\$3,00 PER YEAR IN ADVANCE.]

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

ISINGLE COPIES EIGHT CENT'.

8. 8. JONES, PUBLISHER AND PROPRIETOR

CHICAGO JULY 3, 1869.

VOL. VI.-NO. 15.

Ziterary Jepartmant.

TO ADA IN HEAVEN.

pr ntire ons.

Precious child, so soon departs !

To the unseen, heavenly shore!

Canst theu see the b oken-hearts!!

Canst thou rail us no mere!

When the stars their watch are ke In the God proclaiming a y, And the wesseld world is seeping In the n ght's deep harmony

Soul with roul holds awest commu-'Tis a calm and boly time;' Angels then, from worlds in union Come and teach us truths sublime.

Then the Spirit Land is nearest;— Then our dreams will be of thee;

With a me sweet and thrilling story
Of the soul's immortal blo m?
And the bright, unfading glory,
Of the world beyond the tom's?

Nay I we did not part forever, In that hour of grief and tale; our love that yieldeth nover, We shall meet, dear child, again

WILFRED MONTRESSOR

THE SECRET ORDER OF THE SEVEN.

SOMANCE OF MYSTERY AND CRIME. THE AUTHOR OF "FLORENCE DE LACT, OR THE COQUETTE," ETC.

BOOK SIXTH-THE INSULT.

" CHAPTER XLIV.-

THE MURDERER AND HIS VICTIM

THE MURDERER AND HIS VICTIM.

The deed was done.

During several minutes, John Harker stood gazing upon the dicless remains of Albred Tracey.

Then, as if suddenly recollecting himself, he sprang to the dear of his apartment, and turned the key in the hek.

He left the door and cautiously approached his victim. A vague fear seized him. Tracey might not yet he dead. He feared every instant to hear a faint groun or a gurgling inspiration—to see him tess his arms irregularly—sperhaps turn toward him with his glaring eye balls, and curse him with the withering glance of a dying man.

Vain feers!

Vain feers!

And yet, with what a sensation of pure uningled by would the murderer at that moment we beheld the corpse of Affred Tracey rise up and stand before him a living man with the culty of speech, and the power of motion!

ow gladly now would be endure insult after sub, rather than the burden of overwhelming silt.

faculty of speech, and the power of motion is flow gladity now would be endure insuit after that they are the content of the contents of a strauger's purse to his, might have, caused him perhaps, a smile of triumph; but the taking of ite, the murder, he shrank alike from the sontemplation of the deed, and the exaction office penalty.

He was, as it very, stunned and bewifered by the auddenness and the entering of the crime into which his passion, had be rayed the crime into which his passion, had be rayed him. The provocation was great; but the retailation so far transcended his desires or intentions, that he could not account for the impulse which had nerved his arm to strike the famous, the fatal blow. Had he really killed his vicinity Was it not a forrible dream, an illusion of the fancy. He knell by the side of the corpse, and laying his is a d upon the should ret the murdered man, shook him repeatedly.

"Get up, Tracey; I bear no malice against you for your butter words. Get up; I hit you harder than I meant—but you will live vet my good fellow, you will live yet. Get up.

The limbs of the corpse were siffiching already and as the gambler geed fearfully at his victin, he perceived that the Jaws were firmly set, and that the had, in the ventury of the wound, was matted with gory clots. Upon the four near the head of the nurdered man, was a small puddle of dark venous blood.

John Harker rose from his kneeling por ure with a shunder, three from his kneeling por ure with a shunder, there from his kneeling por ure with a shunder, the first he head of the nurdered man, was a small puddle of dark venous blood.

The first proper is the complex of the four near the head of two nurders of the face of which has handler, the religion of the four first handler of the content in the head of the nurdered in face with his hand,—I had been the set of the content in the blood, the mangled remains—lingly, or in combination, were incessantly before the eyes. He turned his face downward, and pressed clobely—to the control in

were with the glass liness of the dead. Out doors the air was filled with the buzz and a of insects, beasts and offen, some near and e remote. blenning their indistinct noises in-he nurmur of a great city. Yet the trill of anary bird, in a cuge suspended in the rand dealing house in Beckman street, at times declarly and melodiously; and trom the since of a garden in the vicility came, since

shoute and laughter of children at play. And, momently, also was herrd the lizut click of the billard-balls in the room beneath, and the tread of the players as they pasted around the tread of the players as they pasted around the tread of the players as they pasted around the tread of the players as they pasted around the tread of the players of the content of the players of the content of the players of the market of the players of the market of the players of the market of the players of the p

"Pale and lantern jiweo, and one on the cyte."
No wonder," said Harker, I was up nearly all sight."
You don't say? "replied the young man with an affected draw!.
Harker was turning away, when a thought saddenly occurred to him.
"Whose barrel is that Abel—is it Marvins?"
"Yes sir."
"Won't he sell it? I want it for a particular purpose."

purpose.

"Going to kill a hog and salt him down, ch?"

No, nb, Abel; but I am in carnest about the barrel; what is it worth?

"A dollar, I reckon."

"A till Marvin, that I want it, when he comet in, will you?

"Tell Marvin that I want it, when he comes in, will you?"

The young man, by way of reply, gave an affirmative nod, and Harker left him, proceeding along the rod, and Harker left him, proceeding along the rod, and Harker left him, proceeding along the rod, uncertally, behavior—live, appeared the strict and the buildings on either side, and the predestrians burrying over the sidewalks. The distraction of his mind modified the action of the senses, The familiar beliefs which surrounded him presented a new picture to his imagination. It seemed to him as if he were dreaming of a strange city in some far disturband or, as if he were wandering among specters in a realm of shadows and illusions. He paused in wonderment to look sits man in a common working dress, with a spade in his hand, who walked before him. The minute details of common things attracted his notice.—He remarked the changing sha lows which the moving wheels of the carts continually passing, and repassing threw upon the pseement—the trifling eddies of dust and rubbish which the light summer breeze whirled through the sir near the surface of the earth—the inequalities of the soon in the paved siret—the names and devices on the signe which were suck over the door and windows of many of the buildings. The same dazelings, as he had on dazelings, as he saw, of faceled that he saw, dark blood rod spots here and there upon

them, continually moving, in singular contrast with the surrounding brightness.

He sauntered into the Parke. The foundain was playing, and he scated himself on a bench near the fountain, and watched the rising and falling waters, as they broke into four and spray. At length, shuddering, he withdrew his gaze, for amid the glittering foam he pecceived the pale countenance, the form of Alfred Tracey.

There cuite strolling along the graveled walk a group of merry children, and they stopped to behold the lountain, laughing and statking as merry children always de.

Back to the days of his carity youth, flew the thoughts of John Harker. He received the memory of his mother, and bethought him of the hours when she rocked him to sleep, singing to him the songs of the nursery, and when she taught him to repeat after her, the words of prayer, and when she exhorted him to avoid wicked children and wicked practices. He thought of wis school days, when with a sour of playfal boys and girs he went to school in the old stone school-hours in the chestnut grove, where-shi stalter and mother had gone to school before him. The blackberry frohes, the boy is game at moonlights summer evenings, the chestnut pickings, the slidings down Chover hill upon the anow; all these scenes rose vivilly before him. He remembered how, as he grow up, he had tolled in the fields and forests, that surrounded his mative village, how he had have and show wondowck and qual, how he had gone to sphool how he had driven himself meighbor. How he had the side of the provision of his discontent and an bitton, his adventurous visit to New York, the gradual inroads upon his sarrly pruncipes, which the strength of his psesions and the evic example of their fertile fields in hones of their own, were bringing up their children in the practice of industry and sirtue, where the playfellows of his boylish days where planning and reading the resulted in homes of their own, were bringing up their children in the practice of industry and sirtue, where the playfellows

and water. He left no huner, craved no tood. Nor did he experience any intoxicating effects from the spiritous fiftuors of which he had drank so freely.

About the middle of the afternoon, the muriterer, restless, and doubtful and irresionts: i found himself heart the ferry at the foot of Courthandt attreet. The bell was just ringing and seemed to invite him to fly, at least for a time, from the city, which, in his imagination, res mbled a lunge shughter house, crowded with bloody vietims. He passed on board the ferry bear, and was rapidly borne across the broad river to dersey City. An instant—only for an instant—as he heard the noisy music on the steam-car, the thought flashed across his mind that his wicest course was to escape immediately to the interior of the country, and leave the evidences of his guilt behind him.

An hour afterward, on approaching the depot of New Jersey railroad, after a sobrary waik in the environs of Jersey City, he perceived a group of three or four gentleman conversing near them, one of the group uttered distinctly the name of Alfred Tracey. A feeling more powerful than curresty, induced Harker to mancuver as dexterously as he could to obtain a position in which he might, sithued attracting notice, one rear the conversation which was taking place. His efforts were putially successful, The first words he was caabled to hear were spoken by a stout, fine looking man.

"I have not seen Mr. Tracey to day."

"I see cars are on the point of starting."

"I am aware of it, and I cannot explain the cause of Mr. Tracey's absence. I will not call him my trieud until I have some explanation of his extraordinary conduct.

"I have not seen Mr. Tracey to day."

"I have not seen Mr. Tracey to day."

"The cars are on the point of starting."

"I am aware of it, and I cannot explain the cause of Mr. Tracey's absence. I will not call him my trieud until I have some explanation of his extraordinary conduct.

"I have not seen Mr. Tracey to day."

"The cars are on the point of starting."

"I say him has

John Harker tollowed them, but he heard nothing further that seemed to hear any reference to Tracey, except a whisper, inadvertefuly loud, from one of the party. Wilfred Montresor—"Your reasoning is just, Gardiner. Tracey has not dared to face me, less perhaps from cowardire than the consciousness of the infamous conduct."

cowardiecthan the consciousness of us mamous conduct."

The portion of the conversation which John Harker had overheard, satisfied him that a gentlemen in the steam was that been waiting in the depot for Alfred Tracey in order to fulfil an appointment. He was also satisfied that no sispicion existed of the cause of his absence. Nor any clue by which to trace him to the building in the tear of Beckman street. The idea of confessing his guilt or attempting to pallare by an ingenious plea of self-defense, had at the time entirely vanished from the mind of the marderer.

by an ingenious plea of self-defense, and at the time entirely vanished from the mind of the mirderer.

It was rearly dark when he arrived in Beckman street, and crept slyly and cautiously along the albey toward the building in which lay the corpus of his victim. He entered the front door unobserved, and stole on tiptoe, through the lower entry. The doors of the lawyer's effices were closed, but the voices of at Jeast two persons could be heard distinctly from the effices in the rear. Harker-listened.

"You were in the Circhit, to day?"

"Yes, a few minutes,"

"It was they got through Dingle's case yet?"

"Not they, The State is hardly through the examination of witnesses,"

"It will go hard with him. The judge is against the prisoner, thear."

"Graham is doong his best. I should not wonder if he got Dingle off with a veroict of manslaughter. There is no dispute about the killing; but from the cross examination it is evident that the defense intend to insist that the Dutchman pushed Dingle of re the latter struck him."

"Manslaughter—ten years in the State prison."

muslaughter. There is no dispute about the killing; but from the cross examination it is evident that the drense intend to insist that the Dutchman pushed Dingle before the latter wruch him."

"Manslaughter—ten years in the State prison, perhaps—it is almost as bid as hanging."

John Harker slunk up a buirs with the caution of a thiel, the words of a speaker ringing in his cars, "Ten years in the State prison—almost as bid as hanging." He unlocked the door of his aparton in and stole warily into the presence of the dead. There it was, near the center of the room, the crypse of Alfred Tracey, a dark motionless object, almost invisible to the human-eye. But the hundrere felt that it was there—the testimony of the senses was as nothingto the moral instinct, if such a phrase may be permitted, which recognized the presence of the fidees yield of ungovernable passion.

"He groped list way across the apartiment to one of the settees, and seating himself thereon, waited—waited patiently and slently hour after hour. In the course of the evening some person came to the deor and knocked, but he nittered no invitation to enter, and the yield with the presence of the window—there were no lights in the neighboring dwelting—he. Listened—there were players in the bid and room underocath—and so he watted till the lights should be extinguished and the players should, go forth—perhaps at midnight or later. What words can describe the feelings of that man? Immoral and vicious though he had been, during his weary watch with the dead, in that solitary apartment—the pangs of remore—the shaddering of fear—the apparishons of hater. What words can describe the feelings of that, the words and words the players went forth,—All was silent—The marderer rose, lit a lamp with a locker with procured by fraud, remember that within are caveras of shame and terror and despair.

At length the lights were extinguished, and the players went forth,—All was silent—The marderer rose, lit a lamp with a locker of the apartment. He had nerved his middle o

flickering lamp.

It was bravely and cunningly done.

But will no circumstances unforceen—improbable perhapt—reveal to the eyes of man, the crosshed and manglad body, though hemmed around with thick staves of oak, and hooped with hoops of iron?

The judgment of Gos has overtaken Alfred Traces.

Will his murderer escape? No.

A brave and cunning man is John Harker, but no bravery nor cunning gives impunity to

—Brigham Young broke the first ground the Utah Central Railroad, which is to ex-from Ogden to Sat Lake City, about f m les, on alondsy, May 17. It is intended c mplete the read by pext October.

Department Of Bris And Sciences

New Uses for Paper, cauch of industry has just be our notice. We have for se lar with vations used appli-sible the uses of paper

New Uses for Paper.

A new branch of industry has just it duced to our astice. We have for a been familiar with various novel and paper. But now the uses of paper much extended by a patent process by The paper made by this process so, iar kind. It very must resembles in the Japanese for pocket handketchia susceptible of the same application, enter eadls it "felted," and to a certain term is appropriate. Both anumal and materius are employed in its processor of the processor of

in paper making. Toese var duced to a pulp and bleached in appropriate machinery, with the same as is used in ordinal It will easily be understoon.

the cost of washi-bed furniture, of i These are printed and a set of curta We have also qui e, of it

nce. WI

ers not vital sir which we breathe. It enter into the composition of the load we at, the ground on which we walk. It oxygen we lyo and move and have our being. In Genesis, chap. I, we read the spait of breath of God, moved upon the face of the deep. The Broath Edding, the breath of God, the Spirit of God, was the wind or oxygen in mobilion. The preacher also declared that the dessiving exhonic acid gas is the real Devil."—Advisor (Med.) Journal.

A lady reached the passenger de Ohio, the other day, just as she tra-to take was leaving san as the stoo-keh vexition on the platforms, see at the depot on a fall run, with is his hand, his cost on his arm and hi-with perspiration. As he looked o fast moving away, he sat do an on fast moving away, he sat do an on

The violin.

Op to the year less the wisins was marked in Eugland. It was introduced before the low class instrument; they hooked upon it look upon the banjo at the present time, not used in-concerts till about the time of He was the first to recognize its master; and to employ it to represent the highest liest continue of the soul.

A: 1

Sunday.

The Pacific, a religious paper published in San Francisco, is going into religious spasms over the idea that the Cettral Pecific Railroad is running the cars on Sunday. Its Editoryasy that God built the railroad, and if he does not wish to have it run the railroid, and if he does not wish to have it run over on Sunday, why does he allow it? It would be a fine idea on this great lotternational route to have the train stopped wherever they might be on Saturday hight, and wait until Monday morning. It would just sult the Pactric undoubtedly, to have things so arranged, and they would probably send outland build churches at those points, and have the people forced to come and listen to their religious twadfile and mockery all day on Sunday. The idea that Sanday is any more sacred than any other day, is the merest book imaginable. When we were a little boy we hated Sanday with a most inveterate hatred, for it was a day of crucifixion and torment to us.

All who can go back forty years in their experience will recollect the manner in which Sauday would be kept by a good old orthodox deacon, and such an individual was our father. We could not run, laugh, whistle or give vent to the natural exuberance of a child, in any torm, as children are by nature inclined to do, without having to wank into the shop on Monday morning and suttle up for our Sanday delinquencies by being made practically acquainted with a certain strap that formed a part of the working tools of our worthy progenitor. We recollect distinctly a certain institution in existence at that time, namely, that of tilling men whose business was in part to go out and accrete themselves in the public highways in order to be ready to pounge upon any poor unfortunate fracel

themselves in the public highertys in order to be ready to pounge upon any poor unfortunate fravelier that might happen to be journeying on that sacred day. It mattered not what reasons were given nor thus descerating God's holy day, no excuse were sufficient to exculpate the calprit.

It might be that a sick or dying child was lying and anxiously waiting their agricultuat they might behold the face of their protector and loved one once more before his weye closed forever in death. But that was no excuse,—stop they must until Monday moraing, go before the youlke of the Peace and pay their fine before they could be allowed to proceed.

In the land of clocks and wooden naturegs, the

reace and pay their fine before they could be allowed to proceed.

In the land of clocks and wooden natmegs, the laws were more rigorous than in the old Bay State. There the law attached as evere penalty to the act of a mother's kissing her babe or a man's kissing his wife on Sanday. There is a case on record of a man who was a sea Captain, his dwelling was situated on the hanks of Long Island Sound, his ship was lying in the offing. Having a fair wind he concluded to sail on Sanday. That he night do on Sunday, for a fair wind was considered, a permit from the Lord. His wife accompanied him to the foot of his garden when the boat came from the ship to receive him. A long vorage lay before him and thinking that no one saw him, he stide a kiss from his wife in bidding her good by. But alas for him, the hawk eye of a tithing man was upon him, and the bext moraling a suit was commenced against him for descerating the Sabbath, and a fine of ten dollars with costs was collected from his property.

On Lyndrof of the cost of the cost was the contract of the cost of

Oh! shade of a dying God of eighteen hundred years ago, what follies and what heart-revolting erimes have been, and are still, committed in the

crimes have been, and are still, committed in thy name!

The idea that it is God's day, preemisent to others because it is called Sunday, is without foundation in history; for every day in the week commemorates some gool of ancient mythology.

Sunday, the fact day of the week by the old Saxons was called Sunna day, from the fact that it was formerly dedicated to the Sun.

Monondey or Moon-day, on account of its being sacred to that planet.

Tuesday, or the third day of the week, was called Tiverdey, or Tuesdey, the god of ancient tilnes, that presided over strife and litigation.

Wedneeday, the fourth day of the week, was called in the Saxon, Wodnesdey, or Woden's dey from Woden of Odin a deity of the northern autons of Europe.

Europe.

Thursday the fifth day of the week, was called in the Danish, Thorsday or Thor's day, being consecrated to Thor, a god of Scandinavian mythology. Friday the sixth day of the week in the Saxon, was called Frig-day, from the fact that it was consecrated to Frigra, a godess of the North, and was the wife of Thor.

the wife of Thor.

Saturday the seventh day of the week, was called in the Saxon, Seterdey, in the Danish Saturday or Satura's day. Saturn was considered in ancient mythology as one of the oldest and principal defeated.

mythology as one of the oldest and principal delicies.

The word Sabbath does not mean any particular day of the week; it means a Jewish religious institution, and by them folsted first on to Saturn's day, and the Christians, they stole Sunday from the Sumworshipers for their use. Hence the Sabbath is as uscless as the fifth wheel of a coach, there is no place or day in the week for it. When we come down to the atrict difficultion of the term, that is to cease from labor or to rest, then no seesable mind will object to it for a moment. For our part we would asooner have two in a week than to do away with the one we have. But let it be a day of rest occase from labor. Let it be a day of recreation for those that are confined in our large cities during the week that they may get but listo the country and get a few breaths of fresh sir, at least. Old Theologians don't like that; they would if they could, put a stop to the running of steam and horse cars on Sunday, for they preach such duil, prosy, musty old stuff coaked up in the blood of a dead God. Very few at the present day wish to go and hear it if they can get anywhere cise.

Coming to California.

We learn by private correspondence, and through
the Spiritual papers, that there are several speakers that are intending to come to California next
Attunia. We would certainly welcome all that wish
to come and join us in the great work of evangelizing this Coast with the doctrines of Spiritualism; but let me whisper a worl of caution inyour cars.
Do not come expecting to have as east-time and
reap golden harvests,—if you do, you will be disapnointed.

pointed.

Again; let none but the most energetic and successful workers come, if they wish for success at all:

A majority of the speakers in the Atlantic States, know aught of the hardships of a speaker slife here in the Pacific Slope. When a speaker goes to his appointment in the East, it is a pleasant railroad ride of a few hours at most, and on hisser her

arrival they meet with a Learty welcome to a home in some private family, where the temporal wants are well supplied, and home-like influences are thrown around, and in most cases, a stipulated sum that amounts to a fair remuneration awalia the completion of the engagement. The remuneration may not be excessive in amount, yet when the light expenses are taken into consideration, the reward for their labors is rasonable.

But let them come bege and have to ride over the dusty plains, and climb over the rocky roads that lead over the mountains, in a stage coach, paying as we have often done, all the way from fifteen to thirty cetts per mile; then stop at a public house and pay two dollars a day for your fare, and then you might have something of an idea of what plooneering on this Coast amounts to.

There are but two places on this coast at present that number sufficient Spiritualists to warrant them in sustaining meetings every Sunday, and they are San Francisco and Sacramento. And none but first-class speakers can sustain themselves for any length of time in those cities.

Again; the mouths of, December, Jahuary, February and sometimes March, it is now uddy throughout the country, that it is next to impossible for speakers to get about, or to get an audience except in those two cities we have named. Such an individual as E. V. Wilson, with his remarkable test mediumship and strong physical constitution, and indomitable energy, would do well, undoubtedly. We hope that it will not always be thus, on this coast; but we have given a true statement as it now stands. The harvest is great and the laborers are few, and what is mug clithe day wages are small after expenses are paid. We would not be understood that there's are no good liberat so also not his coast; but we have given a true statement as it now stands. The harvest is great and the laborers are few, and what is mug clith output the could they all be collected in one place, no doubt, in that place, apported, kindly treated, and the cause thrive.

Original Essays.

For the Religio-Philosophical Journal. Man's Destiny, Life, etc., BY N.

It would require more than human efforts now seem capable of doing, to discover and recount the innumerable wants, desires and aspirations of mae, that exist in his nature, and by possibility may be called into action. It is a real and wise conclusion that all reasonable wants can be answered and satisfied. Unreasonable wants can and should be controlled and governed, or else suffer the penalties of their indulgence and gratification.

As knowledge increases the capacity and capabilities, new questions and wants of a conception of the capacity and capabilities, new questions and wants of a con-

As anoweous increases the capterly and capabilities, new questions and wants of a continued higher grade will be presented with the ability to satisfy them.

Man wants to Anow the cause and the purpose of his creation, and of his destiny here and hereafter. These are wants that cannot be satisfied without due effort in time, opportunity, and effective anotherity and effective anotherity.

ished without due eitort in time, opportunity, and effective application.

Something like the following, may lead to a few steps in that direction:

Necessary, indispensable, elementary substances and conditions of human existence.

stances and conditions of human existence.

1st. The earth. The planet Earth was not created wholly and solely for the exclusive benefit and occupancy of man on its surface, but has its relative value, power and influence of gravitation, attraction and repulsion, with other considerations, in the planetary system. Aside from allithat, it would seem to have been made for the abode of man, the theatre of his actions, and his enjoyment of life's numerous blessings, and an endurance of its sufferings, and of his dissolution.

