroad-Onneil Blufts and Omaha Line-Depot North Wells street Leave. Arrive.

*\$15 a. m. . *4650 p. m. .

*3500 p. m. *1550 p. m. .

\$1100 p. m. \$5500 a. m. .

\$400 p. m. \$1110 a. m.

Proport Line •3:00 a. m. •3:10 a. m. •3:45 p. m. •3:10 p. m. •4:00 p. m. •11:10 a. m. •5:00 p. m. •8:45 a. m. •6:10 p. m. •7:00 a. m.

astenater Direction—Does corne of Chanal and Kunis street.

9-60 s.m. 11:15 s.
Reschill, Calvary and Kvanston.

1:20 p. m. 14:00 p.
14:00 p. m. 14:00 p.
14:00 p. m. 14:00 p.
15:00 p.
16:00 p. m. 14:00 p.
16:00 p. m. 14:

Wankegan Accommodation. 6:25 p. m. 8:35 a. m. 8:15 a. m

Person Line. 98CO a. in. 8500 p. in. 12500 p Patisburgh, Fort Wayne and Chicago-Depot, Gerner of Madi-son and Ganal Streets.

: : : :

Chicago,
Day Express and Mail.
Quincey Passenger...
Aurora...
Mondota Passenger,...
Night Express... - 10:00 a. m. | 8:20 a. m.

tumbus, Chicago & Indiana Omral Raileay,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Om-tral Raileay Ort.)

1000 in ... 1000 i

NEW CHEAP BOOK!! THE STARLING

Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should be in the hands of every one.

ITS CONTENTS, IN BRIEF, ARE

ITS CONTENTS, IN BRIGHT, ARE:

Divine Undeliment—Seidend, or the Step of the Predical Set in a new Light—Southaily; What is Spiritt-Tire, Spirittan Republic—Spirit of Progress—Dies, it is Recommended for the International Progress—The Nazarten-Deparaty; Recomeration—Program International Progress—The Markets—Hoperaty, Recomeration—Program International Progress—The Mysterional Program International Program International Conference of Program International Program International Conference on Program International Program International Program International Program International Intern

FOR SALE. * PRINTING ESTAB-LISHMENT.

This office contains one four-roller Adams percepal Hoc Cythoder Bross, one Symedium one card and beliebard Goodon Press, eight-dominated the Cythoder Committee and the digit and low spiness on the complete continued for New spaper; Bross and Job. P. 845;

Address, Hackitt and Reed, Printers, No. 99 Wa St., Chicago, Hi, volvinel,

BANNER OF LIGHT'

An Exponent of the Spiritual Philosophy of the Ninetcenth Century.

PUBLICAN MEND WESSELLY.

1 No. 135 Washington street, Boston., Mass., BRANCH
OFFICE, 544 Broadway, New York.

WILLIAM WHITE SCO., Proprietors.

ULULIAM WHITE
ISAAO B. RICH

LUTHER COLBY......LEWIS B. WILSON..... AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.
Terms of Subscription, in Advance L PER YEAR......

When Drafts on Boston or New York cannot be procured, we desire our patrons to send in lieu thereof, a Post Office money order or Registered Letter.

money order or Registered Better.
Suberliptions discontinued at the expiration of the time
paid for.
All business Letters must be abdressed:
"BANNER OF LIGHT, BOSTON, MASS."

A STELLAR KEY TO THE SUMMER LAND,

ing Astentiding Disclosures and Startling Assertions.

ANDREW JACKSON DAVIS. Spiritualists—read it! Infid-te-read it! Slaves of Old Theodogy—read it! Price, \$1: postage—16 etc.

A RABULA: OR, THE DIVINE GUEST. ANDREW JACKSON DAVIS.

Price, \$1.50; postage, 20 cts THE PRINCIPLES OF NATURE AS DIS-covered in the Development and Structure of the Uni-

E covered in the Development and Structiverse, the Solar System, the Farth, also an Experitual Universe. Given inspirationally. By MRS. MARIA M. KING.

MANOMIN,

Rethreical Romance of MINNE THE GREAT REBELLION

> And the Minnosota Massacres. By MYRON COLONEY. Price, \$1.25; Postage, 16 cents.

LYCEUM MANUALS. Sixth Edition now ready. Price Scients Postage, Scienta. So per hundred.
Fourth Abdged Edition of hyconom Manual. Price, 45 cents. Pestage, 4 cents. For per hundred. Orders for Lyconom equipments postagibly filled.

THE MIDNIGHT PRAYER; AN INSPI-MRS. M. J. WILCOXSON. MRS. M. J.
Price, 8 cts.: costage, 2

Florence Sewing

Machines. WM. H. SHARP & CO., General Agents, 100 Washington St., This machine is recommended to a

THE KORAN-TRANSLATED INTO gind immediately from the original Arabic ry notes from the most approved comment industry discourse by Geo. Sale, Gent. This on over issued in America. Great care has prevent the work from being disfigured by errors, and it can be committed with the many to prevent the work from being disfigured by typo-graphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of Arabla, and a view of the Temple of Mecca. 8 Vo., 610 pp. \$3, Postage 50,cents.