On this theatre of land and water, are enacted all the scenes of earth life, disease and death, whether comic or tragic:—I quiet or commution, of domestic enjoyments and sorrows, of friendships and enmittes, of love and hatred, of peace and war, of hope and fear, of reverence and devotion, of ignorance and knowledge, of all other conditions of contrast of body mind, and of their various wants.

mind, and of their various wants.

Nothing short of Almighty power could so temper, regulate and control all these loving and hating, one r lant and discordant elements and conditions, as to preserve man from total destruction by his fellow man and continue him in a state of social and progressive improvement.

ment.

The physical, anatomical and intellectual structure of man, fitting him for his destined condition on earth, altho attended with much suffering here, is a demonstration of infinite wisdom and power, it being a probutionary, preparatory state for another sphere of spiritual existence.

existence.

2nd. The atmosphere. "The breath of life" of man is at all times dependent on the atmosphere for his continual existence.

It is also alike necessary to almost all animal account of the atmosphere for his continual existence.

rt is and anice necessity to aimset all animal existence, excepting some whose element of life is in the water, some of which are amphibious reptiles and insects. It is essential to the life, growth and maturity of vegetation. In its different degrees, as rightly tempered by heat, it is essential to the health of man if pure, if inpure, noxious, according to the quality and degree of impurity.

gree of impurity.

All the labor of man depends in a great meas an the labor of man depends in a great measure upon the right temperature of the air, suitable and practical for the kind of work to be done and the safety of his health in doing it. It is the medium of light, heat and sound, and in some form or quality fills all space, and thus relieves "nature" of the abhorrence of a vacuum.

No. 1. LIFE.

Human life is that state and condition of vitality in which the body and soul are united. In
that state and condition, in health or disease, all
human acts in this world, in this life, are done
and finished. It is of great consequence that
they be rightly and wisely done. Human beings
are imperfect in knowledge, wisdom and power
and so will often act indiscreetly, wrongfully,
and must suffer the pepalitics of all such acts.
Even in that gondition, life's blessings and enjoyments are numerous and precious. The love-

of life is so strong, we are never willing to less it, until we see, or think we see, an unavoidable necessity for it. Animal life is that state of vitality in which the functions of the animal can perform their destined offices. Vegetable life will bear nearly the same cefinition.

Human life on earth requires the Indispensable elements, condition and presence of air, space, light, heat and time. Is not life the original power and "first cause" of all existence,—of everything? erything?

power and "first cause" of all existence,—of everything?

Does it not sustain and maintain everything in its destined course, and its changing, and in its changed condition? It obeys the power that orders the changes in life that are periodically necessary, called death or dissolution, for other and further life. Many things in this world are limited in length of life and must wear out in fulfilling their allotted time. Vegetable and autimal death may be caused by power greater than exists in their life, by accident, or intended violence. The power of life originates life anew. Does not the power and dyings of life conclusively give the true answer to the long, anxious and unsettled question and inquiry, "Of what is the first cause." Hitherto, the best and most suthoritative answer made to that question, was, that God was the "first cause."

That answer seemed to preclude all further examination. Yet it did not fully and understandingly, universally, absolutely and satisfactorily settle the question. The inquiry next made, was, "What is God?" Numerous replies and attempted answers have been made, according with the views and opinions of those who made them. They are mainly if iremital, as they should be,—inferences of what they considered His doings, His ways and His works.

A believed revelation of His character and of what would be His future doings, principally, with, mankind, has been relied upon by many. Yet still the question of What God is, is a

with mankind, has been relied upon by many.
Yet still the question of what God is, is a
matter of opinion and belief.
As to the true "origin and first cause" of all

As to the true origin and has case of the things, the field of inquiry is still open for further investigation and further proof.

As life must be the first cause of motion and

As life must be the first cause of motion and as motion produces change,—thus by the continued operation of these powers, action is commenced, and thus by necessity their action must continue, perfectually. No state of absolute rest can follow. The world is thus put in motion, and change is the order for all time. One change makes some other change necessary, and so on all infinitum.

change makes some other change necessary, and so on ad infinitum.

The question of who or what made life, is on higher ground than the question of who or what made God, that is, if we confine it to the Christian god alone. When viewed as the God believed in by all races of men who believe in any god, it comes nearer the unanswerable question of both questions. The answer to the question of who or what made life, must be intelligence, knowledge, wisdom and power united. The attribute of infinity secribed to the knowledge, wisdom and power united. The attribute of infinity secribed to the knowledge, wisdom and power united. The attribute of infinity secribed to the knowledge, wisdom and power united. The attribute of infinity secribed to the Christian God, precludes any and all "first cause," because to infinity there can be neither beginning its "first cause." If there be no first cause, it is clear there can be no second cause; and where there can be no either a first and second cause, there can be no cause at all.

The expression of first, shows there must be a lecond, and so on; secondary to a final end of causes.

Let us look in a brief way, at some of the

causes.

Let us look in a brief way, at some of the productions and advantages of this land and water theatre, and inquire what must have been the principal object and purpose of its creation. The very first step on its surface is a foundation upon which to stand and act, and perform, enter and whetevers all the various and complicated joy and undergo all the various and complications of earth-life, and ready for action of so

Its produ ctions are firstly, such as are s Its productions are firstly, such as are spontaneous, and next, such as are produced by cultivation. They are too numerous and various to attempt any mention of them. We may notice some of the qu littles and values and peculiarities of, a few of them with the necessity for their use. First, the covering of the earth's surface with an endless variety of, forest trees, growing perpendicularly—their trunk and branches symmetrically formed, and in the best possible form. For use, they are in the best position, shape and slzz. First, for a building to live in, then for fael, and when crops are to be rassed, then for fence, and when crops are to be rassed, then for fence. to live in, then for fuel, and all kinds of lumber, and when crops are to be raised, then for fence. A great portion of household furniture is mide of wood, and most agricultural instruments, as well as manufacturing machinery, ship building, musical instruments, and scientific apparatus, forts of defense in war, and for protection in storms and winds. Upon the exhaustion of wood for fuel, coal is provided. For medicinal purposes, the roots and bark of great remedial power, as well as gums and resins, are provided, as is, also, the important uses of the india rubber.

We next come to the building of sch

We next come to the building of school-houses, colleges, churches, universities, storehouses, elevators, bridges, wharves, piers, abutments, piles, conservatories, theatres, juils, and public and private superb residences, as well as necessary hovels, wells, cisterns, acqueducts, ladders and alk tinds of wheel and other carriages, down to velocipedes. A consideration of some note is the superabundance of the necessary material for all these purposes.

We now come to the almost endless variety of fruit bearing trees,—the béautiful and rich-apple, pear, quince, peach, plum, apricot, néctarine, cherry, olive, date lemon, orange, the persimmon, lipse and pomegranate; the endless variety and abundance of small fruits, the currant, gooseberry, black aberry, raspherry, whortleberry, bath and vine cranberry, strawberry, barberry, beath and vine cranberry, strawberry, grape, wintergreen berry, patridgeberry, juniper berry, witch hopple berry, spikenard berry, electrierry,—and many others.

The variety of nuts,—the almond, acorn, beach,

Sutternut, brazilaut, chesunt, walnut, cocoanut, filbert, hazlenut, W. India nut, peanuts and peacan nuts, and several others.

Salt, spices, peppers, allspice, ginger, cinnamon, cloves, mace, nutmeg, sassafras, sweet cicely, fennel, tes, coffe, sugar and honey, teazle, tobacco and medicinals; the poppy for opium, stramonium, lobelia, peppermint and other mints, pennyroyal, cathip, tansy, and for their flavor and pungent taste withal, sage, parsley, celery, wild furnips, spikenard root, wormwood, prickly ash bark, and hundreds of other medicinals.

Garden vegetables—netting

Garden vegetables,—potato, beet, carrot,peas, beans, parsinip, turnip, onion, cucumber, squash pumpkin, melon, citron, egg-plant, or 'salads, lettuce, cabbage, cauliflower, broccoli, celery, radish, rhubarb, artichoke, horseradish,—cress, peppergrass cives.

For bread, wheat, rye, barley, oats, corn,

rice.

For clothing,—flax,hemp,wool, skins and furs of animals, the product of the siltworm, indiarubber and cotton.

Animal food, in countless numbers and endless variety, supplies all that is needed for that kind of food, as well as for many other pur-

Nation of roots.

All the useful and necessary minerals, ores and metalic substances, are stowed in and on the earth, in great abundance as well as in every variety.

All these numberless provisions are evidently so abundantly prepared for the necessary use and enjoyment of man. No other adequate object or cause can be rationally assigned for such provision.

such provision.

What, then, is proved by all these evidences?

One thing, certainly, that the existence of man, his welfare and his present and future destiny, was of importance enough in the mind of the power that made this creation to justify its doings. What cause, then, has man to fear or doubt that this general the second of the cause ings. What cause, then, has man to fear or doubt that this same power will fall to take the wisest care of him through all future time?

The next point of consideration is the water. that cover so large a portion of the earth. They are filled with innumerable multitudes of ani mals for the evident support of man. The seas, lakes, ponds, rivers, and rivulcts are filled with them, and these are so situated as to best accom-

them, and these are so situated as to best accommodate earth's incabitants quite decisively.

The mineral springs for the healing of disease are numerous, and are found more or less in all quarters of the earth. There are other miteral vaters, valuable for other qualities and properties. Rich miveral ores and metals of all kinds exist in great abundance. Cut there be any reasonable doubt that all these things are provided for man's existence, worldly presperity and happiness?

exist in great abundance. Can there be any reasonable doubt that all these things are frovided for man's exist, nee, worldly prosperity and happiness?

We have thus, in a very cursory manner looked over some of the provisions and preparations for the sustenance and abundant earthly support of man, and the all-important question here demands a satisfactory answer,—could these provisions have been prepared for any thing else, and if so, for what else ' If no sufficient answer can be made, then it remains conclusively settled that they were made and provided for man. Then the true and decisive considerations and consequences must necessairly follow. If then, this earth and man and his residence upon it, have thus been made and prepared, as the principal object of their creation, it places man in a much higher scale and grade of existence than has been generally entertained. It then follows, of course, that this earthly state is a preparatory condition for something vastly more important to follow.

What that state and condition will be, we must learn here as well as we can, by inferences and conclusions, from what already exists within our knowledge and experience.

Fire and water, acting separately, as well as jointly, put the whole world of machinery in motion, and manufacture, probably, more in one year than the whole world of machinery in motion, and manufacture, probably, more in one year than the whole world of machinery in the of the same kinds without machinery, in ten or even twenty thousand years.

The atmosphere is absointly necessary to put and continue these two agents in action, the three thus acting necessarily and harmoniously together.

three thus acting necessarily and harmoniously together.

The action of these elements or agents are absolutely essent it to the existence and welfare of man in his condition on the earth. Leaving man out of the question, where would be the necessity or use for these agents.

The beautiful provision for the good of man shows conclu sively enough that it was, and is, provided for the necessary use and support of man. Among the animal and vegetable departments, there are in each, many that are not for food, but may be for, his use in other ways, some animals for work in various ways and other uses, and many that are his deadly ene mies, and enemies of each other, and others medicinal. Some are in our way, fatally dangerous, others extremely annoying, as flies and mosquitoes by day, and fleas and bedbugs by night.

As a kind of finale to our poince of the ice.

mosquitoes by day, and fleas and bedbugs by night.

As a kind of finale to our notices of the innumerable uses of the forest tree, we observe that in some form it is so manufactured as to be present and in use with us through all of life to the grave, and waits upon us there, with the bier, the coffin and the hearse.

The reader must be in some fault of neglect unless he can add greatly to these details and descriptions, and add, also, some profitable reflections on the cause and preparation of them. Thus at considerable length in detail, we have looked over the necessary and bountiful supply of food for the support of man on the earth, the supply for clothing, and the supply for shelter, rest and protection.

the supply for contang, and the supply for ancieter, rest and protection.

We have also fitated that these provisions could not rationally have been made for any other purpose. It remains, therefore, to now merition other substances and conditions of human existence.

The earth, as before noticed, is the grand the-atre of human action. It must of course have the requisite room, and space for all kinds of

necessary action. Space is boundless, and said to be infinite. That is beyond our power to determine, as it is impossible for us to comprehend any infinity. The atmosphere surrounds and furnishes the necessary room, and heat regulates its temperature. There is no useless deprivation of necessary room for all usely purposes, eltier by mountains, hills, rivers, lakes and oceans, or any other obstruction, as all such obstruction are not impassible; the room only differently located, and are as much needed as such partially obstructed room.

Light.

Light is another of the nece ssary essentiand elementary substances and conditions o

Light is anouse.

And elementary, substances and conditions of human existence.

This is a power so well known as to need no argument or illustration to show its priceless and precious value.

Without it, the human race would not be likely to maintain their existence. Life is precious, but without light it could hardly be a bissing. We could not live as a people without it. This consideration shows its constant and vast importance. The sun fornishes the principal part of the light for our planet earth, and the heat that accompanies it, insures, with other constituent aids, the growth and maturity of all the necessary, beautiful and luscious vegetable products of the earth. So far, we have discoursed on light as a power only. Of what material use would it be, if objects could not be seen by it?

To provide the sense of sight, and the active and perfect organization and location of the hu-man eye, is one of the most valuable, skillful and enjoyable parts of machinery in the human

composition to love to see the realities and beauties of nature and art?

Who would not, or could not, with intense anxiety and enjoyment and inextinguishable desire, wish to see their relatives and friends, to see, in fine, "the human face divine," and the many face and times as well as the beauties and of the see and times as well as the beauties and other sees. uses and fitness, as well as the beauties and glo-nics of all creation? The human eye is thus most perfectly prepared that man may see and enjoy all this. As without the organ of vision nothing can be seen, so without light nothing can be seen.

most herically prepared that man may see and enjoy hall this. As without the organ of vision nothing can be seen, so without light nothing can be seen.

It is natural that a realizing perception of these wonderful provisions for man's enjoyment should produce a deep sense of reverence and gratitude for their author. Yet the necessity for this provision of light and vision was absolutely necessary for man's existence. He could not live long if he could not see how to hive. A deprivation of the sense of sight would defeat the object and purpose of his existence.

We have now, at last, come to the consideration of that which we should have commenced with in the first, viz: A consideration of another of the necessary elements and conditions of human existence, called Time. Any one who regards the old saying that "Order is heaven's first law," may remember an older saying, that "The first shall be last," so we justify our mistake by the oldest saying. Even Mores in his short history of the creation, arranges everything in thirst order through the first seven days, but after that lime, order is less regarded and matters seem at loose ends, happening at random and disorder.

But to begin at the beginning. Moses agaid said, "In the beginning God created the heavens and the earth;" evidently meaning the beginning of creation, not the beginning of time. Time must have had precedence of creation, as well as of all things, else, that ever, had being or existence. In reality nothing could first be usbered into existence of ire it. It is said and generally believed, that time is infinite in duration, all question as to its preexistence to all things clse, must be considered as conclusively settled.

Be all this, however, as it may, it is evident that anything or nothing can not be till there is time for it to be, nothing can be done until there shall be time for it to be done. It, therefore, necessarily follows, that time is not per all children or the first, the wond of the cash, the present, and the future, are very expres

change thus put in operation, can never again be put at rest.

Motion and change must of necessity be perpetual, absolutely endless.
There must, necessarily, be limits and regulations in such motion and change, depending on the power that put them in operation. On that power we are dependent for our life and its coptinuance, as well as for the continuance and origin of all things else.

we'll as for the continuance and origin of all things else.

May it, not now be said, as the fashion-is, that, "providentially," our origin, our deatiny here, as we'll as hereafter, has during our inquiry and examination been disclored with sufficient certainty to relieve and quiet all our various fears and forebodings on these subjects?

What a vast accumulation of evidence already seen, and more in great abundance at command, showing the provision made for the life, support and enjuyment of man during his earthly life.

When so much has been done for man on earth, what rational fear can be entertained that an engless continuance of-the same kind care will not always exist? The design of Provi dence as so clear and declave that no other object or purpose can be discovered.

Instead of quarreling with ourselves, how powerful are the inducementate live peaceably and kindly, and righty city the blessing of life, so abundantly prepared for us.

Six thousand homestead settlements have been made in the St. Cloud land district, Min-nesots.

Philadelphia Department

BY..... HENRY T CHILD, M. D Subscriptions will be received, and papers may be obtained at wholes de or retail, at 614 Race atreet, Philadelphia.

m Delivered By N. F. White, on Sunda ternoon, Feb. 7th, 1869, at Concert Hall t the Close of a Lecture on Infidelity.

at the Close of a Lecture on Inddelity.

Shall thought be stifled and the blinded Past
Its darkest shadows o'e our pathway cast?

Shall terror rule and custom's mandate tend
To shavish slience, man's progressive mind?

Shall that dique be sacred which has age?

That worthless on the present living page?

Shall canonized absardity endure,
Beckause enthroned in sacred place accure?

No! Gog forbid! Now, to the present is the holi
string.

est time,
Those thoughts most sacred, the divinest which
the highest climb.

What though the present from its judgment seat, Should the stern judgments of the past repeat, What though enthrone I authority condemns, And spurns as vile, truth's brightest, noblest

And spears gems,—
So has she ever done,—but truth survives,
And in despite of judge and torturing gives,
Despite of insult and of slander's sline,
Erect above the monuments of time,
If the banner waves pare and unspotted every fold.

complete, While those enthroned authorities are trampled 'neath her feet.

Then taking courage from the historic old, Conscious of right, let fainting nearts beloold, Let struggling souls, the glorious traths pro-

Let struggling souls, the glorious traths pro-claim,
Till like a flerce consuming tongue of a me,
It sweeps old error from the cumbered earth.
So shall new thoughts be quickened into birth,
And where the sunless past has gloomed the
way,
Where ignorance—shadows dark and heavy lay,
Rich rare gleams shall aprout in brightness till
the world awakes
From its long trance-dream of fear, and off its
fetters shakes.

The Recognition of Spirits Herenfter

The Becognition of Spirits Hereafter.

One of the greatest failures of certain modern teachers of theology, is that there is no evidence of a recognition of our friends in the after-life. We recollect hearing a very eminent minister say that this was one of those mysteries that we had no eight to inquire about, Another equally distinguished preacher declared "That this was a specuration unworthy the study of intelligent minds." It is not uncommon to hear ministers declare that "they expect to be occupied thousands of years in the life to come, contemplating the glory of God, and the majesty of Christ, and therefore will have not time to inquire after those who have been their friends.—their loved ones, here." This is very nat, ural in a system of ethics that consigns since tenths of makind to perdition. But we have no sympathy with such stupidity; nor have we any hesitation in declaring that if there be no recognition herestire, then there is no immortality. If we are to go into a new world and lose all our familiar time in declaring that if there be no recognition herestire, then there is no immortality. If we are to go into a new world and lose all our familiar time in declaring that if there were not interestire, then there is no immortality. If we are to go into a new world and lose all our familiar remoundings, and, gbove all, all our dearly loved friends, it is a farce to talk about continued existence, identity or immortality. Our lives here are minde upof experiences in the world around us, especially of our association and intercourse with our flow men, such of whom as we meet them give us samething, and some of whom by Liceli beautiful relations to our interfor some hature, are exemital to its unfoldment. Take all these away and you make the fancied heaven worse than the gloomiest cell of earth's dungeons, for here, al, though we may be shut our from human intercourse, which is a fearful thought, we have some little sympady on undact the fancies and more than that, somebod y else, and more than that,

Jost but gine before," and the very easis of this must be recognition.

We consider this question absolutely demonstrated. Talk about there being no recognition in heaven! Recognition is beaven! We have said appreciation is heaven ; so is recognition. The absourd dozum of certain the theological schools about lost souls, is put to shame by the merest tyro in physics, who knows that not a single atom of matter in the universe can be toot. The moment you admit the pospibility of losing a single atom of matter, you have sprung a leak in the great ship of the universe that will inevitably sink the whole into oblivious dark night and leave God upon a barren mass of empty nothingouss, without a vestige of creation upon which to rest the sole of his foot, or in which to manifest the laducte power of his mighty will.

Pennsylvania State Society

Pennsylvania State Forlety.

We have held our Taird Annual meeting. It was not large, but there was harmony and extractors of purpose in these who came together that promises well for the coming year. There were several new speakers who acquitted themselves well and gave good promise for the future.

Mr. Steams one of our Missionaries gave us some good advice from the spirits. She has gone into the Western part of the State for the Sammer. A full report will be sent to the Journal to your worthy Fecrelary.

The cause in this section of the State never was in a better condition. Opposition on the part of some has a wakened a deep interest. We spoke in the Carceraville Free Church on the 16th, to a large and attentive audience. The opposition of the clergy in this county is doing the cause good.

Memory is a patient camel, bearing buge bur-ens over life's sandy deserts.

Intuition is a bird of paradise, drinking in the roms of celestial flowers.—Harris.

Moral Laws

Moral Laws.

The moral laws of the universe ite in layers or strata, like the geological strata of the earth. The moral condition of humanity with their convulsions and earthquakes, have upheaved and changed these strata, so that it requires even a greater amount of study and research to discover the true lines and relations of the moral laws, than it does that of the geological strata of the carth, which for thousands of years his required the most claborate study to crolve from confusion into order. So we believe it will be a study of ages to develop the true relations of the moral code.

Many persons have held strange opinions in re-

orate study to evolve from confusion into order. So we believel t will be a study of ages to develop the true relations of the moral code.

Many persons have held strange opinions in regard to breaking the moral laws. This has never been done and never can be done. While man remains in proper relations to the moral laws on the plane which he occupies, he will progress properly and rapidly, and be happy, hat whenever he comes in contact with a law below the plane which he occupies, he will suffer, and may imagine that he has broken a law. For instance, the time was when the elements which compose our bydies were benefitted by the action of fire or concentrated heat; but we all know that this is not the case at the present time, and if we bring: them in contact with this, which is a lower-law, they will be burned, and disintegrated. It is only when we adjust our relations to the conditions and laws around us and on the plane which we occupy that we realize heaven. This will be atthe only heven we shall ever realize, and can be found in any condition of fife, here or hereafter, whenever we escape from the hells of ignorance and error, and learn enough to know this simple truth.

When the moral laws lie in their proper order as the strata of the earth lie when undisturbed by volcanic cruptions and earthquakes, and man maintains his integrity,—uprightness, he will continue to rise directly up through strata after strate of these laws, and will not be compelled to suffer as he now does from coming in contact with laws which are below the plane that his should occupy. It may be a sked whether the conditions of the earth which were necessary for the production of soil, plants, animals and man, that is the breaking up of the earth's crust, are not also necessary in the moral world and that the evits, suffering and discord that exist here, should be, in order that man may progress more rapidly, and this is the pillosophical view of the Spiritualist, that evit and andevelopment are necessary conditions in the progress of

ng the most practical and profitable less

manning, and may obstude dereater to have been among the most practical and profitable lessons of our experiences. Even now we may see that suff-ring furnishes the very best lessons that we can have, to bring us out of inharmonious conditions into the true relations of like.