MEMORANDA OF PERSONS, PLACES Embracing authentic Pacts, Visions, Impressions, Discoveries in Magnetica, Clairvoyance, Spiritualism. Also quotations from the opposition. By

ANDREW JACKSON DAVIS, With Appendix, containing Zachokke's Great Story of Hortensia," vividity portraying the wide difference between the ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 30 cents.

8. S. JONES, 192 Souta Clark Street, Chicago, Dr.

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY

Jeannie Waterman Danforth.

Chirvoyant and Magnetic Physician 313 East (33rd street New York, Sont by Mail or Express to all ports of

Tonic and Strengthening Powders : Catarrh and Dyspepsia Remedy;
Vegetable Anti-Bilious Pills.
PRICE \$1,00 EACH. MALLED VISC.

Vegetable Syrup;

Female Strengthening Syrup

Nervine Syrun, Bronghial and Pulmonary Cordial,
Children's Cordial, or Fits, Coite, &c.,

And Worm Syrup. Price 11.30 each, sent by express.
Address, MRS. DANFORTH, as above, or.
HON. WARREN CHASE, BANKE of Lour, o to, all thereby, New York; or S. N. JONES, Editor Retribe-Pathesperial Jones, in General Agents
PARTIES AFFLICTED desiring to consult Da. Crear's

teractery street, Cambridge, Mass, Feb. 5, 193 bernel'te. Deviration-Willy my place cause title sent by appress to the address given below three hattless of your Vegerbuble's Syrapp.and case better of the Bronchian in a cross of possecial derrangement. and of threatened pat-monary composition with exceeded where and I should be alged to hear that the scale of above modificies is extended to the bosons of the good they have shown, the insertence raped that practical and may come to us from the text world

ROBERT DALE OWEN.

Br. Louis, Mo., Nov., 1865.

Br. C. S. Jones — ups you are solvertising the medicine of the C. S. Jones — ups you are solvertising the medicine of the control of the contr

J. M. PEEBLES.

T. W. TAYLOR, Ancora, N. J. writes, ord-ore-medicine for his wife; says she has gained fifter wonly mounds signs she commenced treatment. Not of which the rangement on the both a scale a lock of the chargement of the contribution and a lock of

CHARLES H. WATERS,
INCLES HALL, Toledo, O.
CHARLES K. KINNEY, Cincinnati, O.
CHARLES S. KINNEY, Cincinnati, O.
A condition of the control of being broughed through

THE GARDEN CITY IMPROVED PLANCHETTE

The insternals of which these Planchettee are uncle, are positiarly obspiced to the magnetic currents of the human system,—sing make of Electrical and Magnetic substances, composed, and prepared expressly for the perspective form to the lambs of proper stangeles, are movement to reference in the lambs of proper stangeles, are any question will be answered with actuations rapidity. Beer provincing must shall like we not it for low other purpose than to satisfy humanifor the great position with the control of the great yield the land, capable of answering jour minutes of temperature.

DIRECTIONS

PRICE, \$1.50 EACH.

Sent by Express securely packed in neat loaces
Address,
S. S. JONES,
192 South Clark Street,

Chicage, 111.

SEWING MACHINES

THE MANUEACTURERS.

Will Furnish of the sixty-five Dollar Machines as we

Ten Dollars Less

than regular rates, and warrant every machine to be perf and the very test of the kind made. That is to say we will, for the regular price of the Sewi Machine, not only send the machine, but will send

TEN DOLLARS rth of any of the books advertised in our Book List, or RELISTO-PRILESPHICAL JOURNAL Or a part in each, at ular rates, as a premium or inducement to buy machines ough our agency.

All who want to HELP US and THEMSELVI will buy through our Agency:
Address
S. S. JONES.

193 South Clark Street, Chicago Illinois

UNDERHILL ON MESMERISM. The most rall work ever published upon theselence absence the in regard to meatab philosophy and everyoped by experia Demonstrating the immortality of the soul as communion of sprins with mortals.

Price \$1.00, Sent Free of Pestage.

Address S. S. JONES, 192 South Ctark street, Chicago.

BY E. Y. WILSON.

of, Craft Again, of Parmington, Ohio,

Prof. Craft Again, of Parmitterion, Obio,
Under the influence of a "thoughtful dang-hill,"
feels sore and vicious. We are in receipt of a letter
from a responsible party in 'F rimington, in which
we find the following quota lon from a letter to
our correspondent written by Prof. Craft. We lay
them before our readers with remarks:

"May 5th, 1870 F challenge Wheelook or Kellong to debate with on, at an lover, the first propfermington, in March, fast."

Oh ! oh !! oh!!! Prof. Craft, do you know that
in this challenge, you concede that you were
whipped, a wfully beaten, and that the force of public opinion compels you to renew the fight!. What
a coming down, poor boy! Now that you are restsed and Wagelook is far a way, you mount your
"thoughtful dung hill" and chanteleer like, make
the valley of Farmington way, why hour cockadodde-to-dodo, and we would advise you to get
Elder Graham, the Merbelist hen, from the hills of
Pennsylvania to cleak for you, and the big ergely,
the \$425 erg (s) with nich out a brood of chickens
worthy of cocka-doodle-do-o.

"Our session of the discussion to be divoted to
public tests by our very chick mellowing medium, allowing me

worthy of cocks doodle-do o.

"Our session of the discussion to be divoted to public tests by our spiritual medium, allowing meto parallel them by natural means at the same time and place."

Sol Sol! Port Craft, you are good at counterfeiting, are you? So was Rockwood, of New York City, in the Munder case; and in saying you can-parallel the phen sugas of Spiritualism by natural mean, you at a fait that your religion's an unnatural one, and win the Munder case when you are lat the hands of competent judges, like Marshall Tooker, Maror "tall and Rockwood, you will prove a grand failure, and he detected at once.

"Mr. E. V. Wilson was urged to debate his own

prove a grand fallere, and he detected at once.

"Mr. E. V. Welson was neget to debate his own resolutions when here, and that is the reason we refused to follow him abroad."

The above remark is as untrathful as your religion, Frof. Craft. No representative man of good-moral character and truthful, ever urged E. V. Wilson to debate his great subject, and received a negative answer, hesides your own letter to us of the 17th of March, 1890, gives your statement the lie, emphatically. We quote: "So you see, to board a week at your expense," would be a small temptation. When I debate with an Infidel on Spiritualism, will be on the abstract merits of Spiritualism, regardless of the Bible."

What say your awa, my dear Professor? for this

What say you now, my dear Professor? for this quotation is from your answer of March 17th, 1869, declining our challenge.

"The expression, thoughtful daug-hill, occurred in the letter, because E. V. Wilson admitted that having od-force over could think. Mr. Graham heard the admit-son."

heard the admission."

Again, my dear Professor of the "thoughtful dung hill," your inspiration is at fault, and God has sent you a strong delusion that you may believe a lie and be downed. It must have been the lying spirit that Joe Tillany cast out of Graham some years ago, that is industrially you, Professor

some years ago, that is influencing you, Professor Craft.

The positic scathment of the "thoughtful dung-hill," came from the prolific minds of Craft and Graham and accurred in this wise. We stated that all, present harbay, evid, viceous hands and ekin, was good subjects for revival fullmences; and that a large percentage, if not all converts in the revival meetings, were of this condition of life, and that every convertor religion made in 'revival meetings, was noted for the warm viscous condition of the cautiets; that, in fact, revivals were ever noted for the marked per-piration of the converts, the cold ciammy condition dominating, and that we fount the same indications extant. In the splittan circle; ; hence, the law in both cases was identically the some.

In Eder Graham's replication, he says: "Religion comes through a sweating process at hence when a' man sweats, he has got religion; where a horse sweats, he has religion; the dung-hill sweats, it has religion; hence, religion is a sweating process all the way from the dung-hill to the fevival meeting. We are secting out our shot, and sweating in our religion.

The adherites thingeritifal 2 need to the output

religion.

The adictive "thoughtful," prefixed to "dung.

The adictive "thoughtful," prefixed to "dung.

Thill," came t.o.a the positic Prof. Craft, and is an original production from his refined and chaste spal, and in creative genius and ability, equals the sentiment from Galama, when he made God a great fufnitie-hearitons being, out of a clause in the Constitution of the American Association of Spirituality.

Spiritualists.

Let us formiller for a moment, the expression, "thoughtfut." It is Prof. Craft's adjactive, prefixed to "Ming-bill." Let us quote the sentence to "The expression thinggratful dang-bill, "occurred in the better, lexage Mr. E. V. Wilson admitted that having of force, they' could think." Professor, is not the word "they," a pronoun, plural, nominative case, and pertains to thoughtful dang-bill. Will the "rolessor tid as under what rule in granner, he area the plural pronoun "they," instead of the mentiar pronoun "it." Again, Professor, your risks Spicific Guide is at fault, and you are defined "that you may believe a ite and be danner."

wThe good people, outsiders, of Farmington, gave as a denotion of \$125,00, innecliately after the lebate. They had given me \$9,00 before; in all critical they gave Graham [20,00]; in alf, \$125, or blistering Spiritualism."

For bilatering continuition. The people outside of the Methods church and village of Farmington, donates the sum referred too (in your letter of the 11th of March, 180) pif so, we pronounce it untruthful, and not according to the fact, and we call for the proof. "Occular demonstration," Professor give no the fact, manes, date and sam paid by parties outside of Farmington. And monthly, Professor, we think your chickens are coming home to roost, mittus their feathers. We again offer you of Mr. Graham, our Resolution for discussion. We will debate with either of you in Cleveland, Ohio, during the fall of 1809, or winter of 1819.

will you accept it? We shall see. Below and the resolution :

RESOLVED: That the Bible, King James' ver-

The discussion to continue through five days and evenings, and to be conducted under artic parliamentary usages. Time equally divided. The affirmative to lave thirty minutes in which to close is addition to his time.

E. V. WILSON

The nutaber of children of school ge in the state of Ohio, is 1,010,112, only about five-ningles of whom are regular attendants.

A Spiritualistic Incident.

We clip the following rich lecident from an old California paper. It is worth reading.