Thus the sufferings of the inebriste,—of the victim of tobacco, and of all other forms of inharmonicate, are the means by which they are not only brought out of these lower conditions, but enabled to preach the most practical lessons to others.

We must not infer from the Yegt, that the so practical experiences enable mean and women to preach more carnestly and effectively, that all should therefore be drunkards,—beafaves to the use of tobacco or to any other bud habit.

True progress is, not through the zigzag lines of these crils which have produced, and are producing so much suffering, not only to their victims, but upon many others who are made to saffer by their source.

.course.

An upright life, as we have said, cuables man to avoid the conflict with these lower laws siter passing beyond them. True, in the upheaved state of the moral strata, it is impossible for a man to move upward without suitering from disturbed cond liter.

around him.

But the time will come in the progress of the race, when these inharmonious conditions will not exist, and the moral laws by virtue of their inherent qualities will assume their proper relations to each other, and then the course of humanity will be straight forward, without these numerous conditions of sufferings which now mark and mar its career.

ditions of sufferings which now mark and mark is career.

Ignorance, which is the only devil there is, and undevelopment, which is the only hell, will be the exception, and not the rate, as they now are Such results are desirable, not only from the individuals who are suffring from their own acts, but even more so, for the sakes of those innocent ones, who, by their association with the ignorant and undeveloped portion of humanity, while they possess sinely developed and sensitive organizations, are the greatest sufferers, apparently without even the fault of being wrong doers themselves.

We say apparently, because we believe justice will be yindicated, when we can understand all the compensations that belong to the various conditions of life.

Innocent children suffer much on account of the

compensations that belong to the various conditions of life.

Innocent children suffer much on account of the Ignorance and imperfections of their parents, and this is the only way by which parents can be brought to see the re-possibilities of the positions, they occupy. Sensitive persons suffer very much from their inharmonious surroundings, and this is the only means by which mankind can be brought to see the effects of these conditions, and be induced to remove them. Let us therfore, study our relations to the driven laws, in the physical, mental and spiritual universe, and we shall soon find a better state of things in the world. Mankind are growing every day more thoughtful upon all these questions, and the Spirit World is throwing a flood of light over many of the dark problems which have herectofore puzzled humanity.

Let us join hands with each other and with our spirit friends, and help onward the good work.

Every step in the right direction lifts the entire family of man into higher conditions and holier relations to ourselves, the Spirit World and our common Father,—God.

Victory.

"Every battle of the warrior is with confused noise and garments rolled in blood." Never did we realize this until in July, 1983, we stood upon the grim and gory battle field of Gettysburg in this State. The d-ad bodies of borses and of men lying all aroung us, swollen and disgusting, filling the air with disease and death; thousands of men lying read with disease and death; thousands of men lying read without shelter above, save the blue canopy, or protection beneath them; the moans of the sick and the dying falling upon our cars.

Again'the Spring of 1864, professional daty called us to Fredricksburg, to witness again the sad pictures of the war, and here the most terribly revoiting scenes of all were those in the Wilderness, where, after the "victory," came the terrible fire, which for miles swept through the woods, burning the trees and partially consuming the bodies of men, horses and mules, many of whom being wounded, had yielded up their lives to the devouring flame. As me gued upon these terrible scenes, a voice scemed to say, "There are no victories here,

D-PHILOSOPHICAL JO

-Peace alone hath her victories, "far more sublime thin any that war cat claim.

-Life is a grand struggle, and the soul that mar shalls its own hosts and keeps is outpouts well guarded, knows something of these victories. Well did an inspired, writer say, "He that keepeth his own soul is greater than he their taketha eity." Here indeed, are the victories which the war he roes of all time have gained. How we delike to turn to the example of good old Sogrates, whose victory, through principle, over dealt, is no less sublime than that of the gentle Nazarnie, who has left us a grand legacy of the triumph of the human soul in his ever memorable declaration," Father forgive them for they know not what they do." This was a sublimowitory. All through our lives we are either being overcome or having victories, and as it hath been said, "Each soul knoweth its own victories, and rej-dees in them.

Our grandest victories have been in rising above surrounding circumstances and overcegning temptation and with a calm unfaltering trast moving onward peacefully and quietly through the shades, and even the darkness of lifes journey. As we go of conquering and to conquer, we shall realize that the soul must, have innaprial victories, and every successful victory of the soul on earth. Is a slep forward on the march of planing us upon a higher plane, the result of which is for remove us from the discordant influences which are at times around us. The soul that is thus victories, and would bless those who in trying to injure it are really lejuring themselves. It was this kipd of victory that Jeous referred to when he advised his followers, to bless those that curred them, and dogood to those that would injure them. We are beginning to realize and apprecable them, and dogood to those that would injure them. We are beginning to realize and apprecable, as a series our victories and not only to respect and admire them who in past ages have gained them, but what is far more important and practic, to learn that our ow

Death may be computed to a mirror, in which we see the life of the departed, and as we gaze back over the events, how natural it evens that the shadows should cover the weaknesser and foldes that are the common bit of mirrals, and that the good and true and noble deeds should and forth prominently. This is as it should be not error is transient, and must pass away, while truth and goodness are eternal and can never dis.

Theodore Parker in speaking of Gen, Taylor, remarked that "It is said he was a religious man. Sometimes that means that a most loves God and loves men; sometimes that he is supersitious, forward, hypocritical, that he is supersitious, forward, hypocritical, that he does not love man and latraid of God and the devril."

For The Religio-Philosophical Journal, The Answer.

"Now we would like to ask Mr. Sunderland how an object of the medium's own creation, can detail some event of which he (the medium) knew nothing and in relation to which, no one present was thinking, and 10 thinking and in relation to which, no one present was thinking, and 10th juvarably proves and "Refamo Puntosovine At JOCHNAL, May 29th, 1869.

Sime." Recrain Participation At Journal, May 29th, 1869.

Here is my answer. You have failed in your statement of my position, entirely. Thus you have affirmed,that I had endeavored to prove "that all assistices, are the afflicted ones of a Mental Epidemic," and, that the Mystic Raphad "nothing to do." with the phenomena, which make up the in venteat in mediumism; and you represent one as accerting, "that all the phenomena," of which the Mystic Rap is the representative type, are merely the results of the automatic action of the brain, and nothing else,"

representative by. As marely the results of the automatic action of the brain, and nothing else."

This statement of yours, happens to lack the element of truthfalness and the column of words you have added upon this false assumption, I do not propose to notice to this connection, albeit I should, perhaps, and I do hereby, and herein, protest are diest the injustice you have done me, in representing me as having printained that "all sensitives are crazy," and fit subjects for the mot house.

The drift of my sarrice in the Chicagoian, which you have a much misconstruct, was to give the rationals of mental phenomens, the Physiology, and Pathology of mental contagion, a scope and design, which cridently enough, the Editor of the Journal, has failed in comprehending. Hence, there was nothing in that article to justify the question which you have put to me, as I have never during the past forty-years, ignored or doubted the fact of Clairvoyance, as all my writings during this pecifol are abringantly sofficient to show. Clairvoyance as mental manifested by a medium, I recognize it as a clairvoyance when manifested by the Myytic Rap. It is clairvoyance, nothing more nor less however manifested by clairvoyance? Here, then, is my position:

1st. I use the term Mystic Rap, as representative type of all phenomena, evincing mentality, when produced by Jorns of force, respecting the

Int. I use the term Mystic Rtp, as represen-tative type of all phenomena, evincing mentality, when produced by firms of force, respecting the rationale of which mankind are wholly in the dark. Its appeals are made first and last to the organs of wonder, and its chief characteristics are in its, appraisable, irregularity, and oddness; while it is capitable, enigmatical, and not under human control. It is energlicable, and therefore mystical.

under human control. It is energically, and therefore mystical.

2nd. By Mediumism, I mean, all is human in the movement of which this term signifies the basic foundation. It includes all and singu-lar that human beings do in the capacity of

ar that human beings do in the capacity of mediums.

3rd: Mental Epidemies. The mind has its diseases similarly as the body has, hence, it is affected by contagion; and when masses of people become similarly "imprest" with an idea, it gives rise to the use of this term, Mental Epidemic. A sectarian revival, so called, is a Mental Epidemic. Now, suppose I were to undertake to give the rationale, the psychology of a common "revival," by describing the tem-

peraments of those most liable to become "imprest," and "converted," and on doing so, a zadous "revivalist" pounces upon me, and says, "Laroy Sunderland belongs to a unfortunate class. He avoids the truth in his investizealous "revivalest" pounces upon me, and says, "Larry Squaderland belongs to an unfortunate class. He avoids the trath in his investigations. He traits out with a determination of explaining all the revival phenomena without recognizing the Holy Ghost, by which they are produced?" Hence, the injustic: you do me, when you say that I had affirmed that the Mystic Rap, "had nothing to do." with the mediumistic phenomena, when I have always and everywhere asserted that the Mystic Rap may be considered as the supposite, or reme's cause of them all. The immediate cause of all human phenomena is in the human mind, while the genote or suggestive cause may be any one of ten or ten thousand ideas of thing strue or false. And here it may be in place to notice your misapprehension of the allasion I made to the case of Doctor Winship, in Bos on, who now is alle to lift two thousand nine hun fred pounds, and he thinks he may yet lift three thousand. The force by which this is done is not outside of Doctor Winship, its fis own will, exerted in his own body, the only place where the volition of any man can be exerted. And the point I made was based on the fact, that while the will of Doctor Winship, was thus powerful in himself, it was powerless without physical contact outside of himself. As if the mesuneric, or the mediumistic theory of the self were true. Doctor Winship, should be able to "control," and entrance a whose nation at once. But as I have elsewhere shown, that the trance is never produced by the self of nother, as the immediate cause. The will of another may be the remote or suggestive cause, while the trance is meeting our temperament.

Quincy, Mass., June 1st, 1869.

Quincy, Mass., June 1st, 1869.

SPEAKERS' REGISTER.

Penissino Gartirovski vera: vera,

[To be useful, this list about be reliable. It therefore beboures besturers to promptly sortify us of changeswhenever
they eccur. This column islantended for Lecturers only, suffit
is no rapidly interesting in numbers that we are compatible to
reptrict it to the simple address, leaving particulars to be
aerned by special correspondence with the individuals,]

J. Malir as Manageria.

arned by special correspondence with the individuals.]

J. Madiesa Allen will I, cture in Terre Haute, Ind., a|x months, from May Ist. Address bey 250.

Harrison Auger, Calamus, Chinton, Co., Iowa.

C. Fannie Ally, Slounban, Mass.

Mrs. N. K. Andress, trance speaker, Delton, Wis.

Mrs. N. K. Andress, trance speaker, Taunton, Mass., P.

Doz 45.

Mrs. Orria Abbott, developing medium, 127 south Clark-St com 16.

Mrs. Octin Abbott, developing medius com 16. Charles A. Andras, Flushing, Mich. J. G. Alfbe, Springfield, Mass. Charles A. Andreas, Flushing, Mich.
J. G. Allies, Springfield, Mass.
Dr. A. T. Allies. Address lock 2001, Rochester, N. Y.
Mrs. Anna E. Allies, 143 Want Mashington street, Chicago,
Joseph Baker, Editor of the Spiritualise Janearine, Wis.
Wn. Bush, 163 South Clark Ft., Chicago.
A. P. Bowman, Joyforda, Jackingan.
Rev. J. O. Barrett, Girn Benash, Wisconsin
P. J. K. Bailey, Lupotte Ind.
Dr. Larmark, Lamanan, Malley, Lectures upon Spiritualism
and scientific Audignts.
Mrs. Sarak A. Hyrnes, Address S. Spring street, East Camirange, Mass.

Mrs. Aarak A. Byrnes. Adjress ST Spring street. Kast irrage, Mass.
Mrs. A. P. Brown, St. Johtabury Center, Yt.
Mrs. H. F. M. Brown. P. O. Drawer folio, Chicago, III
Mrs. E. F. Jay Bullero, 151 West 12th street, New Yo Mrs. M. P. J. Briggian, 151 West 12th street, New Yo Mrs. M. J. C. Bregnan, Eliza Given, Cohrack Mrs. M. A. C. Brown. Address, West Raidolph, V. Addicel. Ballyn. Address Lox 25, Camber F. O., Mich.
M. C. Best, Japaness Lox 25, Camber F. O., Mich.
M. C. Best, Japaness Lox 25, Camber F. O., Mich.
John Corum, Five Corners, N. Y.
Warren Chaos, 944 Broadway, New York.
Warren Chaos, 944 Broadway, New York.
Pean Clark. Permainent andress, 24 Warnesit et Lowell, Mass.

Bean Clark, Fermanut nadress, 22 Wamest street, oweell, Mass. Mr. Owen, St. Charler, Ill.

Mr. Owen, St. Charler, Ill.

Mr. Owen, St. Charler, Ill.

Mr. Augusta A. Currier, "Address, low S15, Lowell, Mass. II. Coule, M. D., & Gares Heer, Philadelphia, Pa. J. P. Cowte, M. D. & Address How Life victows, Ill.

J. P. Cowte, M. D. & Address How Life victows, Ill.

S. C. Child, Ingertained Speaker, Quappoint Adams Co. Ill.

Mrs. Pr. Wu. Crane. P. O. ton S52, Ellandig, Inclans.

Albert E. Garpenter, Address care of Banner of Light, Joseph.

Joston, Mass.

Mrs. A. H. Coley, Tranco speaker, Penuville, Jay Co. Irdi-

Mr. J. R. Doty, Stockto Ill. Miss Liczie Doten. Address Pavilion, 57 Tr

and Living Doctor.

Mass. J. Durgin. Permanent address, Cardington, Ohio. George Ditton, M. D., Buttand, V.
Andrew Jackson Davis can be addressed at Orange, N. J.
Mrs. E. Delainar, trance speaker, Quincy, Mass.
Dp. E. O. Dunn, lecture, can be addressed Kockford, Ill.
Miss Elizif How Fuller, impirational speaker, San France. Cal.

Inco, Cal.

Miss Almedia B. Fowler. Address, Sextonville Wie.
A. T. Fox, Manchester, S. H.
Charles D. Farlin, clarroy and speaker, Dearfield, Mich.
S. Orceniest, Loveld, Mass.
Lance P. Orceniest. Address for the present \$2 Washing on arounc Cheben, Mass., or as above.
Mrs. Learn De Force Gordon, San Francisco, Cal.
S. Graves, author of "Higgsphy of Satan." Address lichnood, Ind.
Lange De Force Gordon.

R. Graves, author of "Improphy of Sastan." Address Richmond, Ind.)

Laurs De Ferce Gordon, will lecture in the State of Newda Bill further notice. Fermings address. Treasure City, white Pine District, Sander Co., Newda, R. D. Goodwin, lecturer, Kirkwood, Md. Mile Laus Blutchinson, Jeweswille, Cal. O. B. Hancibirt, Man Manis, Wis.

Pr. M. Heary Houghton. Address, Miles, Ohlo. Miss Jelis J. Hubbard. Address 3, Camston atreet, Boston Moss Bull, Hohart, Lab County, New S. A. Horton, 2Wamed street, Lowell, Mass. Miss Neille Hayden. Address No. 20 Wilmot street, Worsester, Massekoutetts.

Lyman C. Howe, inspirational speaker, Box 50 Fredoma
Chairle Holf, Warren, Warren Co., Pa.
Kris M. B. Towiend Hondley, Bridgewater, VI.
Dr. William Jordan, Breaker, Wales, Michigan.
Wm. H. Johnson, Ourry, Pa.
Dr. P. T. Johnson, Derry, T. Spillanti, Mich.
W. F. Jamison, Jongthinional speaker, Beividere, Ill.
Abraham James, Pienasantville, Yenango Co., Pa., box 54.
M. A. Jones Sycambre, Bl.
R. A. Jones Sycambre, Bl.
R. S. Jones, Drawer 6021, Chicago.
Dr. G. W. Hithys, speaker. Address this office,
George F. Bittings Buffalo, N. Y.
OF. Keilogg, East: Trupbell, Asthabula Co., O.
Tra, S. King, trance speaker, care of Joseph Smith, P. O.
Box 1113, Indianapolis, Ind.
J. S. Lorsland Mommothy H.

ianapolis, Ind.

Geo, W. Liusk. Address Battle Creek, Mich.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.
Mr. L. W. Link. Address 18 His cland M. Biston. Mass.
Mary E. Lilleglon, 60 Kontgönnery street, J.
Olty N.
John A. Lowe, Address box 17, Suttee, Mass.
Q. E. Lyue, inspirational speaker, Streigle, Mich.
Jamag B. Morrison, box 378, Haryhrill, Mass.
Dr. Leo Shitter, Appleton Wis.
Dr. Leo Shitter, Appleton Wis.
Dr. John Shitter, Washington, D. C., P. O. box 607,
Dr. G. W. Merrill, Jr. Address Boston, Mass.
Mrs. Hanneh, Moses, Johlet, Will County, Hl.
Mrs. Anna M. Miedlerbonk, box 178, Bridgeport, Conn.
J. W. Matthews, Hepourth, Hittools,
Mrs. Sarah Helon Mathews, Quarry, Mess.
Dr. Mr. H. M. Misch, Elmirs, N. Y., care W. B. Hatch,
Mrs. E. Marquand, Tennes and Imperational speaker, 128
South Third Street, Williamsburg, Long Leland, N. J.
Emms M. Martty, Brimmicham, Mich.
Dr. W. H. C. Martin, I'll Windoor street, Hartford, Conn.
Mrs. J. Manne, Campfon, Hl.
A. L. E. Nash, beating meetigin, Dearfield, Mish,
D. Wash, Name, Brooklyn, New Yers,
Mrs. D. Sarb, Berlin Wisconside,
D. H. Messter, Herlin Wisconside,
Nrs. Harriett E. Pope, Marristown, Minn. J. H. 48-7ct, Herlin Wicconsin.

Mrs. Harriett E. Pope, Marristown, Minn.
Lydia Ann Peursall, Impirational speaker, Disco, Mich.
Mrs. Pitke. Address St. Louis, Mo.
Mrs. Pithe. Chairroyant, 66 He self St. Charlectown, Man.
J. H. Powell, Terre Haute, Ind.
Miss Nettin M. Pichar, transv speaker, New Albary, Ind.
Miss Actina M. Picas, transv speaker, New Albary, Ind.
Miss Actina M. C. Gross, Wiss. Care of E. A. Wilson.
Dr. W. K. Hipley, Joo To, Frantow, Mass.
Dr. P. B. Rambelph, Care town Xia.
Dr. P. B. Rambelph, Care town Xia.
Dr. P. B. Rambelph, Care town Xia.
Dr. F. Banne S. Redd, 110 Malantres, Providence, R. L.
Win, Bore, M. D. Address for 200, Sprangeoid, O.
Mrs. Frank Redd, Inquirational growker, Katamando Mich.
Mrs. Sarah, L. D., Address product, Katamando Mich.
Mrs. Sarah, Resp., Pinceton Iows, care of A. N. S.
Sambertala.

Mrs. Leander Smith, Medium of Whittenore, communi-ations Menoda, III.
Austin E Simmons, Address Woodstock, Vt.
II. B. Sterge, 66 [Feasint street, Baston, Mase.
Mrs. La. A.-F. Swam, Under Lakes, Rick Co., Minn
E. Sprague, M. D. Schepettady, N. Y.
Mrs. Fannie Davis Smith, Miffeds, Mass.
N. Il. Swain, Undon Lake, Rice Co., Minn
E. Sprague, M. D. Schepettady, N. Y.
Mrs. Nellies Smith, impressional spiaker, Storgie, Mich.
Jason Steck, State Missionary, Green Garden, III.
J. W. Scawer, Byros, N. Y.
Dr. Wg. II. Salisbury, box ElD, Portsmorth, N. H.
Mrs. Edmira W. Emith, 36 Salein street, Portland, Mc.
Srice, G. M. Stower, Eddiscus San Jose, Col.
Schol, State Missionary, Silventia, Mass.
Alterna Stickle, Greenbanh, Mich.
Mrs. A. E. E. Salvey, Edulusionality, Mass.
Abrons Smith, Eop. Storgie, Mich.
Mrs. Myer Louis-Smith, Tanos espeaker, Tiledo O.
Mrs. E. W. Saluey, transce speaker, Fitcherg, Mass.
Eligh B. Swatchammer* 177 South 4th street, Williamburg, Long Island.

Sipah R. Swackhammer 117 bonds. 12, Long Island. 12, Long Jeland. Herman Snow, Liberal Books and Newsleader, 410 Retr-y street, San Francisco, Cal. Mrs. II. T. Sterms, Mis-lounty for the Peninyivanan Stat Mrs. II. T. Sterms, Mis-lounty for the Peninyivanan Stat Chan of Spiritualists. Address care of Br. II. T. Child

Mrs. H. T. Stearns, his lowery for the Pourleyvania States sext than of Spiritualists. Address care of Br. H. T. Child of Rice Street, Philadelphis, L. Dr. Nathau Smith, Kendutvide, Ind. J. H. W. Tobber, Room 7, 1928, Clark Street Chicago, Ill. J. Tobber, Room 7, 1928, Clark Street Chicago, Ill. Frances A. Tuttle, byx 344, Layett, 144. Will answer also better in the West.

Mrs.-E. A. Fallmedge, Inspirational Speaker, Westville, La-

diana.

Jir. Charlotte F. Taler, trance speaker, New Bodford
Mess., P. O. box 392.

Art., Charlotte F. Taler, trance speaker, New Bodford
Wass, P.O. box 2020. Hergins, O.
Hudson Tuttle, Berlin Hergins, O.
Hudson Tuttle, Berlin Hergins, O.
Hudson Tuttle, Berlin Hergins, O.
Mrs. Rarah, M. Thoujeson, inspirational upenker 161 Bi.
Glais street, Clerchant, O.
James Track Renduskong, Mr.
Dr. Samese Underbail, No. 12, 22nd st. Chicago, Ill.
Dr. J. Voltand, Ann Arbor, Mich.
A. Warren, Berlin, Wilson.
Mrs. S. E. Warner, Ber 222, Davenport, Iowa.
N. Frank Whife, Pavardence, E. J.
Mrs. M. Miccontest Wood, 41 Dewry st., Wercester, Mass.
F. il. H. Willis, P. 27 West Dourth street, New York,
Drj. E. B. Warecheck, elepsaker, Mrs. Hartford, Jova.
Mrs. Fannie Wheeleck, Calirovojant, New Hartford, Jova.
E. V. Wilson, Lominott, Ill.
Mrs. N. J. Willie; 3 Tremont Bow, Room, 15, Bester,
Mess.

Mrs. M. J. Wilcoxson will speak in Onarga, Ill., during une. Address, Carcof S. S. Jones, 192 S. Clark Street, une. Address, Care of S. S. Jones, 192 S. Clark Street, hicago, III.

Heary C. Wright. Address care of Banner of Light, Box

Henry C. Wright. Address care of Banner of Light, Boston, Saes.

Mrs. E. M. Welcott. Address Dauby, Yt.

Mrs. Hattle E. Wilson, (colored). Address 70 Tromet of street, Boston, Mass.

Elijah Woodworth, Inspirational speaker, Leelie, Mich.

Address, Wankegen, care of theore G. Fergened.

Gilman R. Washberri, Wwoodstonk, Yt.

Perd. E. Willipse, Cipieto, O.

A. D. Walting, Albon, Mich.

Waren Woodson, Tance speaker, Hastings, N. Y.

Mis J. T. Whittier, 402 Sycannov et, Mitwankee, Wis.

Zerah C. Wilspieh. Address Mysic, Conn.

Mrs. L. A. Willis, Lawronce, Mass. P. O. 102.472.

Mrs. May E. Willise, 182 Ein street, Negark, N. J.

A. O. Woodruft, Battle Orek, Mich.

Miss H. Maris Worthing, Orbery, Ill.

E. S. Whicher Address care of Banner of Light, Boston

S. H. Wortman, Beffalo, N. Y., box, 1454.

Mass.

Mass.

Willie F. Wentworth, Waukegan, Ill., care of George G.

Fannie T. Young, care of E. H. Gregg, Fort Dodge, and Mrs. Wm. J. Young, Bosse City, Idaho Ter Juliette Yeaw, address Northboro', Mass.

Illinois Missionary Bureau. HARVET A. JONES, President: Mrs. H. F. M BROWN, Vice resident: Mrs. Julia N. Marss, Socretary; Dr. S. J. AVI-T. Tressurer.

. MINNOVARIES AT LARGE.

Dr. E. C. Dews, Rockford, Illinois, P. O. Box 1000, W. F. JARKERSON, Drawer 5006 Chicago, Illinois. Rocketts wishing the service of the Missionaries, should address them personally, or the Secretary of the Burean.
All contributions for jib Illinois State. Missionary Camewill be acknowledged through this paper each most line acknowledged through this paper each most instructional state. Missionary Contributions to be sent to Mrs. Juna N. Massa No 52 Secreta Burston Historic Chicago, Illinois

DAWN. sighly entertaining Novel. Very interesting to Sp Price, \$2; Postage paid.

THE BIOGRAPHY OF SATAN; OR, A Historical Expedition of THE DEVIL AND HIS FIREY DOMINIONS; disclosing the oriental origin of the belief in a Devil and Future Endless Punishment. All about the

BOTTOMLESS PIT, KEYS OF HELL,

Chains of Darkness, Casting out Devils, etc. By

K. GRAVES,

Autoor of "Christianity before Christ. Price, 25 cts.; possspe 2 cts.

The Trade supplied at liberal rates.

W ANTED LADY AGENTS, in every flows and Vistorias at sight was, to sell what every lady will purchase at sight-

Beligio-Philosophical Journal

GFFICE 192 SOUTH CLARK ST., 24 FLOOR

s. s. Jones,

Late the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CHICAGO, JULY 3, 1869.

43 Those see ting money to this office for the Journal, should be careful to state whether it be a renewal, or a new subscription, and write all proper names plainly.

53 All letters and communications should be add to 8. S. Jones, 192 South Clark street, Chicago, II

The Pen is mighter than the Sword."

PORCED INTO THE WORLD-FORCED OUT OFIT,

"To be, or not to be," is not the question;
There is no choice of life. Aye, mark it well?
For death is that another same for changes.
The wavey should off their mortal of it,
And think to shousher in an eiteraal night.
But by the man, though do ad, in living still;
Unclothed, it clotted upon, and his mortality is swallowed up of inf. "

And thick to standard and the living will:
Unclothed, is clothed upon, and his identality
Inevalued upon for.

That was the language of the immortal
Shakespeare given through the mediumship of
the highly gifted medium, L'zzie Doten. No
statement was ever made, that had upon it-a
deeper impress of truth; no truth was ever
enunciated to the world that so clearly owes its
origin to one of the immortal desid. "There is
no choice of life," is a fact which no one would
have the audacity to deny. "No choice of life"
comes in thundering accents from the Spirit
World, and entering within the portals of our
mind, it there finds lodgement, recognized as
one of the grandest truths ever uttered by man.
But what of that,—"nor/shoice of life." Can a
lesson sparaking with rare gens of knowledge,
be learned therefrom? Are mortale made any
better by the enunciation of this grand truth,
coming forth, in trembling accents from the
lips of Lizzie Doten, impressed upon her mind
by the immortal Shakespeare? Above us is one
vast cloud, from which are daily dropping grand
truths, which bear upon them the impress of
angelic touch, and which cause the roul chords
of humanity to vibrate in harmony with those
of the Spirit, World. "Watchman, what of the
night?" was no more pertinent inquiry than
this, "What good is accomplished, supposing
there-is no choice of life?" No choice of life to
mortals." They are forced into the world, and
forced out of it, and the question might be wellasked, where is the dividing line between active
force in our destiny, and no force at als: "This
is certainly an important question, and a one
that should be well considered. It is always
our aim in the discussion of any subject, to asaume certain acknowledged facts as a platform our aim in the discussion of any subject, to as-sume certain acknowledged facts as a platform on which we can stand, and therefrom direct our on which we can sain, and interform direct our observation for other traths, the same as the astronomer from his lofty observatory gazes around him to detect some new movement or feature among the starry orbs that glisten so beautifully throughout the infinity of space. Thus we assumed in a previous article what is wledged by the orthodox churches as true that God is all powerful, coming to this conclu

acknowledged by the orthodor churches as true that God is all powerful, coming to this conclusion:

Ist. If God is all powerful, the power of man must be the power of God.

2nd. If the power of man is reparate and distinct from God, he cannot be all-powerful.

3rd. If the power of man is the power of God, then man is a part of God.

Thus we find it always better to assume an acknowledged truth as a stand point on which to stard to extend our observation, and reason therefrom. This cause is better from the simple fact that the reason derived therefrom is more conclusive, and is brought hope to the consideration of the people with more effect and potency. In this article we have assumed that man is furced into the world and forcef out of it, and from these two stand points, our mind, howing meekly to the peerless influence of our pirit guide-, whose presence we feel and whose superior wisdom we acknowledge, we start off on a voyage of discovery, searching for truth in the infinite realms of space, rejecting everything that does not accord with the platform on which we stand to extend our observation. With a compass in the mid-occ an, the mariner defess storms and billows, and moves on his course with unfetgued confidence, knowing that he will in due time reach the destined port. With two acknowledge furths, we feel the same condience of the mariner as we float off on a voyage of discovery in the peerless realms of space, feeling that truth, like the compass, never misleds. Forced into the world,—"the cradle,"—forced out of it,—"the coffin." Again the inspired utterances of Lizzie Deten come rumbling in our mind bies the sweet chimes of the moraing bell:

The trade or coffin, the pose or the shroad, of which abell as notes in startly be preed,

GOII: The cradle or coffic, the robe or the shroud, Of which shall a mortal most trely be proud, The cradle or coffic, the bisahed or pair, O, which brings a bissing of peace unto all, The cradle or coffic, both piaces of rest, Tell ms, O mortals, which like ye the best?

o, which brings a bleasting of passes unto all, The craftle or colin, both places of real. The craft of metals, which they shared the colin, the colin of a pertinent one—"which like ye the best? There should be no choice between, two forces over which man has no control, both of which act an equally important part in the life of each individual. The question, however, with us is, as there is no choice of life, no choice of death, and both result from a force over which we have no control, it would be well to ask when this force that brings us into the world ceases its action, and that force which takes us out of the world commences its action. There must be a dividing line somewhere, or else the free agency of man is, to some extent a least, destroyed. Free agency does not commence at birth or during early childhood, for then we are helpless; it does not exist in extreme old age, for then we are again helpless, and the enjoyment of the fullest free agency could avail nothing. The question naturally arises then for us to be the text that this force that ing. The qu

that force which takes us out is set in operation, for only between the action of these two forces can man be said to be fully free, acting independent of other forces and fully carrying out the principle of independent sovereignty. The torces which bring a man into the world never cease their action, for if they did, men at that moment would cease to exist both in spirit and body. That power which creates is required also to sustain. That admitted, our way is clear, the clouds that obscured our vision pass away like a pleasant dream, the nature of man is unfolded and understood, and we feel that we have added another plank to our platform, and as each additional one extends the area of our observation, we feel that our labors are to be greatly benefited by our first voyage of discovery into the tomewath hidden recesses of nature. Feeling now that our way is clear and that nothing can impede our progress, we proceed onward, ever careful to remove the errors that obstruct our pathway.

1st. Man is forced into the world.

2nd. The same power that creates, is required to sustain.

3rd. Then, if we have no control over the

to sustain.

3rd. Then, if we have no control over the forces that create, bave we any over that which

or sastain.

3rd. Then, if we have no control over the forces that create, have we any over that which sustains?

These conclusions must be correct, for we can control no force,—we can only act in obedience to fisce. We do not control electricity,—we only act in obedience to its innate nature, and in so doing, it controls itself. If we can control a force of nature, at that moment we rise superior to it, and overturn the well established principle that water cannot rise above its source. It may be said, then, that man is a machine, an automaton, subject to the forces of which he is composed, and that his greatest happiness is achieved by acting in perfect obedience to those forces. Man is free to act thus far and no farther. He can control electricity, as we have remarked, by acting in obedience of which he is coimposed. How so? In nature everywhere, we invariably find that man controls no elements therein, unless he scrupolously acts in obedience to the servent with its own huste laws, and then it controls itself, and acts, as it were, in one sense entirely independent of man. Suppose in experimenting with steam, the boiler is berst,—and immense damage is done. We desire to know if the accident was not caused in accordance with the law of steam, what haw did cause it? If you can make steam act, contrary to its own inherent powers, you can perform an impossibility; but that is idle talk, for it is a recognized fact that none of nature's forces can be controlled only by acting in obedience to their innate laws. Then, supposing these forces, or the constituent parts thereof, should be transferred to the organic structure of man, can be then control them only by acting in obedience to them? We snawer most unequivocally, no! Then we might well asy, forced into the world, forced through the world, forced out of the world.

Then, again; it might be well asked, is not man a machine? We answer emphatically, no.

Then, again; it might be well asked, is not man a machine? We answer emphatically, no. For he can control all the forces of which he is contposed by acting in obedience to the laws which govern them; and in that sense only is he a free agent. Therefore—we may conclude that.

1st. Man is a free agent when acting in obe-dience to the forces of which he is composed. 2nd. That he is not a free agent when he at tempts to act in disobedience to the forces of

tempts to act in disobedience to the forces of which he is composed.

3rd. That he can only act in obedience to the forces within, consequently he is in every sense of the word a free agent.

4th. To act in dis-bedience of law would in dicate that man is superior to the law, when in fact he is only a creature of law.

5th. Man cannot violate a law, for to do so he must rise superior to the law, which is impossible.

6th. By thrusting your arm in the fire you act in obedience to law; the burning sensation is caused by the action of law, and consequently your tea gas in every sense in conformity with law, and we defy the whole world to show the context.

A NEW PROPOSITION.

A NEW PROPOSITION.

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 cents.

That will barely cover the expense of the blank paper, and putting the name of thesubscriber upon the regular mailing mechine lists.

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

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at taxenty-five cents each—The fOURNALIS now extensively and forevolby known, and it is but justice that our friends should pay at least two-thirds of what it costs.

and it is but justice that our friends should pay at least two-thirds of what it costs.

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

will our friends be so kind as to make another effort to circulate the JOURYAL, on these most liberal terms, thereby adding in disseminating widely, the principles of the spiritual philosophy! We return our most heart-felt thanks to those who have already done much for us.

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

THE INDIANA CONVENTION

The Convention of Spiritualists held at Indianapolis, proved a grand success. The proceedings were highly interesting, and demonstrate conclusively the good results that flow from these conferences.

conclusively the good results that flow from these conferences.

Prof. J. M. Barnes, of Newcastle, made an application for a hense to represent the spiritual philosophy of the 'public, so he could stand on an equal dooting, in point of legal privileges, with the clergy of orthodox churches.

Mrs. Dr. Clark, of Attica, addressed the convention. She regarded the old orthodox religion as darkness compared to the light of Spiritualism, which mist, sooner or ater, pass wawy betore the advanced ileas of the new philosophy. The secretary announced that some of the best mediums in the world were present, and there would be some rousing deum instrations for the benefit of the public before the session closed.

closed. A Conference was announced, and those who were moved by the spirits stated what they knew about spiritual matters. Mr. G. S. Pratt, of Cucionali, said they must exchew politics, as Spiritualism must not be mixed up with such matters. He had been a Spiritualist for 20 years, and had seen its pow-

mixed up with such matters. He had been a Spiritus-it for 20 years, and had seen its powerful workings.

Mr J. J. Hudson, of Terre Haute, thought there was no wrnt more absurd than "religion." He wanted the Sjinitualists to buckle on their armor, and commence theyerest reformation.

Mr. Treyse, of Brooklyn, said he was once a Methodist, spd opposed Sjiritualism, but had his eyes oncend. He was entirely convinced that spirits often convened with us. Spiritualism proved the immortality of the soul. He had seen the spiritual photographs, and there was no humbug about them.

Judge McDonaid said spiritual photographs had been taken in Jeffersonville,—and Mr. Ephraim Krigwin corroborated the statement. They had both seen them. They had also been taken in other parts of the state.

Dr. T. A. Island Bad a portrait of his mother taken under the influence of the Jeffersonville medium, and it is an excellent likeness.

Dr. Claik stated they had spilit photography working finely at Laporte.

Mr. Krigwin, of Jeffersonville, gave an account of the wonderful operations of the spirits in that locality. His wife became a medium, and the demonstrations in his own family were wonderful. They could move with spirits, talk to them, hear answers, shake hands with them, and they traveled about the house night and day, playing all kinds of pranks.

The account of the seance that was also held at Indianapolis, may be found in another column.

to them, hear answers, shake hands with them, and they traveled about the house night and day, playing all kinds of prants.

The account of the seance that was also held at Indianapolis, may be found in another column of the paper. It will be read with deep interest. The denizeth of the Spirit World are not idle at the present time, but are giving daily evidence of their power to communicate with mortals. The statement of Jacob Young, the victim of the Cold Spring tragedy, with reference to the person who murdered him, sent a thrill through those present at the seance, and demonstrated conclusively the good effects that will accrue to humanity by opining avenues of return to those who have been foully dealt with, that the guilt or innocence of those who have injured them may be established. This is not the ooly instance that spirits have returned and pointed out their muderer. Several who have went to E. V. Mansfield on matters of business, or to get a communication with reference to some subject, have been confrontes by those they murdered, and all the circumstances of the case pointed out, and who, with eyes wet with tears, have implored Mr. Mansfield to nover reveal the occurrence. Establish the fact that spirits can return and confront the perpetrators of dark deeds, and murders will become far less frequent than at the present day.

EVANCELICAL ALLIANCE.

EVANGELICAL ALLIANCE.

EVANGELICAL ALLIANCE.

There is renewed agitation amongst the d'united sects upon the subject of a united Caristian Claurch. Many of the evangelical leaders—ministers, are wise enough to discera the signs of the times, and are not without reasons becoling very, much alarmed, for the welfare of their present systems of religion.

As hostile as the various Christian sects may have been in the past, a common danger seems to impel them to attempt an Evangelical Alliance of all the various sects of christendom—they have measured their attempth single handed and know their inability to stay the tide of truth that the, to them, satanic influence of Spiritualism has spread, and is constantly spreading throughout the world; and at the same time prefer either of the so called christian sects, to the success of any of the progressive ideas now agitating the public mind. The success of Spiritualism, to them, would be equivalent to the triumph of the devil. It is not to be won dered at therefore, that an effort is being made to unite all the christian sects in a world's conference, to make common cause sgainst a common foe.

The New-York World of a late date, says that the New-York World of a late date, says that

alt the christian sectis in a world's conference, to make common cause against a common fee.

The New York World of a late date, says that the New York branch of this alliance lately held a preliminary conference in that city for the purpose of institution an increased activity on the subject in this country. A large number of clergymen were present represeting the vari-ous religious denominations comprehended in

the alliance.

Rev. Dr. Wm. Adamsfirst addressed the meeting. He stated that after a conversation between persons representing the branches of the alliance in different countries, it had been decided to hold the next general convention in New York, during the autumn of 1870. It was desirable that the churches all through the country, should know beforehand what, will be expected of them, as representatives from all parts of the United States would be expected to be present at the conference. Dr. Adams alluded briefly to the past history of the alliance, and the good it past history of the alliance, and the go

the past history of the aliance, and the past history of the aliance was an association of caristians of all countries, and its object was in effect that union which duds all true believers together in the fellowship of Ohris. During the thirty five years existence of the aliance, four general conferences had been held, at London 1851, at Paris 'n 1855, at Berlin in 1857, at Genoa in 1861, and at Amsterdam in 1867. At each of these conventions, representatives had been presentatives and been presentatives.

tion research to the same and progress of the alliance in the United States was to chilst all Evangelical Christians in carnest, prayerful and vigorous efforts to resist the aggressions made upon our religious and civil thereties, our educational and religious institutions by Roman Catholics, and to stay the alarming progress of rationalism and infieldity. The great want of the alliance now is funds.

Rev. D. J. C. Smith next addressed the meeting. He spoke of the encroachments of the Roman Church in this country, and the alarming increase of rationalism, or materialism. To check these, the whole power of the combined Christian churches would be required.

Several other speakers addressed the meeting. The action of the British Government in regard to the Church of England, and the altempts to tree the Church of Spain, were highly commended. The great question of the day was, 1s, or is not, the Church capable of standing alone by itself without the ais of any other outside influences? The union of all the Christian denominations in the world, and a united ministry, was strongly advocated as the only hope against the success of Romanism, rationalism and infidely. All through the west, if one were traveling, he would see in every village a half doesn fittle churches erected by the different denominations. No one of them was half supported, and if the church groing population were gathered in one respectable church they would hardly fill it.

This ought not so to be. They should all be merged into one.

Dr. Anderson was the strongest advocate of a united church and ministry. He would be willing to accept the code of any one seet, Baptist, Presbyterian, Methodist, or Episcopalian. He would willingly be immersed if they should decide to unite and the Baptist. Church.

If the sentiments expressed in the foregoing remarks, does not exince a state of mental des-

If the sentiments expressed in the foregoing remarks, does not evince a state of mental des-peration, we fail to gather the purport of the Rev. gentlemen a language. It as clearly fore-shadows the culmination of the great religious crisis, as that straws indicate the direction of at-

crisis, as that straws indicate the direction of atmospheric currents.

Rationalists have long expected this, and will
be ready to meet it with the two edged sword of
truth to enter the arena of mental combat. As
the hour of a final contest nears, we may reasonably expect that the interest will widen and
deepen. We have no fears for the final result.
Truth can only be dimmed to shine with brighter effulgence.

LETTER FROM J. M. MATTHEWS LECTURES IN PAMPHLET FORM FOR FREE DISTRIBUTION.

FOR FIREE DISTRIBUTION.

BROTHER S. S. JONES:—I would like to offer a suggestion,—not advice, mind you. Would it not greatly assist in spreading the beauties of our system, to print Thomas Gales Forster's lectures in Philadelphia, on "What good has Spiritualism done," in pampible form, for gratatious distribution by lecturers, brothers and sisters, who will distribute them. Ir will take \$2 dollars' worth paying costs of printing, and will distribute them Ire to those who have a disposition to learn. I make this suggestion because I have been saked a hutdred times that same question, "What good have you done?" This tiffort of brother Forster's answers all. What think you?

Heyworth, M'Lean Co., Iil., June 10, 1869.

Heyworth, M'Lean Co, Ill, June 10, 1893.

REPLY:—In our opinion, it would be a movement in the right direction, and do more to enlighten the minds of the people than any other measure that has yet been siggested.—We shall be most happy to second any effort of the kind by publishing at the lowest figures it can possibly be done for. Let us hear from others upon the subject.

M. MILLESON

Ma. MILLESON

Stone's daughters, now in spirit life. Dr. Stone is a resident of Troy, N. Y. He will, no doubt, price these likenesses highly, for they sparkle with himoence and beauty, and represent to him the "prides of his heart," in loving embrace in spirit-life. As we gazed upon-hem, our coul-chords vibrated with love for Mr. Milleson, who under angelic ministration, is doing so much to open the avenues of communication between the mundane and super-mundane spheres, and the "thy" of whose crayon pencil, utters a language as potent as that ever spoken by sever or orator, and emits a beauty that glistens within the eye as it speake of forms and features of loved ones in spirit life.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our dua from them for the Jounnal. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that justly belongs to us. We regret being under the necessity of publishing these calls to be read by all of the subscribers of the Jounnal. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

DR. J. M. GRANT.

The above named healing medium, late of Sanfrancisco, California, whose arrival in the city was announced in the last number of this paper, has taken rooms and entered upon business. His card will be found in another column of the Jounnal.

E. S. WHEBLER.

E. S. WSEELER.

E. S. Wheeler is an indefatigable worker, and is a popular and entertaining speaker. He has been lecturing in Washington with great success. He is a ready to mike engagements for any part of the country. His permanent address is in care of AMERICAN SPIRITUALIST, Cleveland, Ohio.

FANNE T. YOUNG.
Fannie T. Young, of Boston, Mass, trance speak
et. Address her during June at Dubuque, Iowacare of W. Chaudier. During July, her address
will be Marengo, Illinois, care of Miss H. H. Carl

Ziterary Botices.

THE QUESTION SETTLED. A careful comparison of Biblical and Modern Spiritualism, By Rev Moses Hull. Wm. White & Co. publishers. Moses Hull is well known throughout the West, and we have no doubt his book will meet with a ready sale. The Spiritualism of the Bible and that of modern times is carefully examined and compared, and the "Question Settled." Those who desire to post themselves in order to successfully meet the orthodox opponents of Spiritualism on their own Platform, should consult this work, for they, will first therein all the information they desire.

For sale at this office. Price \$1.50; postage 16 cents.

Walsbroker. Wm. White & Co. publishers,

Boston.
An excellent story, well worthy of perusal.—

For sale at this office. Prise \$1.25; postage 16

THE ATLANTIC MONTHLY.

The July number of the above named popular Magazine, has come to habd, lader with its usual store of valuable articles from the pens of its able editors and correspondents. Its table of contents consists of the Drummer Ghost; Birch Browsing, a statue; The Foe in the Household; Thomas Cooper, a culogy; Gabrielle de Bergerac; Three years as a Negro Minstrel; The Restored Picture, Marrying a Pickspocket; The Greek Goddesses; Our Inebriates harbored and helped, French and English Art Writers; Reviews and literary notices; Gobright's recollections of men and things at Washington; Hale's Iggluan papers. Hale's Iggbam papers.
THE AMERICAN LAW REGISTER.

The June number of the above named ably conducted Journal is upon our table. It contains reports of reveral important cases, one of which is in regard to liabilities of life insurance where a parity comes to his death through carelessness, the court deciding against the

THE LITTLE SOWER.