The male and female Medis, who make a businessor pleasure of holding consultation with disnessor pleasure of holding consultation with disnessor pleasure of holding consultation with disnessor pleasure of the property of the ready righted, but whose Carlosity leads them; to mide a glimpse. Beyond the veil," have some curious extraperiences occasionally, and meet now and then very eccentric clients. There is a medium of the genile sex, who does business, we believe, on Hold-ard street. To, her there came, inspired by the universal curiouity, a reverend divine, of this city, skilled in theology, and at home in the Asiatic pose this humbug and destroy, as Paul did of old at Ephesus, the profits and emoluments of all who minister to "strange gods." The simple preparations were made. The little plain, lacquered table was placed in position, and the castomary excaps of paper laid before the visitor, on which to write his questions. The medium did not seem much discomposed by the sanctified appoparace of the discomposed by the sanctified appoparace of the head confidence in her "spirits." The questions were put in Hindostance, Sancil, Arshe, Fersian, and all sorts of strange languages. The reverend scholiast was atting his learning admirably, and, as he thought, to the complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the spirit worth or complete discomiture of the lack from the respective of the complete discomiture of the lack from the respirit worth or complete discomiture of the lack from the respirit worth or complete discomiture of the lack from the respiritue of the lack from the spiritue worth of the manufacture of the lack

beau from the partially certained winesbeau from the partially certained winesing in her rich blond treeses.

It is made was in a state of bewilderment; and
this mind was in a state of bewilderment; and
this mind was in a state of bewilderment; and
the land signally failed in his efficient to binself the
land signally failed in his efficient exposure. He
rose to leave. But he could not retreat without a
parting word.

**add he, turning to the medium, who

**add denurely by

***add denurely by

**add denurely by

**add denurely by

***add denure

parting word.

"Madam," said he, turning to the medium, who had risen with him, and was standing denurely by hisside; "Madam, your art is from the devil; abandon it for the sake of humanity, and your own peace of hind."

Then there came a new light into the eye, of the hitherto quick tandium—the light that shines when the temper is aroused.

hitherto quict inclaim—the light that shines when the temper is aroused.

"Doctor," said she, in "alm but decided tones, "yon, I presume, are a minister, of some church in this city, and you make a living by the passelies of your profession. I simply do the same thing by the exercise of my peculiar gift. It may be right, or it may be wrong; if do not presume to argue the property of the property

This was too much for the Doctor. He was heat-en at all points. With a muttered "Good-day," he passed out into the street, and the medium saw him no more.

Are we wrong in supposing that the little golden-haired lady had a quiet laugh to herself, after the remarkable interclew was over?

Whipping Children.

Whipping children.
The following, on whipping children, is from the pen of the Rev. Henry Ward Beecher. We clip it from the columns of the inspired New York LEBGER published by the prophet Bonner, and the epirits of the prophet are subject to the prophet:
We don't believe in it—to any great, extent. It is but seldom that a child needs the rod, especially if taken from the time it is able to understand language and finity verkinglik; trasted, and vices he

if taken from the time it is able to understand language and firmly yet kindly treated, and given to know that Xo and Yes mean Xo and Yes, without the Xo and Yes mean Xo and Yes, without those who lave unfortunately cone up, instead of being indictionsly brought up, are very made better by harshness, under the name of discipline. The late Rev. Dr. James W. Alexander, in one of his published letters, remarked: "In managing my children, in rebusing my servants, in quelling my children, in rebusing my servants, in quelling that want of love causes failure. Often, for the moment, everything seems against this; but events always bring me back to it. I hope I have more disposition to yield up even rights, for love's sake."

For The Religio-Philosophical Journal.

Laying on of Hands.

BY JANE M JACKSON

Laying on of Hands.

NY AANE M JAMESON.

"They shall hey their hands on the sick, and they shall recover." The Bibbe teaches us that these sayings were fulfilled, and that the aposites laid their hands upon the sick and 'they were healed. It was not intended that only certain men should have this power. It is plainly commanded by C'eri-' in these words: "Neglect not the gift that is in thee, which was given by prophecy, with the laying on of hands," Eyery, man, woman and child can, to a certain extent, magnetize tae-sick. The aposites, were temperate in all things, lives much in the open air; consiquently were atrong and healthy. Alessmer healed thousands, who were brought to him. He lived on the banks of the Rhine; in G-many; was fond of out-door' sports. He first supposed his power lay in the magnet, but he found he could heal jest as well by passing his hands over the sick. To be in the same room with him, has affected many. His fixed look and silentwill, were the only means used in the majority of diseases. Charles H cured the sick by his touch. Gassner commanded the disease to depart. Greatknices was a notal healer; he prayed to God to assist him. We have many in our day who surpass all that has been related of pas' healers. The French-have Jacob, the wonderful Zouave. We have \$0\text{F}\$: Newton and many others who are working silently but surely among us. All can heal who are healthy and lead pure lives. A loving, sympathetic heart, a wish to Negnetic the sufferer, a strong will and good magnetism will do the work. Your will acts on the brain; your fingers are the wires of an electric battery that sends the living streams of health into diseased limbs or bodies. Magnetism is a natural remedy; it acts directly on the nerves and muscles. If a trance can be produced, the mast severe stringed operations can, be performed without pain. Each day the usual passes should be made, to assist Nature in her curative powers. curative powers.

Dr. Esdaie says, "In surgery, the benefits of magactism is not confined to the extinction of pain during an operation, but are of the greatest advantage in the after treatment. The nerves and brain have not been shattered by bodily and mental anguish which causes an irritating fever in the system, wasting all the powers of life, and arousing local inflamation in the injured parts. Magnetism is too often the last thing tried, when it should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be the first. When a pattent when the should be

slumber is life to the sick. Although relationship is not restricted in the treatment, I think a stranger or friend will have the most power, as he can exert his will, without anxiety, or fears as to the results. No one should permit a weak or diseased person to magnetize him. As health is transmitted, so is disease. Being magnetized for fun, is very wrong. It is of benefit only to the sick who lack vitality. As it is a powerful medicine, it should only be administered to those who need it. The Apostles believed the power bestowed upon them was to be used in a toose who need it. The Apostes believed the power bestowed upon them was to be used in a reverential manner, and they fasted before they approached the sick. "Paul entered in and prayed; and be laid his hands on the sick, and

healed them."

From my own experience, I recommend magnetism, It was the sole remedy used for me after I met with a serious accident. I wished to practice what I had so long preached, and magnetism performed a cure that was considered miraculous. To learn the art of magnetizing is easy, the study interesting, and with the blessings of God, can be rendered of the greatest benefit to mankind.

NOTICE OF MEETINGS.

The ANI-OVER, Ohio. - Children's Progressive Lycommeet at Mortey's Hall every Sunday at 11/2-2. M. J. S. Morley, Conductor; Mrs. T. A. Yaspp, Guardian; Mrs. E. P. Colemon. Ass. University.

ATRENS, MICH.-Lyceum meets each Subbath at 1 o'clock P. M. Conductor, R. N. Welster; Guardian of Groups, Mrs. L. B. Allen.

L. B. Allen.

Actains, Mich.—Regular Sunday assetlings at 1955 a.m. and
1955 p. m., in City, Hall, Main afrect. Children's Progressive
Lycoun meets at the same place at 12 m., under the auspices
of the Adrian Society of Spiritualists. Mrs. Martha Hunt,
President; Erra T. Sherwip, Socretary.

ly received.

B-SPINC-MERCHYLE HALL—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Delo, President; Samuel N. Jones, Vice Freedent; Win. Duncklee, Treasurer. The Childrens' Progressive Jyccum meets at 10 A. B. D. N. Ford, Conductor; Mee Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Huut, Assistant Secretary, ol., Heasands street.

Metale Hall—Lecture every Simbly attension at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal transce and insportation bepackers.

sun able, normal trance and imprational speakers.
SERMOVIEM ILLAL—The South Ked Lycomy Association
were entertainments every Thurshay evening during the
inputer at the ILLA No. 80, Springfield street. Children's Proressive Lycomy meets every Sunday at 10½ a. m. a. J.
hase Counducty J. W. McGuire, Assistant Countorty Mrs.
L. J. Stewart, Guardian. Address all compunications to A.
Chase, 101 Weshington street.

Chase, 1011 Washington street.

UNION HALL.—The South Boston Spiritual Association old meetings every Sunday at 12,3 and 13/4 o'clock. Mr. cone, President; R. H. Gould, Sevetary; Mary L. French,

Pressurer.

TERFERANCE HALL—The first Society of Spiritualists hold their needings in TemperancePilali, No. Maverick square, State Botton, every Stunday, at J and T r. E. Benjamine Otiorne, 91, Lexington street, Corresponding Secretary, March 1997, Control of the Proposition of Secretary, No. S. Macounder Wood, during Perion, during January; Mrs. M. Macounder Wood, during Perion, during April; J. M. Poebles during March; Mrs Juliette Yeav during April; J. M. Poebles during May.

5t. Peobles during May.
Wentrik Halt.—The First Frogressive Lyceum Society hold meetings every Sunday at Welster Hall, Webster street, corner forleans East Isoto, at 3 and 150 g/olcule, p. 4. Praident, ——: Vice President, N. A. Sunmons; Treasurer, O. C. Riley; Corresponding Socretary, i. P. Freeman; Recording borrelary, il. M. Wiley. Lyceum meets at 10% a Countries.

Guardian.

Battimore, Mo.—The "The Sprimalist Congregation of Baltimore" beld meetings on Surley and Wedineday evenings at Saratoga Hali, southern Surley and Wedineday evenings at Saratoga Hali, southern court Zalvert and Saratoga streets. Mis. 7. O. Hyzar speaks till further norbee. Children's Progregate Lycomi meeta court Sunday at 10 A. M. Howsdeep's halfulfate.—The Secrety of "Progressive Springialists of Battimore." Services every Sunday morning and evening at the mean houre.

nacts at 13 m. Mr. Hamilton, Centuctor; Nrs. Dresser, Guardian of Grospat
Battle Creek, Mich.—1be Spirituilists of the First Free, Cauch, bold incettings every Sandoy at 11 A. M. at Wake-Cauch, bold incettings every Sandoy at 11 A. M. at Wake-tor; Mrs. L. E. Isailey, duardian of Groupe.
Belviders, Hi.—The Spiritual Seciety hold meetings in Greef's Hall two Sundays in each modula foremon and even-ing, 10½ and 1½ of clock. Guider's Frogressive Lycemia, 10½ and 1½ of Color. Guider's Frogressive Lycemia, 10½ and 1½ of Color. Guider's Frogressive Lycemia, Mayword, Assistant Conductor; Mrs. Hiram Belwell, Gus-

dian is granto, N. Y.—Meetings are held in Lycenn Hall, corner of Court and Fear's streets, every Sunday at 10½ n. n. and 7½ p. m. Children's Lycenn meets at 2½ p. m. N. M. Wight, Conductor; Mrs. Mary Lan, Guardian. Meeting the Court of th

cal, Conductor Y.Mr. Anna N. Modelercok, Guardian.