The June number of the above named weekly paper for children, is before us. "The Little Sower" is neatly embellished, and contains many interesting tales designed to interest children. Indianapolis, Ind. W. W. Dowlino, Editor.

OLIVER OPTIC'S MAGAZINE.

"Our Boys and Girls" for June has come to and as usual, filled with valuable articles for children.
AFTER-DEATH OR DISEMBODIED MAN

"Affred box and of the state of the world of the should be in the hands at every Spiritualist. It gives an intense by interesting account of the Location, Topograph and Scenery of the Sopernal Universe; its liabilitants, their Customs, Habits, Modes of Education; Sex after death; Marriage in the world of Souls. Send for it. Price \$1,00; postage six cents. For sale at this office.

Zersonal and Zocal.

Miss Susic Johnson lectured on Sanday, the 20th uit, at Music Hall, to a large and appreciative au-dience. She has a host of admiring friends in this

ity.

J. M. Barns has entered the lecturing field again.

le is represented as an efficient worker. His ad-ireas is New Castle, Indiana.

dress is New Castle, Indiana.
Thomas Gales Forster's lectures in Philadelphia,
on "What good has Spiritualism done?" were read
with deep laterest by our many readers.
During Jaly, Mr. Doly will make arrangements
to lecture mywhere within fifty miles of New Or-

Will C. Elliot writes us an interesting letter

from visconiten.

Brother Forester, in his third lecture, as published in the Joranan, the name Gatrian was inserted through mistake, for Galvani.

oker is lecturing in Main

Dr.H. P. Fairfield has been lecturing in Franklin

Mrs. Sarah A. Byrnes lectured in Central Hall-Charleston, Mass., on Sunday last. Poor Austin Kent :- Our friend, G. W. Walker, has feelingly alludes to this unfortunate gentle-

"Foor Austia Kent! I hope the kind friends will promptly respond to his dire necessity. He is in a sad state. Some of his notes to us are enough to melt the most finity heart. He deserves a better fate than to be crippled, and not able to work or feed himself."

We unite with Brother Walker in his statement with reference to Austin Kent. His address is Stockholm, N.Y. Will not the triends of humanity occasionally respond to his call for assistance.

Amusements.

MCVICKER'S THEATRE

MEVIOLEN .

The Massit and Burtbolemew, Comic Pantomimo Troupe, of Boston, have won laurals for themselves and afforded an immense amount of amasement to their patrons, during the present week. Massit as a clown is an unsurpassed genius. One can sit and

their patrons, during the prescus
a clown is an unsurpassed genius. One can sit and
laugh at him all night lone.
The performances of the Levantine brothers,
Mile, Rosettaon the Sing trapeze are excellent;
white Contellier is a king in the art of lofty tumbling, as well-as a glaut in strength. He displays gymnastic attributes that should give him the crown
assic attributes that should give him the crown
that the content of the content nastic attributes that should give him the crown of supremacy or all his professional fellows. The jeattomines also consitute a very important fea-ture of each sight's programme. We presume that the company will remain an-other week, if not longer

OPERA HOUSE.

The multifarious attractions of the "Forty Thieves," at Crobb's Opera llouse, are still attracting a large auditory each evening and at the statiners, and would doubtless continue to do so through he entire season, did not the management see proper to allow it to keep the boards; but we observe that this is to be the last week. Among the new features of this week, are tha 'Clowu's Dream," combining it wenty new and extremely ludicrous affects; with the wonderful fif. 1y-feet aerial summersault of the purivaled Rizar-cilis.

on Monday evening, June 28th, Manager Hess la to be the recipient of a complimentary testimonial AIKEN'S DEARBORN THEATER.

The preceding part of the present week was occupied in the representation of the "The Ticket of Leave-Man's Wife," at the Dearborn Theater; but it is to be replaced on Friday evening by a new French comedy, entitled a "Cup of Tea," and a new Cellic drama written by a gentleman of this city, on which occasion Mr. Keller takea benefit, Among other attractions will be a drill between the acts by a company of the Irish rifles, and the appearance of Miss Clars Angela, a promising young amateur of this city.

The great characteristic of this management and

theatre to put everything upon the stage in first class style was exhibited in "The Ticket of Leave-Man's Wife," in every scene from the rise to the fall of the curtain.

wood's MUSEUM.

The boards of this splendid resort for the lovers of snusement, and those who wish to gralify their curiosily in the study of natural history, has been enlivened with the production, this week, of the popular drama of the "Sea of lee," with a good cast of characters and in a most attractive manner. The scenery is nearly all new, and painted especially for the piece, while the mechanical appointments present several new and ingenious features.

PUBLIC MEETINGS.

Quarterly Meeting.
The Religio Philosophical (Spirital) has toty of Rockford,
Keut Co., will hold its regular Quarterly Meeting in the
Grow where its washed last year, if the weather will permitted inco, in Porter's Hall, Saturday and Sounday, July and
and this. The Keut Co. Circle will meet at the same time

ad place.
All are novited Good speakers will be in attendance.

Basket Picnic.

Hanket Figure.

The Andorer and Morros, Children's Fregesive Ly cerims will join together in a Celebration, and have a Banket Ficule mear the Gestre of Andorer, Usio, on Monday, July 8th. A. Weenick will deliver the Ordito. We shall have good Music to enliven the occasion.

A general truitation is extended to allow come and being their leakets well filled with estables.

By order of Arrangements.

Hakhirt Darros,
Corresponding Secty.

Andorer, Onlo, June 9th 169.

Association of Spiritualists.

Tothe Spiritualists of the World:
The Board of Instees of the Aderican Association of Spiritualists have made arrangements for holding too Sakit Ambual Meeting at Keeninn Hall, it the city of Suifalo, State of New York, commencing on Inseeding that the Tothe Ambual Meeting at the order of the Meeting of Lenders at the order of milden mention, and continuing in section until Thursday, the record day of September.

seesion utili Hurfedsy, the accound day of septemWe therefore, invite each State Organization to
send the same number of delegated that they have
Keptracutatives in Congress, and each Territory
and Frovince taiving an Organized Societies is invited to send delegates according to the numbers
Appraematives, and the District of Columbus to
send two delegates to attend and participate in the
universe since may come before said Convention.

By direction of the Board of Trustees.

IIENAY T. CHILD, M. D., Secretary.

934 Race street, Fhiladelphia.

SPECIAL NOTICES.

Dr. J. M. Grant.

Dr. J. M. Grant.

Late of San Yamiteo, Childran, practical Physician for chronic diseases. Chronic diseases cured with a see operation, No medicine given I be engiged operations performed. Beat fever and believa Tremes curved I list has be taltry minute are required for investment of almost any cerable Chronic Diseases; gid so certain the effect, that mendidines the current beat few of the contract of the contr

Mr. John Brown, cured of Rheum aliem. Was unable to walk, and could only move by sliding his feet; culd not rake his hands up to his head during as period of six weeks Perfectly cured in Sred Ayr, has not had any "symptoms of complaint return since cured, which was 16 months at caers to Wm. Seekman, County Supervisor, and E. Parker Her, Shop No. 145 K St., Secramento.

Overwhelming Success Of the Great Spiritual Remedy.

Important to Ludies.

We call the special attention of our lady readers to the advertisements in another column, a sinced "Fox Ladies Ority," and "Wartip—Laby Acastrs." Mrs. Morgan and Miss Williams have articles for eale which should be in the possession of every lady. Seed for a circular. A good chancels open to Agents—as money can be made by those who take the Agracy.

1087016.

Butter and Eggs.

coloring of white acpreparation, have been the study of opengraphymists.

We are now pleased to announce that the burning
midaight oil has at lastbrought to light the deuderatur
We respectfully refer our numerous readers to the ader
to f the Practical Chemistry Company relative

n, and to har ame, that in ten days, he was out and at mp remark that in ten days, he was out and at mp remark that in ten days, he was out and at mp remark the wife, a devoted Catholic, said, "She had spent quite 100, upon him for doctors, with no good penglit; but haying hith in good Spritts, she would try this."

It is name in McCarthy and he lives it this places, No. 118 Prospect St. Yours Fraternally.

About M. Livylus France.

ABST M. LAPPLE PRASES

FATHER HINSHAW IN SPIRIT LIFE.

A p inted description of his Spirit-Home and a likenses of himself. Price 56 ets. Add eas Will C Elifett, 155 Eouth Clark St, Chicago, III. Vol. 9 m. 1

A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carlessly using a familiar old song.
While viewing the carr—horse, and such,—The Irish-the Scotch—the French, and the Dutch, Agd the strangs Advertisements of these latter days, On the Bulletin Boards, for concerts, and plays, When all on a sudden I saw somethingnew, On nice printed paper is Red, White and Blues: It told of the virtues of something so neat, So handy—on harmless—on perfect, complete, For coloring beard, the mustache or harr, Without any polson, or slopping, or care, Add not only so, but the color is "fast," And like a hoemaker, it witche to the last I" In reading I pondered, and thought of my hair, Now as "gray air a red," once so glossy, and fair. I hunted, and found it—I brenght it, and tried, When all my gray hair, it ones in 9 lift stepped added My ago is recovered—I feel twenty years younger. I will marry out at week—on our to wait longer, I will marry out a week—on our to wait longer, I will farry out with the New Mangle Comb Yeast, I found that Comb as 192 South Clark 18,, whey have a few more left of the same nort David Forget place—Enclose \$1.25 and address MAGEC COMB.

THE PATENT MAGIC COMB.

THE PATENT MAGIC COMB.

PATENT HAGEL

Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest frees,
That bend before the gale,
Beauty in the Occan,
With crest of dancing foam,
And BERA UTY in the special work,
of PATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if won desire to change dings, yellowis, gray, or had looking Hairor Beard, to a HEAUTIFUL dark Brown, or Glosey Black, you will section \$1,25 to The MAGEO COAT BEAGENCY, 192 South Clark Street, Chicago, Ill, and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect anti-

To Dealers and Traders.

If any of our readers or friends who are Dealers or Trad-m wish for the PATENT MAGIC COMB to put in-omarket, we will furnish the Wholesale "Frice List" unon o will furnish the Wholesale "Frice Li The trade can find money in it. Address, MAGIC COMB AGENCY, 192 South Clark Street, Chica

202 South Clark Street, Chicago, Ill.

Dr. Clarke's Remedies.

B S.S. Jones:—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Perfett me to tell you, with deep feeling, friend Jones, that I have used these cremedies, the Syraps, Nevrines and Fowders with the highest satisfaction. I know them to be excellent, as hundred of others will testify. Dr. Clarke is a noble and brilliant spirit.

Most truly thing.

Talyor's Bed Springs.

Talyor's Bed Springs.

Don't fall to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

married.

In Hampshire, Ill., at the residence of the brides' father by Mrs. Fanule P. Young, of Poston, Mass., Fra. k L. Thayer, Must al Medium, to Miss Hellen M.: Harnes, b oth of Hamp-able.

At Onarga, Ill., June 6th, by Mrs. Mary J. Wilcoxen, Mr ohnson Biles, to Miss Anna M Cultra.

POETIC ADDRESS CLOSING THE CEREMONY.

All holy be the pledge you make

Refore three witnesses:

And no er may you rashly break These sacred promises.

But as the coming trial days
Of true experience dawn,
May all that's priceless in your lives
Like gold from ore bedrawn.

And dare be true, howe'er the waves Of selfishbees tray beat, The life that Love's true altar laves, Is noble—grandly great.

Then bend not to the paveling gale, And shrink not in the s'orm, And stop not, till " the solden gate " Becures from mortal harm.

Around, may holy angels come, And sucred peace be thine; And ever in your earthly home, May pure devotion shine.

Go, watch the thought, the word, the life— Go, walk the even way, Our prayers go with you, husband, wife— Bright be your coming day!

ADVERTISEMENTS.

GO TO THE BEST.

BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

The largest, "and universally, an howledged to be the at thorough Institution of the kind in the country."

The Penmanship Department of this Institu-tion has a wife reputation for its completions and ther-ophness of instruction. Teachers of Permanship can here effect themselves for the most artistic execution of pen-

All Go To Chicago.

Young mes fact to his Issuitation from all parts of the United States and the Canades.

Mr. H. B. Pryant, the faunder of the Chain, of Colleges, gives his whole attention to the Chicago School,—having transferred his inter at in all attack Colleges to other parties, the proposed to make this the grant Fractical Business Training School or the age.

for the Chicago Courier, the organ of titution. ther Information presse call at the college Omeofor College Paper, C reniars, Specimens of Pen-

BRYANT & STRATTON. Chicago, III.

SPIRIT PHOTOGRAPHS.

Attested in my irial and sohnowledged by all who have ant I r their pictures the GREAT PHEROMENT OF THE AGE. Four of the principa picture of prominent parties who testified in court as at their go uniquese, will be first prepaided by record this Great partial due to blark, or 25 ces each. Also a, full reports obey risk, litestened with wood costs. Of pages of courts. Address, Wall. MUMLES, ql. Bassen, Scr. S. T.

DR. J. M. GRANT, THE HEALER.

gouth Chark St., Chicago, Ill. The doctor and reads with great success neutro discasses by the laying on of hands alone. He reldom uses any loternal remedies. His success has been wonderful in curing Croux, Rhumatian, Cholera In-fantum, Rrain favers, Eryalpolas,—every variety of lameness, general debility, de. No. 15 vol. 6 tf.

THE "EUGENIE"

LADIES COMPANION.

Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended many emiseral Physicians in Europe and the United Six approved of and wors by the Ledies of the Several Cor of Europe, and is commended by every Lady Night.

Ngth.:

11. always ready for me is eary compact long kept in least lowards of the control of the control of the least lowards of the least lowards of the least lowards lowards. From the least lowards loward

Electic, Magnetic & Clairvoyant Physicians.

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

once as incurate by all other specific particles, and the grant particle pairs removed instantly by the ancient method of **Leying On Of Hands.**Special strenting given to the treatment of female disease by Mrs. Gieveland, who is a clairvoyant, and can perfectly lignosis disease, either present or absent. Seud name, ago

n & Claircoyant Eze

Consultation & Chairroyant Exemination, \$1,00 The post trained gratilitudy every day from one to two clocks. Cleanilines absolutely required. Developing cipiches helds ton office every Tuesday and Friday night.

Trained to the control of the cont

Depend of any other remote, art. everywards with the minery furnishing many reminent Physicians. A hor of 22 Lorenger §1.50, of 50, \$2.50; of 100, \$2.50. Seet to any adverse in the United States. A liberal deduction to Physicians and Drugists.
Address Drs. S. McBarns & Clavrians, Popes Block, Madison St., Office room, 63. no.21, vol.6.

Winslow's & Co.'s Hop Yeast Cakes MOSEBACK & HUMPHREY

GENERAL AGENTS, 34 RIVER STREET, CHICAGO.

Three cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour and are warrented to give entire satisfaction in every instance.

vol. 6, No. 14.

A PORTUNE IN ANY STATE-Rights for Sale-New patent article for every female. Sample \$2. Address INVENTOR, P. O. Box 2434, N. Y.

PETERS & SPARLING,

ATTORNEYS AT LAW,

CHICAGO.

Dr. J. Wilbur, Magnetic Physician, (Late of Milwaukee), has fitted up a suit of rooms at 66 Majaton St., ccr. of State, where he will heal the sick with-out medicus. Patients at a cle sace cured by Magnetized Paper. Office hours from 9.8 M, to 8.8 M.

MRS. FERREE'S NEW FAMPH LET FOR THE THOU and.

As Mrs Southworth says, "No ore is so good or so wise but will be made better and wiser and happier by perusing the Spirituelle."

MY LOVE AND I,

By Mrs. Ferres. "Read it at nigh, and think of it." as the Hou. Thos, Corwin said up to reading the sis-nuscrip; "It teaches the higher relations of mass and woman," or age the Boston Invarenceson. Price20 cents; postage 2 cents.

IMPORTANT TRUTHS. A Book for Every Child. BY MRS. E. P. MILLER, M. D.

book is designed as an aid to parents and on grainfeen truths for the purpose of prevention of evil habits which destroy health. ha pie Parents scould read it and give it to their children or paret to them a knowledge of its contents. Price only 20 unts. sa S. S Jones, 192 South Clark street Chicag o

JESUS OF NAZARETH; OR, A TRUE History of the Man called Jesus Christ, given on Spiritual Authority, from Spirits who were Octopicary Bortals with Jesus while on Earth, through-the Medimaship of ALEXANDER SAYTH, rirre, 5120; postage, 3tc tal

SWEET EGGS AND BUTTER.

SW EET EGGS AND BUTTER.

Eggs kept fresh for a year.

Sour and Racid Butter fundered sweet.

White and streaked Butter made yellow.

Fresh Butter kept sweet.

And How to prevent milk from souring:
by new methods.

EG-Circulity sent rast, relative to the above.

Agents wanted. Liberal indecements offered.

Address FRACTICAL GREMISTRY CO.,

No. 4 ARCADE COURT, Chicago, III.

Vol. 6,No. 14, 15.

BED SPRINGS.

Ann Arbor, Mich I C TAYLOR

TOR LADIES ONLY.—For an article having a remark, able sale, address Mrs. MO HOAN, 139 Feillow Rt., New York. Also for sale at the Office. Address, S. S. Jone 192 South Clark street, Chicarpo III.

Wanted in Every Par The Disease Preventative Lamp wirk. Non explosive, Direct Alleghany City, 3 doors from t a counse of a clarest, James B. REESE, no 9 vol 642.

MORE GREAT CURES.

BY
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia, Bloated Borels.

MRS. MARY E. JENES.

Erysipelas.

Page Fruits

Manchester, Mass. Feb. 9th, 1500.

Manchester, Mass. Feb. 9th, 1500.

Willing in Agent ago lost June I had a swilling in a series of the series

Neuralgia, Liver Complaint,

Neuralgia, Liver Complaint,
Chronic Diarrhoss.

Albert Front, of Bucksport, Me., under date of Nov.57th,
1860, writes as follows: "When I first tool the people here
BEERS, they found the proper had been as to be the people here
BEERS, they taughed; but how they are getting existed
about them, and the buctors and Apothecories want to get
held of them. A ledy here who was tresubled with Filepant
for one box, and they cured her light away."
I take the he following extract from a letter written by
A. S. Breinard, of North Mawchater, toom, Oct. 19th, 1969.
DEERS the one for Cafarries, and the other Neurals
gla. They are about as good as-ages. My wife has taken
toop for Laver Complaint and Chronic Diartony for Liver Complaint and Chronic Diartony for Chronic Diartony.

The Chronic Diartony for Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony for the Chronic Diartony.

The Chronic Diartony for the Chronic Diartony f

General Prostration Diptheria, Scarlet Fever,

Cholera Morbus. Fever and Ague, Spasms of Sto Delirium Tremens

Winona Mino, Sept. 25th, 1879.

This is to certify that I have carged the following cases, and many others too numericals to method, with MERNAPENCE'S POSITIVE AND NEGATIVE POWDERS.

SPECNICE'S POSITIVE AND NEGATIVE POWDERN.

A young ledy of St. Vitue's Dance, of near six years' standing, and, given up by all other outcors. Cared by five standing, and, given up by all other outcors. Cared by five standing, and, given up to the second of the nervous system, bles but forced everything. The box of NEGATIVES cared her. She is in now better facility than the has been for five years, and is delighted at the happy change. POSITIVE over dher, after the Dectors had made her worse with Indian south marks things.

A little boy cared of Scarlet Fever.

A woman of Obstem Relevies. She was so bad that her A woman of Obstem Relevies. She was so bad that her A woman who had the Fever and Ague all the springfund amounter. Chref with one box of FOSITIVE AND NEGATIVE POWDERNS, shertlying almost every older remedy. Litture Terems. He is now 2 Good Town.

I have the following extract form a letter from F. W. Grein, of columbus, S. O., dated Jan 224, 1840: "I got hast a desten lowe of Mrss. Nepance B routilive and the columbus and the second section of the section of the second section of the second section of the second section of the section of the second section of the section of

vd."
liver Peppard, of Kansas City, Mo., under date of Fth 2d,
0, writes as follows: "I we months sayo I got als boxes of
1 Fonditive and Negative Powders for been
2 of three or four months standing, and I am happy to
1 that I am much relieved; in lact, bearly as well as

Milk leg.

Rheumatism, Fits,
Dyspepsis, Desfines.

Yorkville, Ill., Dec., 21st, 1868.

Da. Spence—Dear Sir: I received a letter from you almost a year ago, asking us to give an account of the cares made by the Fountier and Negative Fowders, and the first property of the property of the

Fever and Ague,
Dysentery,
Coughs and Colds.

Pror. Serrice—Enclosed please flag \$2.00, for which rend two boxes Positive Powders. We have used this in our family until we know topy are all they are proguemeted to be, having proved a perfect success in Fever and Ague, Coughs and Coids, Dysentery, and other diseases. Direct to

Ague, Coughe and Coide, Dyentery, and other diseases. Brettis

Jounn A. Barrens.

J. P. Mist, of Ridgwood, Lond Island, under date of Jan.

20, 1800, reports sustantially as Iolives: Sport several years in the rainty. Betterned with a shattered constitution, years in the rainty. Betterned with a shattered constitution, using in the shape of medicionispilered kim. Bought six bors of Positive Forwders, took them according to directions, and was curved. Also had placed of Mr. Mist's has a Positive Forwders with the probably inherited. The Forstage Forwders were true in the flag as unmistakely signs of Diseased Kinneys, probably inherited. The Forstage Forwders were unmistered. The Positive Forwders were undistingtion.

The Magic control of the Positive and Negative Powders over disease of all tunds is **section beyond all precious. They do no violence is the system, causing no perging, no nanesating, no vocating, no according. Man, Women and Children and them a silent but a sure suc-

The Positives of Neuralgia, Headache, Rhe um, Paim of atl'kinds; Duarhou. Dysontery, Yom ly pippaia. Fictulence, Worms; all Female Weakness resuperates; Pink Gramps, S. Vilius' Dance, speams gla grades of Fever, Small Fox, Messles, Scaristina, pplas; all inflammations, acute or chronic, of the Ka-

(ervousness, Breplessess, &c.
The Negratives cure Farslysis, or Palsy, whet nucles or of the senses, as to Blindness, beam aste, smell, feeling or motion; all Low Feeers, at typhoid and the Typhus; extreme sierrous or root atton or Relaxation.

Both the Fostave and regarded are necessing. Physicians are delighted with them. Agents and Drug-Physicians are delighted them. Frince terms to Agents. Drugs it as no Physician, sent of the Company acch Drugs it as no Physician, sent of the Company acch Drugs it as of the Company accompany acch Drugs it is not free bony address: Sent a brief descrip-tion-of your disease, if you prefer Special Written Directions.