REGORITY, N. V.—The Spiritualists hold nagriga at Omberland street Lecture Roun, fiear DeKalls avenue, every
Sunday at 3 and 3½ p. m. Chaldrea's Progressive Loyenia
meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A.
Reddord, Guardian of Groups.
Spiritual meetings for Impirational and Trance Speaking.
Spiritual meetings for Impirational and Trance Speaking
Paradord, Guardian at 5½ o'clock, in Gennada Ilail (Upper
Toolay No. 112 Myrtla avenue, Brootlyn: Also, Sunday and
Friday evenings at 15½ o'clock, in Gennada Ilail (Upper
Fourth and South Ninth streets, Williamsburg, Also, SunHall, Franklin street, opposite Post Office, Green Point: Con
tribution 19 cents.

CAMBRIDGERS, Moss.—The Spiritualists hold meetings

engaged. CLEVELAND, Olito.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 200 Super-ior St. at 2 and 7, p.m. Lyceum at 10 a, m. Lewis King, Conductor, Mir. D. A. Eddy, Guardan, D. A. Eddy, Cor.

Secretary.

Chicago, Illino's.—The Chicago Spiritualists most every Sunday in Crooby's Music Hail at 10: 45 A.M. and 7: 15 P.M. Sponkers engaged.—Mrs. A. R. Colly, June 6th and Daily Sponkers engaged.—Mrs. A. R. Colly, June 6th and Daily Pregressive Lycquin meets immediately align the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Son day in Winnishmet Devision Hail, Cheeks, At 3 and 7. P. Mrs. M. A. Ricker regular speaker. The public are faivited State of the Christian Spiritualists hold meetings every Son day in Winnishmet Devision Hail, Cheeks, At 3 and 7. P. Mrs. M. A. Ricker regular speaker. The public are faivited State of the Christian Spiritualists have been supported by the Christian Spiritualists.

neast tree. v. J. Ricker, Sup't. CLIDE. O.—Progressive Association hold meetings every Sinday in Willis Hall. Childrens Progressive Lyceum meets at 11 a.m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Der. Sect.

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Cor-responding Secretary; A. W. PickeringClerk.

responding Secretary; A. W. Pickering/Cirk.,
DOYRA AND FORCOPY, Mr. — The Gildren's Progressive
Lyceum holds it Sample seadou in Mervick Hall, in Dover,
a 1005 a. m. K. B. Averill, Occidenter; Mr. A. R. P. Gray,
a 1005 a. m. K. B. Averill, Occidenter; Mr. A. R. P. Gray,
D. Quoux, Ill.—The First Resident Spiritualisat, holds
for regular meetings in Schrister and in, all 90 Clock A. M.,
the first Samlay in each month. Uniform Progressive Lycumum at the same place at 30 Cicloic Sect. Bundley evening.
J. O. Maggedi, Conductori Mr. Sarah Fire Guardian of
M. Sarapeti, Conductori Mr. Sarah Fire Guardian of
Wednesday evening.

reducestay evening. Des Moince, Inwa. The First Spiritualist Association most regularly fir fectures, conference and mude each Sanday, in Good Templara Jalid (west side) at 10-19 evices. A. M., and 7. P. M. Uhildren's Progressive Lyceum meets at 13/2 P. M. B. N. Kulyon, Corresponding Secretary.

Havara, II.—Lycoum meets every faunday evening at two o'clock, at Halygroff's Hall.

II. H. Fhilbreck, Conductor; Miss B. Bogers, Guardian.
JERRET CTR. N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 264. York street. Lecture in the same property of the Church of the Holy Spirit, 264. York street. Lecture in the sense hoats to a grount a Theology, with scientific expriments and illustrations with philosophical appearatus. Lycoum in the afternoon. Lecture in the evening at 174 o'clock, by rolunteer speakers, upon the Science of Spiritual Philosophy.

Leutratus, Ky.—Spiritualists hold market.

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

Ing Secretary,
Array, Mass.—The Spiritualists of Lynn hold meetings every
Bunday afternoon and exensing, at Cadel Itali.
Lores, 18m.—The *Priends of Progress* organized permanently, Sept. 9, 1966. They us «the Itali of the *Salom
Library Association, but do not hold require meeting... 1.
Library Lores of the Cade o

Johnstian Swain, Collector,
Mato Maxik, Wis.—Poprossive Lyceum meets every Su
day at 1 p. m., at Williard's Hall. Afterd Senier, Condustro
Mrs. Jane Senier, Guardian. The First Society of Spiritualis
meet at the same place every Sunday, at 3 p. m., for Confe
cace. O. B. Hazeltine, Predident; Mrs. Jane Senier, Secr.