Mailed 1 44 Neg. 14 Pos. Powders 1 44 Neg. 15 14 22 Pos. & 22 Neg. 12 44 Neg. 12 Neg. 12 14 15 Neg. 12 14 15 Neg. 14 Neg. 15 Neg. 15 Neg. 16 Boxes, 16 Neg. 16 Neg. 16 Neg. 16 Neg. 17 Neg. 18 Neg. 18

Prices; [12 44 5.00 5.00 9.00 8-40 money at our risk. Sums of \$5 or more, if such by man, should be in the form of Money Order, or Drafte, or cles in Registered Letter.

OFFICE, 371/5 87, MAX Pt. CR, NEW YORK.
Address, PROP. PAYTON SPENCE, M. D.,
HOX 5817, New York City.

If your Disc, at healt the Fourders, send your money of the control of the providers, as there directed. For site also at the Office; the Extensive Processor of Journal, Vol. 6 No. 12.

GREAT INDUCEMENTS

MEN AND WOMEN

WE are now offering great inducements to those who with the engage in the sale of the flarer grantruck REMENT, THEN, SPENNERS POINTIVE AND NEGATIVE POWDERS, He and whomen everywhere, who desires light, pleasant and profitable occupators, who desires input, pleasant and profitable occupators, who desires input, pleasant and profitable occupations. We know then they or great and profitable profitable occupations, who constructed in the profitable of the profit

PROF. PAYTON SPENCE, M. D. Box 5917, New York Cire

RATHER CHOP A CORD OF WOOD

WRITE A LETTER.

GREAT SPIRITCAR REMIST. MRN. NPENCESS
TIVE AND NEGATIVE POWDERS.

PROF. PAYEON SPENCE, W. D., Box 5817, New Yor. City.

DR. JOEL C. HOWES. Clairvoyant Physician.

The Doctor devotes his whole time with the sick in impartise renewed life and vitality by t.e. Magnetfe Heulling Powers that he possesses, in assisting nature to predict the state of the

to reacuse tissues.

Special attention given to Female Diseases by the Doctor and his wife.

Doctor llowes keeps for sale his Magic Vegetable Remedies for the Cure of all Diseases man is hely to, where there is life exough left to build upon.

Agr Consultation 25 cests.

DR. J. C. Howas, Volney, Allamakee Co., Iowa. noo vol 6.3m.

VITAL FORCE.

How Wasted and How Preserved.

BY E. P. MILLER M. D.

This is one of the most valuable books ever published.
If it could be read and sheefed in every family it would doting any other cost thing.
Ferrost should read the preserve bealth and Prolong ille,
figured in the read it, and give it to their children. Young
married people whould read it; young men and women
should read it, and every body should practice the purity of
ille which this book incuinates. Prix paper, 10 cents, must18.

se S. S. Jones ,192 South Clark Street, Chicago

HOW TO BATHE A Family Guide for the Use of Water in Preserving Health and Treating Disease.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual lisability reserving and Remedial agents known to man. This work discusses the properties, uses and effect of water, describes manutely all the various water applications, to this in the healthy and/the site, and explains the method price of contract of the cont

THREE VOICES, BY WARREN S. BARLOW

2nd, The Voice of Nature, proves Nature's God ictorious, in over-ruling all for a great and glorious end. Its poetry is brautiful, white its Philosophy is most sub-mo, argumentative and logical.

Ano, argumentaire and regreat.

Srd. Fine Voice, of a Pebble, teaches, from Nature
the individuality of matter and mind.

The Work it sought for, and read by thousands, and
The Work it sought for, and read by thousands, and
cast on its ruines. It is gotten on districting tenth force
cast on its ruines. It is gotten on districting the control
of nearly 200 pages. Price 51, 25 postage 16 cents. For
anh et the office of the Randon-Periconventant Journal.

And Arter 58. A Joseph No. 80 between the College, Illiordinates 58. A Joseph No. 80 between the College, Illiordinates 58. A Joseph No. 80 between the College, Illi-

JNO. C. BUNDY,

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 according. We novice the sepecial attention of mon-residents to this feature of our business, as also to our facilities for investing and Managing Capitals a Attorneys.

In addition to our extensive list of City Property, we are desired a large number of Finally improved Farms, located in different parts of this State, at very low figures and sany terms, also 100,000 Acres unimproved lands in the North Western States.

BEFERENCES.

Laffin, Butler & Co., Chicago, Ill. Gro. B. Wa.ter, Esq., Sec. Nat. Telegraph Co., New York

Cago. Win. White, & Co., Publishers, Boston, Mass.

Communications from the Juner Zife.

unications under this head are given th MRS. A. H. ROBINSON.

ad by Elichie and Nevins, short hand Rep

Questions, to be answered at our Inner Life sea should be 'a per ic, well written, and directed to- the ad when inconvenient for the questioner to be present at

INVOCATION

Light of all life, permeating and pervating Spirit-God. We feel to effer unto Three thank ulness and praise for the many blessings Thou art constantly bestowing upon us, for Thy ever warchful care and ever aliding love. Everything that Thou hast created below us. Thy children seem to join in anthems of praise unto Thee. And we as Thy children that Thou hast created for a wise and beneficent purpose, would offer unto Three constant adoration. We would over lift our sough unto Thee; we would ever him individually the presence, realizing that Thou art with us alike in darkness and light; and that out of darkness Thou in Thy wisdom will bring us to see naught but light and goodness. We would thank Thee for our sorrows as well as our joys; we would thank Thee for the many changes through which we have to pass, and look upon them as the winter, spring, summer and autumn of our life taking on new forme—passing through the different shadows, and at each change laying off the one only to take on a newer and higher form of life and windom. May we realize that the writer of life, although severe, is necessary for us as well as the spring time of existence, when, like the forest, we were clothed with the beautiful foliage to enjoy the summer, and in the autumn we changed to a golden hue. May we feel that all are blest with Thy presence, and that Thy watchful eye is ever upon us and upon all which Thou hast created. We feel to praise Thou hast Implanted within us, that we have but to aspire and offer from the innermost recesses for our souls a sincere desire for a higher and more perfect understanding of Thee; and that with that aspiration it snall be given unto us. We feel oh God, to offer praise unto Thee for Thy blessings in the past, Thy watchful each offer from the linermost recesses for the present; and the assurance of Thy abiding love in the future; and unto Thee we will ever offer praise and thank fulness.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.
QUESTION BY GEORGE MORGAN.

Q Is the life principle in the same as that which animates all other things in nature?

A. The life principle is the same, manifest all proportion to the form through which and by which you, by the life principle within yourself, take cognizance of that same principle in other things in every form in nature.

Q. If so, is it a principle of eternal life?

A. Certainly, for there is no such thing as destroying life: the life is the same, although the form through which it manifests itself is not the same. For instance, the life of the vegetable, although consumed, as you would say, by higher forms of life, is not destroyed. The form only is changed. The life-principle is not destroyed.

Q. From whence or whom has it been

destroyed.

Q. From whence or whom has it been derived?

derived?

A. Could we with our limited capacity for reasoning conceive of a time when life should cease to exist, then by the same power we could trace back and find out its origin. But the only way that every thing is manifested and revealed as from the great ocean of life and light.

Q. If from God, is it not the same in essence as the life-principle that created and

Q. If from God, is it not the same in essence as the life-principle that created and moves the universe?

A. I can not conceive of its being from God, for it is part of the great whole, which you term God, or the great master mind—the great moving principle, Father and Mother, Lord and Saviour. Call it what yourmay, it is the same. The wind, shether it is from the east, west, north or south, is the same—it is wind. So with life—it is part of what you term God—not separate from Ilin, but a part of Him.

Q. If so, how can God punish any of His creatures without punishing Himself?

A. All the hell there is, you carry within you. Within your own soul you carry that which makes both heaven and hell. When the spirit that actuates the body is manifested through the combative portion of your nature, you would call it hell. When it manifests itself through the benevolent portion, you would call that heaven; yet, mark you, it is the same principle in both manifestations. It is only the organs through which it manifests to you that which we can call good and evil, hell and heaven, we conceive them to be necessary to us for a wise purpose, whether we are enabled to comprehend that purpose at the time or not.

Q. Many Spiritualists incline to abstract themselves from all surroundings, and make themselves just as weara to thought as possible for an hour each day, for laterior or apiritusi, unfoldment. Is it beneficial to do so?

A. It is not necessary, but such persons feel it to be needfal, or they would not do so. Find:

unfoldment. Is it beneficial to do so?

A. It is not necessary, but such persons feel
it to be needful, or they would not/do so.—That
desire shows that it is necessary and useful to
them tor development or for the unfoldment of
the mind. When they feel that by placing
themselves in a passive condition they receive
impressions from the spiritual plane of life, and
that it is best for them, and that it will tend to
their more rapid unfoldment than anything
they could gather from the material world, as
we said before, it is well for them to do thus.

The fact of their feeling that it was necessary, shows at once that if they did not comply with that feeling they would not be at rest, or feel that their duty was done if they neglect to devote one hour to that which they call spiritual development. We hold that there is no such thing as standing still, whatever may be your condition or surroundings. Everything tends to the unfoldment or the bringing to your external senses of the powers within.

Q. We'are told that is order to become individualized, we must have an experience, and the sadder the better. We would ask whether we are not equally individualized when by thought and observation we are led to avoid sad experiences?

A. We hold that experience is necessary for individuals to understand the powers within after becoming organized beings. Experience, however severe, tends to show by the external manifestations that power that is within the spirit; and were it not for that experience you would never-know whether it were possible for you to endure such experiences—what you call trials upon earth—firals, because at the time that you suffer you can not see any good that can come from it. If you could see the results you would not grieve so much at the cause. All are equally individualized, yet no two individuals have the same style of experience. By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; jet to keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; jet on the keep clear of their particular experience; By observation or thought, and by witnessing what you term sorrow in others, you are led to keep clear of their particular experience; yet at the same time there will be scenes in your own life that others who do not pass through the same would gather from, as you would gather from them. So you will see that all is essential to make up the great whole; that is the experience of mortals upon the material plane of life, and not only upon the material but upon the spiritual. There are experiences upon the spiritual as well as upon the material, not so revere, however, because on that plane the dwellers are enabled to see more clearly th result.

The Dial-From Frank's Journal-No. 28 Misery is mine more than mortal can conceive

Misery is mine more than more at the control of I am Francis Morse of Newark, N. J. I never, knew a moments peace after I had killed my wife. You cannot imagine the horror that possessed me. Day and night was all the same. Her bleeding form was ever before me, nor could I banish the thought, do what I would.

Dear friend, I am told that you have consolation for such as I. Spirits have repeated to me a few things which you have told them, and which now brings me here. Have pity on one so miserable.

which now brings me here. Have pity on one so miserable.

I am certainly a strange creation. You can hardly cancelve of one so steeped in crime.—
From my earliest recollection, I cared for no one but myselfidared do anything that I thought-could add to my ideas of happiness; and lived only to gratify my appetites. I thus grew up to man's estate ciring for no one, and no one caring for me. I had sufficient means to live, and followed no occupation. Daily did I move in quest of victims. I made many a family wretched by my villainy, and caused infinite woe to many a poor girl that trusted me; at length I became so motorious that against me every door was shut, and I was obliged to leave.

I then went to Newark, and there became ac-

I then went to Newark, and there became acquainted with a lady of fine endowments and great personal beauty. She knew nothing of me, but I managed to gain her affections, knowing at the same time that she could be mine only with the marriage tle; accordingly we were married; but hardly a month had elapsed before I became tired of her, and thought only of a release. She soon discovered a change in my behavior, and wondered what could be the cause. But I became mare and more indifferent, and at length my feelings grew so hostile, that there could not be a moments peace.

Case day I had been with a friend in the country and returned home at a late hour;—found my wife in bed and fast asleep. I had been drinking; called for a light,—but no one answered, for the servants had all retired. Furious at this, I deliberately seized my wife, and threw her upon the floor. In falling her head struck against the fire place which caused a frightful wound, and there she hay insensible. I then procured a light, but a single glance onvinced me that I had committed murder. This sobered me in an instant; and now my thoughts were all upon my own safety. Having placed her in bed, and knowing that suspicions would be excited, I endeavored to make it appear that she had fallen in her sleep, therefore made a great outry; the servants came running in—the nighbors were aroused; and all the appearance of grief were assumed. Not the slightest suspicion attached to me, and I continued to be regarded by all as a most unfortunate mae. But a more miscrable one, never existed. Her bleeding form was ever before me. I could not shut out the horrid picture. Look where I would, there was the horrid work I had done; maddened at last, I jumped from a ferry-boat and was drowned.

The first sight that met my startled vision was my bleeding wife; she spoke not a word, but gave me a look that penetrated my very soul. Her soiled garments, steeped in blood were constantly in sight. I groaned in anguish and reaching forth my arms, I implored her for giveness;

and cannot be extinguished.

How gladly would I sink into nothingness, were it possible; but the fires of conscience, barn without ceasing; remores is mine continually, and I look forward to an eternity of woe. Eternity: Oh that a wful thought; my brain reels while I think of it.

Dear friends, I have been told that you have known spiritis who have simed like me, and yet passed to a better condition. Can there be any truth in this? can God ever forgive a wretch like me, so steeped in every crime? I was told like me, so steeped in every crime? I was told.

truth in this? can God ever forgive a wretch like me, so steeped in every crime? I was told while on earth, that vengcance was everlasting, that hope never visited a soul in hell; but you teach that God can have mercy. I crawl at your feet, humbly liking up my eyes, imploring one word of consolation.

ord of consolation.
"What was your early education as it regards

word of consolation.

"What was your early education as it regards religion?"

"I had none; lost my parents at an early age—and failed to learn anything about religion."

"You knew I suppose, what was generally taught by the church, and to what end they consigned the wicked?"

"Yes; I knew all about that, and on entering spirit life supposed it was all true."

"You then believe that you have fallen into the hands of a revengeful God, who makes you suffer for your wicked hie on eartly."

"I hardly know what I believe' for I am so wretched that I cannot think."

I then gave him religious instruction, denying there being a God of wrath, but that his sufferings are the natural cusacquence of an ill spent life, and but the workings of conscience to purify his soul.

"Dear sir, I can scarcely speak. I did not think it possible for me to drink in such words. They have caused a new life to enter my soul. I can bardly realize it. Let me come again. I wish to do as you have directed. I will leave my guilty companions, and turn my thoughts to penitence and strive to begin a new life. Bless you, my dear sir, and may every happiness be yours,

Then an attendant spirit said, "Could you have witnessed the scene that has just occurred,—an immense through had assembled to hear your in immense through had assemble to hear your in the process the manual process that the process the manual process the manual process through the process through the proce

witnessed the scene that has just occurred,—ar immense throng had assembled to hear your instructions to this spirit, and you can have no idea of the effect it had upon them. A shout

immense throng had assembled to hear your instructions Lulls spirit; and you can have no idea of the effect it had upon them. A shout went up that filled the space around when your lecture closed, and all ble-sed your name for the truth, each one felt you had uttered."

'You appreciate too highly the few triffing words which any man of plain common sense might give."

"It may seem triging to you, but not so to them. I have never known one-who could speak so to the purpose as yourself. Fine words, a learned discourse, rounded sentences and polished language, would find no entrance into their hearts, but your talk to them as a brother, and as if you felt the truth of every word. A glorious entrance awaits you here."

Another apirit sail:—"Fain would I profit by your teachings but I cannot. Why I cannot tell I have listened to what you have said to others, but it falls upon a lifelessest. I have witnessed the most exciting scenes that have transpired at your circles for the unbappy; have heard thousand shout for jy, while Ir-main totally unaffected. Intellectually, I believe in the truth of every word, but it makes no impression on my heart. I am the same I was fitteen years ago How many have I seen dark as myself, pass to better conditions, and came afterwards in bright array for our instruction. Long have I believed that propression is the universal law, and that in the dim future, I too, shall be subject to its powers. You say that I can change if I would; but you cannot make that impression on my heart that is necessary to cause a movement in the right direction. Als, alas, how can I escape my probent state of degradation. I am analous for something that will cause me to reflect, but all seems in vin.

Leaves From the Unwritten Life of a Rosicular.

BY F. B. DOWD.

NUMBER TWO.

"GOD IS LOVE," fell in low musical accents from the lips of the minister, as he labored through his sermon and sought with look and gesture to carry conviction to the hearts of his hearers. But there was one in that conggration upon whose soul the words fell without any meaning, and jured like a discord in some mourful tune, or walled like a funeral dirge to some heart broken mourner, Still they could and re-echoed along the empty chambers and cotridors of his soul, and found no response, for memory went back through the long vista of the past, and again the phantom throng of buried loves and blighted hopes, of juys whose realization had been long years of agony, lof failures over glittering baubles which proved not worth the effort of acquisition, of the loves of dear children who la after years drive him mud, of her who had sworn Eternal Love in youth's glad sueshme, but who proved the hurricane that laid waste the ripening fields of his manhood—passed in wird procession, had one by one with fiendlah laughter, in tones of thunder hissed in his car, "He liea." With a frantic effort, he fled from the scene, and saught his room, and throwing himself upon the bed, he wept and cored by turns 'till night had wrapped her shroud o'er hill and vale, and sent her angels and her demons abroad upon their errands, one of which entering his room bade him listen and learn. Rising from the bed, he as a sanding in the middle of the room, a being of matchless beauty and grace. A look of more than angelic calmeses rested upon the features, god-like in their expression of conscious power and benignity; a smile that sent boundless sunshine, and thrills of cestacy whenever it rested; as frown that turned love lots hate, and froze up the rivers of life and Joy, and rained ruin and despair wherever he turned his glance. Well might he fall upon his knees in an ecstacy of delight, or try to hide from the lightings that flashed from these eyes through every ne

his being. "I come," said-he, "at your call, I visit not the vam and frivolous, the joyous and the gay; but to such as you, when halife's journey you have grown weary, when you have seen and felt to the very center of your being, the utter folly and nothingness of all things earthly, and you faint by the wayside; then I flish out upon you in your night of gloom—for I am the gloom, I am the shadow—and touching you with the magic wand of change, I turn you up another street, and you become, as it were, another man." You have heard that "God is Love," but your soul says, nay. I say that God is unfathomable mystery, the incomprehensible, the unknown, unrelenting power—unchangeable, non-emotional; the universal night, within whose becom, man journeys,—not unlike a fire fly which centis its own light as it launches into the unknown vortex, and gathers life as it goes, and whose light only illumines a little of the pathway over which he has traveled, while before him all is gloom—mysterioss night. God is unchangeable,—man changeable; He is darkness,—man is light; He is swittness,—man is motion; He is coldness,—man is warmth; He is death,—man is life; He is power,—man is weakness; He, perfection,—man, imperfection. Ile, harmony,—man, harmony; He, mu-ic,—man, discord; He is fullness,—man is light; He, the frozen ocean,—man, the rippling treamlet; He, the frozen ocean,—man, the rippling treamlet; He, the principle, man,—its manifestation.

ocean,—man, the ripplies transiet: He, nonemotional,—man, emotion He, the principle,
man,—its manifestation.

Love is not a principle, but is only the manifestation or that which a principle does. Hence,
love has its degrees and is as changeable as any
emotion. It grows and dies like all else. In
its growth, it becomes distorted, dwarfed and
gaarled like a tree of the forest, and produces
various kinds of fruit,—some we call good and
some bad. Love is the highest expression of
Delty linat we know of, and all there is of man
in reality. And yet there cometh a time in
Gods great interdude, ic which human love will
appear childish; when love will—be the lowest,
as it is now, to us, the highest manifestation. Is
God Love? So is the lurid lightnings as it
buries itself in the bosom of the storm cloud, or
visits the dwelling of some luckless wight. So
is the sunbeam as it opens the tiny flower, or
stirs up thermalizia from the swamp and diffused
disease and death among men. So is the frost
that seals up the book of lift to antiold myrigds
of chirping insects in autumn. So is the
work of chirping insects in autumn. So is the
work of the control of the
poor of our large cities, who never did harm
to God or any one. So is the horricane that
churns old ocean to depths neknown, and
swallows up the mariner and his bark, or the
earthquake which causes mother earth to vomit
her insides out, and swallows up in valu whole
empires and buries vast, continents smilling
with peace and plenty,—with desert sands or
wastes of water. Love is for man.

Behold this acorn, it represents love. I plant
here, and suiting the action to the word, he
stooped and planted it in wata a few moments
before had been the floor, but which now was
the ground. I beheld the action to the word, he
stooped and planted it in wata a few moments
before had been the floor, but which now was
the ground. I beheld the action to the word, he
stooped and planted it in wata a few moments
before had been the floor, but which now was
the ground. I beheld the actio

its toy for a few hours, then loves it no more; and so we grow; one love dies, another comes. So, "round and round we run," loving this thing to day and that to morrow; that we have exhausted all the toys of earth; then disgust follows. As from the dead acorn comes the tree, so from buried love comes the tree of life. There is no tree ol life to him who loves the things of earth; for its a lawe of nature that like attracts its like. Man grows towards and to be like that which he loves. So the tree as it grows bends again to earth, so long as there is any attraction there for it. The acts and deeds we do are lits trunk and branches; our thoughts its leaves; our tears and groans its blossoms. What the fruit shall be no min knows, yet some day! I will reveal it to you. This tree is our home in the world to be; we make it gurselves. From ourselves it grows; and as it ascends, so its branches interweave with the branches of others; its fragrance thends with others until we are as it were, once in spirit, and yet each an integer. Then weep no more for burdel love, but grow beyond. Learn this that no earthly thing is worth the labor and love of an hour, for its own rake, and should be prifted only as a means, to be held in trust. Calture well your tree of life; for as you sow, so shall you reap; as you build, so shall you inhabitation be. Taree is more of God in calumess than in emotion.—Equanimity is the jewel of great price. Vacuums create hurricanes; then become full, for God is follness. It is only when empty that circumstances agitate the human soul, for all motion is caused by vacaums. I give you from this hour the power of reading the life tree of any man you may wish; abuse not the, gift, adicu." And he was gone. I saw the philosopher in the morning and he seemed like another man. A holy calm had settled upon his countenance, a benignant look that I have never since seen disturbed had taken the place of that wild, haggard, maniac look, which charactersed him in days gone by.

A Haunted House in New York

A Haunted House in New York.

The New York Tribune, of May 17th, says:
An old mansion in the First Ward has ac quired the reputation of being "haunted." It was formerly occupied by an ex Commodors of the navy, and superatitious people aver that the old gentleman pays periocical visits to the house, sometimes inside, and at others to the verandae, up and down which he walks as was his habit in life. Two policeman state that while sitting in the verandah one night, about three week since, one had his ear slapped, and the other-was suddenly scized and dragged to the opposite side. A reporter of one of the local papers, who boards in the house but diabelieves the tales of its being haunted positively asserts that after retiring on Saturday night his pillow was suddenly raused about six inches, and then as suddenly at those axis.

The Advent of Ideas. BY J. TINNEY .

Whenever the world is prepared for the advent of a new idea, that idea is sure to present itself, and although generally an unwelcome child to the aristocratic conservatives of the past, its advent is halled with delight by the lowly and down to odden. That there never was a time in the history of this planet, when there was greater need of such an advent, or when one was looked for with more anxious solicitude, few will pretend to dispute; but what form it will assume, or in what way discover itself, is a mystery that none have as yet been able to selve. The distracted condition of all forms of society furnish conclusive evilence that the foundation on which they are based, is an unstable ose, and that a better one must be suositiuted or the superstructure mest fall. The idea, then, for which we are looking, it one that will solve this seemingly inexplicable mystery, and explain the cause of existing antagonisms. We have assurance that does not admit of a doubt, that in giving our views of the idea that is to produce this mighty chance, we are only antienpating what science is working out with unerring certainty, but by a more slow and laborious process. We believe that the producing cause of all the trouble lies in a mustaken idea of the relations existing between the material and spirit world, are identical with the relations existing between the male and female in their outgrowth, and that neither could exist independ existing between the male and female in their outgrowth and that neither could exist independ-ent of the other, each being equally necessary

The idea, then, is this: The univerte as a whole is sexual, male and female. Its relations are mutual, reciprocal and convertible, and what is true of the whole, is equally so of all its parts. In making the application to our planet, we find instead of respread relations, a my sterious supernatumlism attached to the Spirit World by means of which the masses have been held in subjection to the few, both mentalty and physically, in opposition to the natural solution of Datwin, the knowable and unknowable of Spencer, and the creations of religion, we shall try and show the mutual relations existing between the material and spirit world, the necessity of those relations in the production and development of species and the simple manner by which it is affected. The base on which we found our theory is this, and we hope all who read will examine it thoroughly. The male and female of any species unned, constitute the iadividual male or female of the next species above, and on this principle our theory stands or falls. To illustrate: Tale lobster and crab are said by creative theorems to be successive orders in creation; that they do not overlap each other, but that one begins where the other left off, thus showing the necessity of a creative power. We on the contrary claim that the male and female spirit lobster united as one flesh, constitute the individual, material, male or female crab. The organical who which this is effected is sample. Dyath in any of its various forms, sends what was the material lobster to the spirit side; the next species, the male and female rab on the material crab. What was a male and female plane, by united action, unite the male and female plane, by united action, unite the male and female and female of the male and female of the male and female of the male and female of the plane of the owner of the plane of the plane of the plane of the owner of the plane of the plane of the plane of the owner of the plane of

we at present dare aspire to.
Westfield N. Y. June 11th 1869.

A chemist in England has disovered a fluid preparation which he affirms will cause bodies plunged into it to petrify and become stone within five-years' time. The secret of this process is known only to binned! He throws out the suggestion that, in time, if persons will only preserve their relatives and friends with his fluid, they will be able to costruct dwellings with them, and thus live in residences currounded by their ancestors.

In Colfax, S. C., a few days ago, a colored coman presented her husband with four sons tone birth. The father is 67 years old.

THE BOOK OF THE TIM .S.

PLANCHETTE.

DESPAIR OF SCIENCE!

MODERN SPIRITUALISM, ITS

Phenomena,

THEORIES REGARDING IT:

FRENCH SPIRITISM.

RV EPES SARGENT.

ERTS & BR THERS publishers, Boston, Ma

volume, from the pen of a a of letters who has given, for itention to the subjects treated,

of American mas of letters who has given, for the try years much attention to the suljects treated, will popule nebbir "Epoctation." careful survey of the ubited of well attented phenomena believed to be

MODERN PHENOMENA

Theories of Investigators

The admit the phenomena but reject the spiritual hypothe-is; and the reader will be surprised to flud what achiangs is taking place in the opiniors of the scientific word fit or re-port to the jenuineness of these manifestations. Science is fast abandoning the "puoh-pool method of de-lal" with which to trest the subject. The subjects the chapters are:

WHAT SCIENCE SAYS OF IT: The Phenomena of 1847

MANIFESTATIONS THROUGH MISS FOX, cluding the extracedinary experiences of Mr. C. F. Liver ore, of Mew York;

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

THE SEERES OF PROVORST-KERNER-STILLING:

MISCELLANEOUS PHENOMENA; MISCELLANEOUS PHENOMENA;
THEORIES,
COMMON OBJECTIONS,
TEACHINGS,
SPIRITISM,
PRE-EXISTENCE,
PSYCHOMETRY,
COGNATE FACTS AND PHENOMENA
"Planchette" is appropriately desirated in an interesting
tenome as an investigator.
The book is thoroughly edited, and the reader has but to
glaces at the ast hybridical index to some the estent of the

se an investigator, sook is thoroughly edited, and the reader has but to at the all hybetical index to see the extent of the that the author has gone over, dering the amount of matter it concains 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 linearisated paper covers, \$1,00; in green cloth,
\$1,20.
For sale at this Office, Address S. S. Jones, 192 South
Clark street, Chicago, Id. can not fall of an extensive circulation. icc, in Illustrated paper covers, \$1,00; in green cloth,

THE GARDEN CITY IMPROVED PLANCHETTE

DIRECTIONS.

PRICE, 81.50 EACH.

t by Express securely packed in ne Address,

S. S. JONES. 103 South Clark Street, Chicago, 111.

SEWING MACHINES

THE MANUFACTURERS.

Will Furnish

Ten Dollars Less

for rates, and warrant every machine to be perfect or; best of the kind made. to say we will, for the regular price of the Sewing and only send the machine, but will send

TEN DOLLARS

n of any of the books advertised in our Book List, or intinto-Philadoporatical Journal, or a part in each, at ar rates, as a promium or inducement to buy machines ghour agency.

vill buy through our Agency.
Address,

ddress, S. S. JONES. 192 South Clark Street, Chicago Illinois.

PLANCHETTE SONG

rations—repirit.

cents—two cents additional for postage .

wing is the beautiful cheres:

rite, write, camp Planchette!

set the truth—echos humming!

rite, write, camp Planchette!

UNDERITIEL ON MESMERISM The most raicable work were justifiable stope the scheme above the trype the fact in regard to invest philosophy and eveloped by a page-insent Demonstrating the numeriality of the soul and the communion of agents with mostar.

Price 11.50, Sent Free of Postage.

Address S. S. JONES, 192 South Clark attest, Chicago III.

A LECTURE IN RHYME.

THE PAST, PRESENT AND FUTURE.

By Mas. F. A. Loux.

An Exceedingly Entertaining and Instructive Lecture.
Delivers its Large and highly interested Audiences in different parts of the Union.
The Author, justifing to the Excent requests of her unmerme friends, has consecuted to leave it printed.

Sent postages paid on receipt of 25 cents.

THE HISTORY OF MOSES AND THE Israelites, (re-written.) By MERRITT MUNSON.

A highly Entertailoing and Instructive work. Price, \$1;

MERINA

MERINA

MERINA

Algeby Extertialing and Instructive wave age, 20 cts.

Address

192 South Clark St., Chicago, Ill.

PACE HETTE-THE DESPAIR OF SCI-

o show harmed work is entered the very best books every best. Every Spiritualist throughout the country laced for its ourse. It abouts in facts demonstrate spirituation beyond casti. The secular press every sapak in the highest terms of it. The work has passed a third election in short we many may ke.

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 postage, will meet with

prompt atten	ition.			-
		- A .		1 9
The state of	1			
Alice Vale,	Story for t	the times	, by Lois Wal	
American Cri	sis, by Warre	n Chase.		20 .
Answers to	Ever Recurr	ing Ques	tions, a Seque	l to
Apocryphal !	New Testames	ts T	ev. Orrin Abb	1,25 1
Paner			******	86
A Woman's	Secret, by Mr.	8. C. F.C.	Cloth	1.75 3
A Lecture in	Rhyme-The	Past, Pro	sent and Fute	re.
Arcana of Na	ture, or Hist	ory and I	aws of Creati	on.
Arcana of 2	Sature, or th	e Philos	ophy of Spirit	ual
son Tuttle		**********	d, Vol. 2, by U	1.25 2
A B C of Life	bor Docting	by Emm	a Hardinge	25
Arabula,or t	he Divine Que	est, by A. J	. Davis	1.50 2
Approaching	Crisis, by A.	. J. Davis		1.00 1
Apostles, by	Renan		by A. B.Child	1.25 1
Biography of	Satan, by K.	Graves		60
and Emma	Tuttle		Work,) by Hud	1.25 2
Book of Paren	e by J. Wm.	Van Nam	d, M. D	75
Christianity	its infinenc	e on Cit	dilization, and	ite
Pawn A N	Nature's R	eligion, b	y Caleb S. Wes	ks. 24
people			andolph	2.00 2

postage 5; cloth 60 10
Disembodied Man, by Randolph 50 6
Diagnosis, by Taylor 20
Eliza Woodson, A Story of American Life, by Mrs. E. W. Fartha, a norry or american Life, by Mrs.

E. W. Farthau and the American People, by Thefilter of disvery on the American People, by Thetrores of the Bible, by H. C. Wright. Paper, 30 cts,
postage 6 cts. Cloth.

Bellion, by Theodors

on-Falls on the Boundary of another World, by
Robert Dale Oven...

alism 200 25 Holy Bible and Mother Godes, by H. C. Wright 25 2 History of Moses and the Israelites, by Munn, 1 16 Imparient Practice, a long for Party.

... 60 10 ... 20 2 ...125 16

Life of Thomas B. 1. | Lectures on Geology by Frof. Wm. Danton ... \$260 00 | Life of Thomas Pains, with critical and explainable for Life under the control of the writing, by G. Vale. ... 1.00 18 | Life of Thomas Pains, with critical and explainable colorates, by Remas, postage free. ... 1.15 | Manualla, by Myron Colouery ... 1.25 | 16 | Manualla, by Myron Colouery ... 1.25 | 16 | Manualla, by Myron Colouery ... 1.25 | 16 | Marriage and Farentage, by Henry G. Wright ... 1.25 | 20 | Ministry of Angela Resilvad, by A. S. Weston. ... 20 | 20 | Ministry of Angela Resilvad, by A. S. Weston. ... 20 | 20 | Ministry of Angela Resilvad, by A. S. Weston. ... 20 | 20 | Ministry of Angela Resilvad, by A. S. Weston. ... 20 | 20 | Ministry of Angela Resilvad, by A. S. Weston. ... 20 | 20 | Ministry of Angela Resilvad, by McGrettin Manualla, by Marchael Colorado, by Mr. Packard's Prison Life ... 1.06 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Levannal, by A. J. 20 | 24 | Ministry of Chiffen, fife Ministry of Chiffen,

avi en special Providences, (a Vision.) by A. 20 a al Man, by Hudeon Tuttle. 1.49 20 let of Nature, by Mrs. M. M. King. 200 20 A dge and Inner Life, latest Revised and External Company of Age and Inner Life, latest Revised and External Company of Company of Age and Exertia, by A. J. Davis, 15.10 20 and Exercis, by A. J. Davis, 15.10 20 and Fiberry los Republican Form of Gerena-

The Merits of Jens Christ and the Merits of Thomas Pains as a salatitute for merits in others. What is Pains as a salatitute for merits in others. What is the difference between their. I salatitute for the paint of the Christian of the Christia wer Girl by Mrs. H. N. Greens. a Little Flower Girt oy are.
- Illary n Nemerium, Post paid.
- Illary n Nemerium, Post paid.
- Little North State of the Control of the New New Control Child, by Heary C. Wright. Paper, 30 easts; postage, 6 cents. Cloth State of the New York Union. Cr. Mclitations on the Revolutions of Empires, with Biographical sotice by Cont

JOHN C. RUNDY,

Peat Office Drawer 6023, Chicage, Ill. STEEL PLATE ENGRAVINGS THE WHITE BANNER

BOOK AGENCY AND PUBLISHER'S EXCHANGE,

Heber's prices.

Persons at a distance, seeing a book alrectised anywhere, can, by addressing a line to our Book Emporium and Purchasing Agency, get it by return mail, without anything added to the adjectised cost.

lized cost.

Spiritual, Liberal, all good and Propressive works, we shall make a speciality. Send all monies at our risk, and let assured you are doing business with a reliable and strictly responsible house. nouse. ress M. D. Reichner & Co. No. 23 North Sixth delphia.

MRS. M. J. CROOKER, CLAIRVOYANT
Physician, St. Charles, Kane Co., Illifols,
formerly of Chicago, curve all diseases that man is helf to.
Blue allows no such word as fall where there is life enough left
to build upon.
TERMS.

TERMS. Examination, FL. Perscription and diagnosis, EJ.
Satisfaction guaranteed in all cases.
Refer to S. S. Jones, editor of this super, Chicago, or Lym
C. Howe, transcapeaker, Laona, Cla. Co. N. Y.
No, 11, vol. 5, tf.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAG-notic and Clairvoyant Physician, 630 Hubbard Street, oct on the Control of the Contr

ARRIVAL AND DEPARTURE

OF TRAINS.

o and Northwestern Railroad—Council Bluf's

Omaha Line—Depot North Wells street

*9:00 s. m. *3:10 s *9:45 p. m. *3:10 p

Gzo. L. Duxia B. F. Patrice, Gen'l Passenger Ageat. J. P. Henton, Pa Chicago, Rock Island and Pacific R

Checop, Reck Island and Purple Restroad.

Day Express and Mail "9-15 a. m. +120 p. m. +1

Pittsburgh, Fort Wagne and Chicago-Depot, Con-

: ::

T. B. BLACKSTONE, Pros. & Gen'l Superiotendent.

A. NEWHAN, Gen'l Pass. Agt., Office 35 Dearborn et.

*10:00 p. m. †7:10 a. m.

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 :

Divide Undelment—Selfshood, or the Sury of the Prodi-gal Sun in a new Lightt—Sunishing; What is Spirit;—The Spiritual Republe—Spirit of Progress—Idea, the Rise and Progress—The Natartein—Deptraity; Regeneration—Pien for the Intile Omes—Angels; Wastare They; What is Man; —Extrast Words to Mothers—Cheserishus—World of Won-ton and Company of the Company of the Company of the control of the Company of the Company of the Sward—Half Cutting by Spirits, and Spirit Painting—Ten-per of the famous Damasons Biades—How it was Done—Rush-ing Into Battle—Volces from the Spirit Spheres—Remarka-ble News from Acutter World—Transformation of our Globe; Sent to any address, postage free, security warance, for Sent to any address, postage free, security warance, for

office. Address—
S. 8 JONES,
192 South Clark Street,
Chicago, Ill

SPIRITUALISM.

PLANCHETTE:

ong a full account of Modern Spiritualism, its Phen and the various theories regarding it. With a smearly spiritualism. This long amounted when the printing it. With a survey, the control of the contro

BANNER OF LIGHT'

An Exponent of the Spiritual Philosophy of the Nigoteenth Century.

A No. 138 Washington; siret, Boston, Mass, BRANCH OFFICE, 548 Residway, New York, WILLIAM WHITE & CO., Proprietors, WILLIAM WHITE & CO., Proprietors, WILLIAM WHITE & CO., Proprietors,

LUTHER COLSY..... AIDED BY A LARGE CORPS OF THE ABLEST WRITERS,

ADDE BY A LAKES CORPS OF THE ADELSY WHILENS,
Terms of Subscription, in Advances
PRE YEAR. \$3.00
SIX MONTHS. \$1.50
When Brafts on Heaten or New York, cannot be precured,
we desire our patrous to send in lies thereof, a Fast Office
money order or Registered Letter.
Subscriptions discontinued at the expiration of the time
paid for.
All business Letters must be addressed:
"BANNER OF LIGHT, BOSTON, MASS."

A STELLAR KEY TO THE SUMMER LAND.

ning Astounding Disclosures and Startling Assertions, and with Diagrams and Engravings of Colostial

ANDREW JACKSON DAVIS. iritualists—read it!
fidels—read it!
rea of Old Theology—read it!
lee, \$1; postage—16 cts.

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

THE PRINCIPLES OF NATURE AS DIS-covered in the Breshopment and Structure of the Uni-verse, the Salar System, the Instrt., do son Exposition of the Spiritual Universe. Gives inspirationally. By MR. MARIA M. KING. Price, 32; postage, 24 cts.

Муновин ____

THE GREAT REBELLION And the Minnesota Massacres.
MYRON COLONEY. Price, \$1.25; Postage, 16 cents.

LYCEUM MANUALS. Buth Edition now rendy. Prife 80 cents: Postage, 8 cents. 863 per hausfred.
Fourth Abdiged Edition of Lycenan Manusi. Price, 45 cents: Pestage, 4 cents. 534 per haudred.
Orders for Lycenan culpments promptly filled.

THE MIDNIGHT PRAYER; AN INSPI-MRS. M. J. WILCOXSON.

Florence Sewing · Machines.

WM. H. SHARP & CO.,
General Agents,
100 Washington St., Chicago.
This machine is recommended to any who desire
ass Family Sewing Machine: and is noted for its qu

THE KORAN-TRANSLATED INTO
English immediately from the original Arabic, with
explanatory notes from the most approved commentations. mmediately from the original Arable, with nafory notes from the most approved commentative, preliminary discourse by Geo. Bate, Gent. This is the ditton ever issued in America. Great care has been to prevent the work from being disfigured by ten-celal errors, audit can be errors, and it can be consulted a perfect translation. It con id a view of the Temple of Me

192 South Clark st., Chicago.

MEMORANDA OF PERSONS, PLACES

MANDREW JACKSON DAVIS. With Appendix, containing Eschokke's Grass "Hortensia," vividly portraying the wide differents the ordinary state and that of Cialryopance. Price, 31-50; Postage, 30 cents.

DR WAL CLARK'S MAGNETIC REMEDIES.

SPOUNDED AND PREPARED BY

Jeannie Waterman Danforth,

lairvoyant and Magnetic Physician BIB East Blid street New York. Sent by Mail or Express to all pur's of the World.

Tonic and Strengthening Powders:
Caturin and Dyspepsia Remedy;
Vegetable Anci-Bilious Pilla. PRICE \$1,00 BACH. MAILED PRICE.

Vegetable Syrup ; ster Hundrs, bur - Chneer, Serofuln, Ith

Female Strengthening Syrup;

Nervine Syrun Bronchial a d Pulmonary Cordial,

Children's Cordial, te Fitte, Coste, &c., And Worm Syrup.

Price \$1.50 each part by express.
Address, MRN, DANFORTH, as above, or HON, WARREN CHANE, BANKE OF LIGHT, or MON, WARREN CHANE, BANKE OF LIGHT, or MON, WARREN CHANE, BANKE OF LIGHT, or MON, WARREN CHANGE, CANDIDATE OF LIGHT, or MON, WARREN CHANGE, CANDIDATE OF LIGHT, or MON, WARREN CHANGE, CANDIDATE OF LIGHT, or MON, WARRENCE, CANDIDA

HOV. WARRENS VERGES
S. S. JONES, New York for
S. S. JONES, New York for the Construction of the Constructi

By permission, the following parties are referred to?

Berkeley street, Candeling, Mass, Feb., 1/60.

Berk Mass, Devication-Will yet please came to be sent by express to the afterest given before three bottles of the Brouetland Myrup. These have foot been used by a relative of your Vegarather Syrup, and one bottle of the Brouetland in a recent of the action of the

HOBERT DALE OWEN.

ABRY M. LAPLIN PERREE, Georgeto U. cardes Vigetable Syrup and to her mirk women-based, who was suffering with paths and internal ton adding him to his room; in the days was cut and at

Mrs. Danfortit—The claircognic examination for the ady shose hair I sent you is perfectly satisfactory. She also has the could give bernelf. Please figural remedies commenced in the displacement of the could give bernelf. Please figural remedies commenced in

INRAEL HALL, Toledo, O.
CHARLESS, KINSEY, Cincinnati
PAUL BREMOND, Houston, Tex. "ARLE HHERMOND, Houston, Tex.

"A good chirywan medium is a blessing to humality. We know Mrs. Tanberth to be ageth. While practicing in the word of the second of the practicing of the second of the

SECOND EDITION:

THE SPIRITUAL HARP.

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

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

gle copy... n seut by mail 20 cents add required on each copy.

When it is taken into conditionation that the Strairca.

Hase is a work of over three hundred pages, comprising some of the choicest matic and poetry error put in prin — such as SONOS, DUETS and QUARTERS, with rIAMO, OR, GAN or MERODON accomposition—none, we wanter to say, will demor at the abver figures.

Bend in your orders to WILLIAM WHITE A CO., Publishers, (Barrer or Lossy Office), 156 Washington street, the control of the Control o

labers, [BANKE of BOSTON, 1988] BOSTON, M. F. PEEBLEZ, Hammonton, N. J.; J. O, BARRETT, Systemers, Illisois; E. H. BAICAY, Charlotte Michigan, and by Liberal Booksellers throughout the United

Prontier Denartment

BY..... E. V. WILSON.

You Spiritualists Break up Families and Teach Free Love.

You Spiritualists Break up Families and Teach Free Love.

"Now Mr. W., we call upon you to parallel free love decrine from the Bible?"

We had the above charge and question hurled at us last night, when speaking on the Resolution,—"Does the Bible, King James' version, sustain Spiritualism, in its teachings."

We answered the charge and question thus:
First. We deng emphatically that Spiritualism teaches any such dectrine, and now call. for the proof. We do affirm that the Bible does teach free love, lust and the breaking up of families
Second. I now quote: "And it came to pass fwhen men began to multiply on the face of the carth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair and they took them wires of all which they chose. There were giants on the earth in those days and also after that when the sens of God came in unto the daughters of men and they barechildren to them, the same became mighty men which were of old, men of renown."

"And God saw that the wickedness-of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually," Gen. 6,-1,2,4,5.

Third. Abram lies to Pharsoh in regard to his wile and advies her to deny him and accept Pharsoh. "Say, I pray thee, thou art my sister, that it may be well with med for thy sake, and my soul shall live because of thee,"—Gen. 12-13.

Fourth. Sarsil, Abram's wife's connived and advised Abram to take unto him an affailty.

"And Saral said unto Abram, Behold now, the Lord bath restrained me from bearing; I pray thee go is noto my mald, it may be that I may obtain children by her, and Abram harkend unto the voice of Saral."—Gen. 16-2, read also 3, 4, 5, 6.

Here we have free love, just and affailty. Saral hands her mald over to Abram and he is nothing loth to go in unto her.

hands her mad over to Abram and as is notative.

Fifth. "Behold now, I have two daughters which have not known man, let, me I pray you, bring them out unto you and do ye to them as it is good it a your eyes, only ento these men do nothing, for therefore come they under the shadow of my roof."

herefore come they under the shadow of my root."

-Gen. 19, 8.

What a condition of society in the days of Abram
nd Lot. Women, wives, malds and daughters,
re offered at the shrine of sensuality without even

ensulting them. Beventh. The bargain between Jacob and Laban regard to Leah and Rachel,—read the 28th chap.

Gen. eventh. Gen: 34th chap., 1, 2, 3,4. The case of ah being ravished by Shechem, although disap-red by the sons of Jacob, there is no evidence show that Dinah was unwilling, #8d the set nes within the rule against us, and bence is free

love. Eighth. David and Abigal, their intrigue, the death of Nabal: David sendeth for Abigal and take her to wife and rejoices in the fact that God had taken away Nabal.