MILWAGKER, Wis.—The First Society of Spiritualists mosts at Bowman's Hall. Social Conference at 10/2 a. x. Addres and Conference at 17/2 r. x. Ges. Godfrey, Tresident. The Progressive Liggum meets in the same hell at 2 r. x. T. M. Wabon, Conductor: Bettle Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONXOUTH, ILL.—Lycoum meets every Sunday forencon.
About one hundred pupils. J. S. Loveland, Conductor; D. R.
Stevens, Assistant Conductor; Helen Nyb, Guardian of

uroups.

Montissania, N. Y.—First Society of Progressive Spiritual-ista—Assembly Rooms, corner Washington avenue and Fifth street. Services at 5 p. m.

t. cervices at sp. m.
tan, O.—Children's Progressive Lyceum meets every
ay, at 10½ o'clock a. M. Conductor, Hedson Tuttle
dian, Knima Tuttle.

MANCHESTER, N. II.—The Spiritualists hold meetings overy Sunday, at 10 a. M. and 2 F. M. in the Police Court Room. Seats free. R. A. Seaver, Freedomt; S. Pushee, Secretary.

Secretary.

New York, Crit.—The Society of Progressive Spiritualists hold machings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avendes, at 10½, nm, and 7½, pm. Conference at 12 m. Children's Progressive Lycoum at 2½, pm. P. E. Earnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Sulfitualists hold meetings every Sun-

worth, Guardian.

The First Society of Spirituall-its hold meetings every Sunday morning and evening in Lodsworth Hall, 506 Broadway. Conference every Funday at same place at 2 p. m. Scali free.

nate fero.

NEW York.—The Pricule of Humanity meet very Sanday
13 and 15 f. N.M., is the convenient and comfortable half
16 man afrect, northeast course Frought, 25 block east of
overy, for moral and spiritual culture, inspirational and
repritual expressors, facts and phenomena. Seate free,
of contribution taken up.
The Spiritualistic hold meetings every Sunday at Lamertias

ibution taken up. ritualists hold meetings every Sunday at Lamartin er of 8th avenne and West 29th street. Eccture clock a. m. au 17 p. m. Conference at 3 p. m. RE, N. J.—Spiritualists and Friends of Progress holds in Music Hall, No. 4 Bank street, at 2½ and 7½ he afternoon is devoted wholly to the Children's Pro-Lyceum. G. T. Leach Conductor; Mrs. Harriot Par-ardian of Grome.

Queno, Wis — Children's Progressive Lyceum meets every abbath at 10 o'clock a. m. John Wilcox, conductor. Mrr Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Group,

Conductor, J. W. Lewis; Guardian, Mrs. Abble II. Petter, PLYROFER, Mass.—Lycems Mascockation of Spiritualists hold meetings in Lycems Hall two Sundays in each month. Chil-dren of the Control of the Control of the Control of the Petras, Conv.—N. S. A. Byrnes, Jan. 5 and 12, II. B. Stewer, Feb. 2 and 5; I. P. Greenlest, March 1 and 5. PLYLIAN, CONV.—Meetings are held at Control Hall every-Sunday afternoon at 19,6 viceds. Progressive Lyceum at 19,5 in the forenoon.

Sanday afternoon at 11½ o'clock. Progressive Lyceum at 19½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 17th steret, at 19½ A. meets at Concert Hall, Chestnut, above 17th steret, at 19½ A. meets at Concert Hall, Chestnut, above 17th steret, at 19½ A. meets at Concert Hall, Chestnut, above 17th Nary Stretch, Oinsrilan. The First Association of Sprittualists has its lecture, at 19½ A. meets 1

RICHLAND CENTER, Wis.—Lycoum meets every Sunday at half past one at Chandler's Hall. " H. A. Eastland, C. aductor. Mrs. Delia Pease, Guardian.

half past one at Unstern's some Mrs. Delis Pesse, Guardian. Spransverteb, Ital-Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 6th and Adams street. 'A. H. Wor-restor Lycoun every Sunday at 2 o'clock, P. A. Biel-ser's Cytome every Sunday at 2 o'clock, P. A. Biel-ards, Cambetter, Miss Litzie Porter, Guardian.

racive Lycoun every. Sanday at 2 o'clock P. M. B. A. Richards, Qualifactor, Miles Lizzie Potert, Gugerlin.

-8 reakman, Ill.—The Children's Progressive Lycoun of Sycamore, Ill., meets every Sanday, at 2 o'clock p. m., in Sycamore, Ill., meets every A. Jones, Conductor: Mrs. Horatio James, Guardian, Larvy A. Jones, Conductor: Mrs. Horatio James, Guardian, at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and specknos limited to ten minutes each, Channey Elliwood, Eq., Prasident of Society; Mrs. Sarahilb. P. Jones, Corresponding and Recording Secretary.

ited to the minute teach, Channey Filwool, Ect, President coroling Sterein, Smith P. Jones, Corresponding as Recording Sterein, Smith P. Jones, Corresponding as Recording Sterein, Smith P. Jones, Corresponding as Recording Sterein, Smith P. Jones, Smith P. Sterein, Smith P. Sterein

n nectock, duardina.

Thor, N. Y.—Progressive Spiritualists hold meetings in
flarmony Hall, corner of Third and River street at 10/2 a.m.
and 7/4 p. m. Children's Lyccum at 2/4 p. m. Mouroe J.
Keith, Oneductor: Mrs. Louisa Keith duardina.

mrson, O.—The Spiritualists of this place hold regular age at Thompson Center. The officers are E Hulbert, ckwell, M. Hall jr, Trustees; and A. Tillotson Sec-

visuanes, Inopicational Special, No. 189 Kans No. 189 Kansel, N. J.—Friends of Progress meetings are held into street Hall, every Sunday, at 10/5 a.m., and evening reading t. S. Gaippell; 'Vice Presiduta, Mr. Sarah Coo-ressures, S. O. Sylvester; Recording Secretary internal Progress, S. O. Sylvester; Recording Secretary

PROSPECTUS

RKLIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPPR will be devoted to ARTS and SCIENCES, and to these PFRITTGAL. CONTROL OF THE SCIENCES, and to the SPRITTGAL OF THE SCIENCES, and to the SPRITTGAL OF THE SCIENCES, THE SCIENCES IN THE SCIENCES AND THE SCIEN

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND

It will be published eigry Saturday at

No. 192 South Clark Street, Chicago, Ill.

ournat is a large quarto, printed on good paper with

e. The articles, mostly original, are from the pens of
t popular among the liberal writers in both hamis

TERMS OF SUBSCRIPTION-IN ADVANCE:

One Year, \$3.00. | Six Months, ... 31.50. Single Copies 8 cents each.

at Office Orders cannot be procured; we desire our send money. The in Canada will hadd to the terms of subscription r year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is useless for subscribers to rrite, unless they give their Post Office Address and name of

Zwen, Chundy and State to which it has been sent.

All-Specimen oppose nor large.

Respectives are informed-that twenty-siz numbers of the
RELIGIO-PHILL SOUTH AND AND AND AND AND AND

Thus we publish two volume as parts.

Thus we publish two volume as a sent of the first, and TWENT SIZE CREY is line

for the first, and TWENT CREYS per Honofor each subsequent in
sertion.

sertion.

The space occupied for display or large type will be reconed as if the advertisements were set in nonpariel entire solid-

All letters must be addressed S. S. JONES, No. 192 South Clark Street, Chicago, III.

INDUCEMENTS TO CANVASSERS.

INDUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the Rainon-Panisosemical Journal, we offer magnificent indusements for procuring subscribers. Men and women, fecturer especially, will find it profitable to carnavas for the paper. Any one sending \$100 shall receive thirty-three copies of the Journal of the cone year, or slaty-six copies for six mentals, directed to such new subscribers and at such places as required, or such a preportion for six months and one year as shall sult, so as to be equivalent to 33 copies for one year, and agreement to 53 copies for one year, and agreement to 54 copies for one year, and agreement to 55 copies for one year, and the subscription and years of the years of th

1. for ease of management, variety and quality of work regularity of tension, etc. 11 fastens such end of every seam, a valuable feature belonging to and claimed by no other management of the control o

43 Publishers who insert the above Prospectus three times and call attention to it elitorially, shall be entitled to a copy.) The RESSOP-PULSOPORISES JOERNAL may year. It will be for warded to their address on receipt of the papers with the adser themest marked.

How to keep eggs fresh.

Use the Electro Egg Preservative A Suse Preventive for decomposition. Eggs, when LeLECTRO-IZED, are warfauted to recasin fresh for years, if required. Agents endowed with enterprising addition we want in every county in the United States, to introduce this perfect

PRESERVATION OF EGGS.

A Treatise on Liggs,

Containing further particulars, SENT FREE to all who desir-ty engage in a produbble enterprise.

Eag Desires and Packers are invited to examine our New
APPARATUS FOR TESTING AND PACKING EGGS

which discloses in a moment all damaged Eggs, and the good Eggs can then be placed directly in packing or preserving liquids, WITHOUT RE-HANDLING or Litability of Break-Price according to size, which can be made with capacity for examining from our to TEX dozen, or any desired number of eggs at one time.

Office 7 W. Madison street, Room 4.

Street, Room 5.

ELECTRIC EGG COMPANY, 23-tf P. O. Bax 1114, Chicago, III.

SPIRIT LIKENESSES.

So little is known of the laws that powers the Artin'Modia in the process of preducing Spirit Likeomess, that it has become necessary to publish a pumphlet for this lastruction of those destring portraits from the laner Life.

The process with a new long and the latter than the process with a new long and the process with a new long and the latter of process with a new long and the latter than the latter of process with a new long and the latter of process with a new long and the latter of process with a new long and the latter of latter than the latter of lat

A LYRIC OF THE SUMMER-LAND.

Picture of the Spirit Home of "Uscia" Stri Hissaaw.

A true philanthropis, loved by all who knew him.

This Spens of Jame Life, painted in oil, was wrought in

being the first in a day transe."—Wedney wrought in

Price 25 or String, Room 3, 155 S. Cierk St., Chi., Ill.

No.3,vol vit. C. Ellion, Room 3, 155 S. Cierk St., Chi., Ill.

RS. ABBY M. LAPLIN PERREE, PSYCHOMETRI-Cal directions in development 33,00. Spiritual advice or Caliroyant sight \$2,00. Six questions Sawwind while in a figure 51,00. Advices, exclosing two red stamps, 2115 Pros-pht 81, Georgatown, D. C.