Queer Revelation in a Criminal Trial.

We clip the following queer revelations from the bleago Daily Jounnal of June 1st; it speaks ir itself:

Chicago Dally JORNAL of June 1st; it speaks for itself:

The town has been touched this week by an incident revealed during a criminal trial. A young lad, not sixten years old, was cirk in a merchant's office. An old clerk, dismissed for misconduct, persuaded him to steal from his master's till. Under the control of the

age?

If the angel of the Lord was not present in that brothel, then there are no angel indusences.

What may be the spiritual condition of the woman that wrought the change of purpose of this young, but not hardened youth; and will the authorities deal with him in the aame spirit of love and truth? Our Heavenly Father forgives many offenses, for the reason that many young people commit erime when "they know not what they do."

Hich and Hagy.

The following fich incident occured a few days since at a railroad station not a hundred miles from Chicago. We were changing cars. On the platform of the depot were many lifers, and among them, atout, eccentric, feminine looking old man of the company and a summer.

form of the depot were many follers, and among them, a stont, eccentric, feminine looking old man of some seventy summers.

Two passengers were in the act of getting off of the cars, a fady and gentleman. The man had very long hair, and very black and full, hasging to his walst, also long, black beard. The woman was yell dressed and nothing in her outer appearance to attract attention, but on stepping down from the care exhibited two neat feet encased in a pair of close fitting men's boots, made of fine French calf. These boots caught the old man's eyes, as had the long hair of the man. This was more than the old man-could stand. His manbood had received a severe shock, and he exclaimed with marked emphasis.

"By G—d there's a woman with boots on, and a man with a woman's hairon. This man and woman have changed places,—he's got her shoes and hair, and she's got his boots! What's this Fydd coming to? Come Jenny, let's go home,—this is too maged for me," and the old man and Jennyleft the depot in evident disgout at the degeneracy of the times.

Homopathy is the orthodox medical faith

New York is to have a Woman's Paril mant

Is Jesus the Nazarene President of a Rall-road, and Has He Agents and Conduct-ors on the North Western Hoad? The following check or card, in the shape of a conductor's check, was banded us lately on the North Western Railroad. On one side, in large letters was: Do I love Jesus

S. S. HOWLAND?

What the interrogation point means, we can not say, but think that there is a question in the mind of the donor in regard to his right to thrust his trash as well as his views, on strangers.

A Grand Seance at Indianapolle, Ind.

From the Indianapola Sentinel, Fine 10,

The committe appointed by Messis, Kelgwin and Burton to make arrangements for holding a senner, at which the spirits should write upon a slate placed in a table drawer, agreed to meet last night at Judge McDonald's effice; in the United States court house. Accordingly, at-8 o'clock' the following persons made their appearance there: Judge McDonald, Mr. and Mrs. Keigwin, Mrs. Editidge, Df. and Mrs. Bland, John 10, Campbell, John S. Davis, Samuel Douglass, William Wallace, W. W. Leathers, T. E. Johnson, and B. R. Pratt. A corps of reporters from the city papers was also present, and viewed the proceedings with a great deal of interest.

SOME BELIEVEE'S.

Nearly all the company had arrived before Mr. and Mrs. Keigwin, but after they came, a few minutes was allowed before the business of the evening commenced. This was occupited in general conversation in reference to spirits and spiritual manifestations, a leading part in which was taken by Mr. B. R. Pratt, of Clincinanti, who informed use company that he himself was a medium of no mean merit, but had once been a skepticiof the most abandoned character. Mr. Keigwis, who acted as a sort of major domo, questioning the spirits and explaining matters to the audience, is a small man, with light hair and blue eyes, and a quick, nervous manner, which don't brook delay even from spirits. His wife, he medium, is a lady who in size and general appearance has a marked resembliance to Miss Annie White. Her manner is rather deliberate and she talks gracefully and well.

HOW OPERATIONS WERE CONDUCTED.

HOW OPERATIONS WERE CONDUCTED.

A small, stand with a drawer in it, was placed in the middle of the room and covered with a table cloth, so as to prevent people from seeing under it. Some objection was made to the cover because it was white, but it not being convenient to make a change, the objection was ordering the table, and taking a slate, to which was attached a penell by a string, held it in one hand under the table, the cloth being between her hand and the slate. The company were drawn about in a circle, and for a short time joined hands, after the manner of such gatherings.

hand and the slate. The company were drawn about in a circle, and for a short tume joined hands, after the manner of such gatherings.

WHAT WAS DONE.

WHAT WAS DONE.

When all was ready, Mr. Kelgwin, in polite terms' requested any spirit that might be present to indicate it by writing on the slate. For a time there was no answer, which was explained on the theory that, eyen if adverse elements were not present, it required considerable lime to get to work among strangers, as the spirits must become familiarized before they would do anything. The slate was frawn and and looked at several times, but there was not the faintest scratch upon it. Finally, however, a faint tekning was heard, which continued until after several eximinations had been made, and two or three faint raps, indicating the end of the communication, were heard, and upon the slate was found the manner of Mrry McDonald, Judge McDonald's deceased whice. Being put under the table again, a faint scratching was heard, and, on examination the name of Dr. Runcie appear, and the slate was all being in the flesh, that response to the slate of the spirits who might happen to be represent were commenced astractional upon the vigorously, and other spirits who might happen to be supported the fact that he was now enjvying the nomination of the suppose of the Walpoles at might be, may be added the fact that he was now enjvying the nomination of the suppose of the Walpoles and upon the vigorously, and commenced astractions which did not create any great degree of astonishment, as everybody in the room was aware of the lact.

A cond TEST.

At this igneture verything seemed to be award.

A GOOD TEST.

the room was aware of the fact.

At this juncture, everything seemed to be working as well as could be wished, and Mr. Pratt announced that he felt a strong carrent coming towards him, and would like to know if the spirit of Dave Ryan was present. This seemed to throw a dan per upon the manifestations, for an analysis of the spirit of Dave Ryan was present. This seemed to throw a dan per upon the manifestations, for an analysis of the spirits had only gone for Dave, who had been supported by the seemed to be acquainted with him, which is a sometimed to the same was called. Samuel Douglass who seemed to be acquainted with him, was the asomaishing affaired, and the same was called. Samuel Douglass who seemed to be acquainted with him, was received. This was rather surprising, and a received. This was rather surprising, and a received. This was rather surprising, and as received. This was the same was present. No one consented to acknowledge the relationship, and the spirit was again resorted to, this time to say that Mrs. Bland was the remaided to Mrs. Bland admitted a the remaided to Mrs. Bland admitted after horing a sister; whereupon the medium was nousled, and fustend of Jenny, announced that it was Jenny. This was the name of a bronal local commy. This was the name of a bronal was remarkably good one, and indeed was tune a remarkably good one, and indeed was tune as remarkably good one, and indeed was tune of the strong of the second of the same drawer? Jenny was very slow in answering, but the guest in the question in the drawers, it, being an articles and would have to be educated.—New spirits never know how to do such difficult things.

A flutter of excitement agized the company when.

A flutter of excitement selred the company when, in a response for more spirits, Jacob Young, the victim of the Cold Water tragedy wrote that he was present. The question, "Who killed you?" was immediately asked by half the people in the room, but Mr. Leathers, taking the slate, wrote on it: "Will the spirit of Mr. Young communicate to Mr. Leathers, taking the slate, wrote on it: "Will the spirit of Mr. Young communicate to Mr. Leathers." The slate was turned over and given to the medium, who placed it under the tables of the was the state of the slate was turned over and given to the medium, who placed it under the tables of the was the slate of the was found on it. This was not exactly Hartman, was found on it. This was not exactly Hartman of that it was in a nawer to the general question, "Who killed you?"

Thus proving satisfactory, the spirit was asked, who assisted Hartman in killing you?" The snawer came very specify, "Abrahu: "The spirits of the company, including even the abspital, river anaxyingly at this point, for here was a chance to karm from the size of the company, including even the abspital, rove anaxingly at this point, for here was a chance to karm from the size of the company, including the was a than to be a size of the company, including the way at the proven many companies.

which a dozen lawyers and two hundred witnesses, could not uprawel, and so the spirit was asked, "Disk and the spirit was the answer. A look of bland incredulity was visible in the faces of a dozen auditora, and stock in Mr. Young's spirit was evidently depreciating," "Who?" was asked; "Dlease write plainer." "Mag Williams," wrote the spirit in a hand that a wayfailing man, there and the carbly, for no such person as Mag Williams had ever been connected with the murder in any manneur, bur a happy thought struck some one, who inquered if that name was not an alias. At the same time, however, another person asked: "Did Mrs. Chem assist in the murder "The spirit was declared that Mag Williams was an alias for Frank Clark." Here again we were at fault, but again the thread leading from the labyfinth was discovered, and it was declared that Mag Williams was an alias for Frank Clark. Spiritual stock becaute rise, for the spirit evidence of the spirit with the spirit was declared that Mag Williams was an alias for Frank Clark.

Spiritual stock becaute rise, for the spirit evidence of opinion as to one word, the spirit was requested to rewrite the sentence, and die so in a bold hand allebt cention at the mistakeness, which were put by Judge McDonald and Mr. Leathers, and answered:

"Who was with Young and his wife when they meye out, and when they were killed?"

"Who was with Young and his wife when they heve out, and when they were killed?"

Answer—"Frank Clark.
"Yas Mrs. Chem thep?"
"She was not."
"Where was abe at the time of the murder?"
"At home, asleep."
"Who killed Hartman?"

"M. home, asleep."
"Who killed Hariman?"
"Who killed Hariman?"
"Why did Abrams kill Hariman?"
"Because he was afraid he would confess,"
"R. Keigwin thioking that the murder business
for the state of the state of the state of a portion of the company, by asking:
"Mr. Young, will you write for us if we will put
the slate into the drawer? Will you be kind
enough, to tell us if you will? That's what we
arehere for, and we would like to get through."
The state of the state
ergions of space; at any rate, it did not condescend
to touch the pencil again. That, it did not condescend
to touch the pencil again. Other spirits were then called upon, but none
appearing, it was determined to make the trial without obtaining their prorise to write. "A new slate
was closed. Mrs. Keigvin placed her hand upon
the top of the table, the cover having been taken
off, and the spirits were requested to commence.
None answered, and siter a while the company,
becoming restress, commenced talking and making
considerable noise.

wenting at the usual hours.

Music Hall—Lecture, every Sunday afternoon at 2½ o'clerch, and "I common until next filey under the massive control of the common with the state of the massive with able, normal trance and imprational speakers. Sramorans Hall—The South End Lyreum Association have sutertainments every Thursday sevening during the winter at the Islai No. 90, 5pringled street. Children's Progressive Lyreum meets every Sunday at 10½ A. M. A. J. M. J. Stewart, Chicardian Andrew Mills and Children's Progressive Lyreum meets every Sunday at 10½ A. M. A. J. J. M. J. Stewart, Chicardian Andrew Mills Children's Progressive Lyreum meets every Sunday at 10½ A. M. A. J. J. Children's Licensian Andrew Mills and Children's Mills and Chil

ATHERS, MICH.—Lyceum meets each Sabbath at I o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

L. B. Alien.

ABRIAN, MICH.—Regular Sunday meetings at 10½ s. m. and 75 p. m., in City, Hail, Main street. Children's Progressive Lyceum meetes at Mas same place at 12 m., under the suspices of the Aurian Society of Spiritualists. Mrs. Martha Hunt, President; Ear T. Shytewn, Secretary.

Boronx—Mercavita Hatt.—The First Spiritualist Asso-ciation seeds in time hall, 32, Sammer effect. M. T. Dolo, President; Samuel M. Joues, Vice President; Wim. Dupaches, A. E. D. N. Perd, Constactor; Nime Stary & Escabert, Unrad-cian, All letters should be addressed to Charles W. Hunt, Assistant Sourciar, J. I. Pleasant street.

Barons, Ma.—Spiritualists hold meetings in Ploneer Chapel very Sunday sitemands and evening. Children's Progressive J. Chapman, Conductor; Miss M. S. Ufrika, Guardina.

BELOT, Wiz.—The Spiritualists of Beloit hold regular Sunday meetings at thur church at 10½ a. M., and 1½ r. S. Lewis Clark, Predicti; Leonard Ross, Socretary, J. Jounn meets at 12 s. Mr. Hamilton, Conductor; Mrs. Dresser, Battle Creek, Rich.—The Spiritualists of Beloit he First Freach-Charch, hold inscuings every Sunday at II A. M. at Wakel-levit Hall. E. Spirima session at 13 M. Onerge Chauses, Conduc-

Bainesport, Conn. Children's Progressive Lyceum meets every Sunday at 10½ a. n., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Maddlebrook, Guardian.

Servary.

Chicago, Illinoia.—The Chicago Spiritualist Studey in Growby Music Hall at 10: 45 a.M in Speaker at Crowby Music Hall at 10: 45 a.M in Speaker at Crowby Music Hall at 10: 45 a.M in Spiritual at Johnson, June 28th and ith. Progressive Joycenn meets immediately at Contract Dr. & J. Avery, Conductor.

Dr. & J. Avery, Conductor.

CLTRE. O.—Progressive Association hold meet Bunday in Willis Hall. Childrens Progressive Lyc at 11 a. m. S. M. Terry, Conductor; J. Dewy, Mrs. F. A. Perin, Cor. Sect.

responsing correctly; A. W. Flacksong, Service Dover And Foxcoor, Mr.—The Children's Progressive Lycoum holds its Sunday session in Mervick Hall, in Dover, at 1015 a. m. E. B. Averill, Conductor; Mrs. A. E. P. Gray, Guardian, A conference is held at 154 p. m.

LTNN, Mass.—The Spiritualists of Lynn hold n

ence. O. B. Hazztine, President; Mrs. Jane Schier, Secretary.

MINATER, Wis.—The First Society of Spiritualists meets at howman's Hall. Social Conference at 10½ a. M. Address at howman's Hall. Social Conference at 10½ a. M. Address The Progressive Lycoma meets in the same hal high F. M. The Progressive Lycoma meets in the same hal high F. M. Watson, Oodendcorf; Bettle Parker, Quadana, Dr. T. J. Freeman, Maskal Director.

Manxuorra, Lil.—Lycoma meets every Sunday forence. About one hundred pupils. J. S. Lovedand, Conductor; D. R. Stevens, Amistant Conductor; Bellen Nye, Quardias of Groups.

Monamenta, N. V.—First Society of Progressive Spiritualists. Monamenta, N. V.—First Society of Progressive Spiritualists. Services at 3 p. order Washington avenue and Fish street. Services at 3 p. Onliders's Progressive Lycoma meets every.

MILLS, O.—Ghildren's Progressive Lycoma meets every.

late—Assembly Rooms, versus
street. Bervices at 3 p. m.
MILIN, O.—Children's Progressive Lycoum meets everSunday, at 1045 cylock a. M. Conductor, Hudson Tuttie
Guardian, Emma Tuttle.

Swat free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 1½ P. M., in the convenient and comfortable hali; 270 Grand street, northeast corner Forsythe, ab block east of Rowery, for moral and spiritual culture, inspirational and or spiritual experiences, fact and plenomena. Seats free, and contribution taken up.

The pluritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 12th street, Lectures at 10½ o'clock a. m. sni? p. m. Conference at 3 p. m.

uurdian.
Owoso, Wis —Children's Progressive Lyceum meets every
ableath at 10 o'clock a. m. John Wilcox, conductor. Mrshompson, Assistant Conductor, Miss Cynthia McCann, Guarlan of Groupe.

Conductor, J. W. Lerri; Guardias, Mr. Abbie H. Netter, Parnorra, Mass.—Lycem association of Spiritalites hidd meetings in Lyceum Hall two Studays in each month. Chil-dren's Progressive Lyceum meets at 11 o'clock a. R. Speaker engaged—Mrs. S. A. Spraces, Ma. S. and 12; H. B. Shorer, F. D. 2 and 8 I. D. Greenlook March is not S. Perrasa; Corn.—Meetings are held at Central Hall every in the forecome. My Collecting Progressive Lyceum 81 Dig. Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Opocret Hall; Chestung, above 12th arrest, at 92 d.

Hall, every Saudsly, the morning devoted to their Lyceum, and the evening to lectures.

QUINT: Mass.—Meetings at 2½ and 7 o'clock r. M. Progressive Lyceum meeta at 1½ r. z.

RICEMOND, IRM.—The Private of Progress hold meetings from Franciscopy of the Progress of the Meetings of the Private Progressive Lyceum meets in the same hall at 2 p. m. "Rockream, Iti.—The First Society of Spiritualists meet and have speaking event guarder very Stunday evening at 5 o'clock, at Brown's Hall' Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Beckwood, gardian.

Dr. E. C. Dulin, conductor; Mrs. M. Beckwood, guardian, Incaragra, N. Y.—Religious Bociety of Progressive Spiritualists meet the Schizer's Hall, Subley and Thursday expensive the Schizer's Hall, Subley and Thursday expensive the Schizer's Hall, Subley and Hall, Schizer Schizer's Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Ming E. G. Beebe, Assistant Conductor, Richard Schizer, Schizer Schizer, Schizer Grant meets every Sunday at hall past one at Chandler's Hall. H. A. Eastland, Conductor, Mrs. Delg, Besse, Guardian.

Mrs. Delig, Bease, Guardian.

Brainsvirin, Ri.L.—Spiritualist Association hold regular
meetings every Sunday morning at 11 o'clock, at Capital
Hall, South West corner 5th and Adams street. A. H. Worten President, H. M. Lauphern Scoretary. Children's Prograive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Litzer Potter, Guardian.

ards, Conductor, Miss Lizze Porter, Quardian,
Brakors, Ill.—The Shildren's Porgressive Lycoms of
Syramors, Ill.—The Shildren's Porgressive Lycoms of
Syramors, Ill.—The Shildren's Porgressive Lycoms of
White Control of the Shildren's Porgressive Lycoms of
White Control of the Shildren's Porgressive Lycoms
The Free Conference meites at the same place on Bunday at
3 o'clock p. m., one hear session. Melays and speeches limited to ten minutes seath. Chancery Elivood, Equ., President
of Society; Mrs. Sgrab D. P. Jones, Corresponding s. A Recovering Secretary.

of Society; Mrs. Sprind Dr. r. souce, corresponding for corring Socreting.

Brattoritio, Mass.—The Fraiernal Society of Spiritualists bold meetings every Sunday at Fallon's Hall. Progressive Lycous meets at J. N. Coelenchy, H. S. Williams; Guar-Lycous meets at J. N. Coelenchy, H. S. Williams; Guar-Lycous meets at J. N. Coelenchy, H. S. Williams; Guar-Lycous, Mo.—The "Society of Spiritualists and Frogranists Lycous" of St. Louis hold three seasions each Sunday; in the Polystochic Institute, overer of Seventh and Chestonists Lectures at 10 a.m. Mad 8 p. m.; Lycous 3 p. m. Charles A. Fenn, Fresident Jalienty Singt, Vice President Thomas Allen, Secretary and Treasurer: Bidony B. Fairchild, Liberainni Myron Colousy, Guedester of Lycous.

London, for the year 1900. J. H. Staniy.

B. STARLEY, C. C. L. Meeting are beld in Turn Verein Hall, on R. Street, C. C. L. Meeting are beld in Turn Verein Hall, on R. Street, C. L. Staniy.

B. Street, C. L. Meeting are beld in Turn Verein Hall, on R. Street, C. Linger, C. Linger, P. C. Linger, C. Linger, P. C. Linger, C. Linger, P. C. Lycour, Meeting are beld and regular speaking, 100 M Masonic Hall, Sammid street, ed 7½ P. M. All are britted free, Childred Progressive Joccum in the mane place every Wheelock, Guardian. A. Wheelock, Guardian.

Wheelock, Guardian.

Thor, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Seith, Conductor: #fr.- Louiss Keith Guardian.

VISTEAR, N. J.—Priends of Progress meetings are held in Plans street Hall every Sunday, at 10½ a.m., and evening received. C. d. Campbell; Vice-Predictat, Mrs. Sarah Quone, or and Mrs. O. F. Stevens; Corresponding Secretary, and or and Mrs. O. F. Stevens; Corresponding Secretary, and Mildren's Programite Lycomo unit Secretary, B. L. Ladd Mildren's Programite Lycomo and Secretary, B. L. Ladd Mildren's Programite Lycomo Mrs. Stevens, Co. Co. Mildren's Programite Lycomo and Mrs. Julia Striphan and Mrs. Tanost. Assistant Guardian.

and Mrs. Tanner, Assistant Guardians.

WHILLMENTON.—Spiritual meetings for Inspirational and Traceo Speaking and Spirit Test manifestations, every Suntrace Speaking and Spirit Test manifestations, every Sundrace Spirate Sp

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

TMHS WEEKLY NEWSPAPPR will be devoted to ARR and SOLENOES, and to the SPIRITUAL P (DODITY. It will advocate the equal right of Men Wotten. It will plead the cause of the vising generative. It will plead the cause of the vising generative. See that the cause of the vising generative. The control of the cause of the vising generative. The cause of the prophet of the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

TERMS OF SUBSCRIPTION-IN ADVANCE:

One Year, .: \$3.00. | Six Months, .: \$1,50. Single Copies 8 cents each.

When Post Office Orders cannot be procured, we desire our pations to send money.
Estecribers in Canada will add to the terms of subscriptions of cente per year, for prepayment of American Postage.

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

Buberflora wishing the direction of their papers changed from one town to another, must always give the name of the Town, County and State to which it has been cent.

Town, Chunty and State to which it mas been sont.

AP "decemon sopics sent rate.

AP "decemon sopics sent rate.

Subscribers are informed that twenty size numbers of the

RELIGID-PHILOSOPHICAL JOURNAL comprise a volume.

Thus we publish twy volumes a year.

ADVERTISHENSET inserted at WENTY-TY CANTA a line
for the first, and sgrant carra per line for each subsequent in
the page occupied for display or lange type will be recom
class if the advertisements were set in nouparied entropeded

ed as if the advertisements were set in nouparied entropeded.

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

INDUCEMENTS TO CANVASSERS.

registerity of tension, etc. It factors sechond of every sension as realizable feature belonging to and claimed by no other case dishe. Greature ontologing to and claimed by no other case dishe. Greature ontologing find information, with sample of the control o

All Publishers who énsert the above Prospectus three times and call attention to it educatedly, shall be entitled to a appyr worded to the consequence is obtained one year. It wall be for worded to the consequence compared to the papers with the above themsent market.

A NEW BOOK.

THE FUTURE LIFE: As Described and Portray ed by SPIRITS.

JUDGE J. W. EDMONDS.

rief and simple bisidity, show us how our lives here on arth affect our entrance and condition in the future life. Price \$1.50; postage 20 cents. For sale at the BANNER OF LIGHT BOOK STORZ, 158 (ashington St. Boston, Mass.

SPIRIT LIKENESSES.

So little is known of the laws that govers the Artice Media in the process of producing Spirit Likenssee, that it has become necessary to publish a prospike for the instruction of those desiring portraits from the lenser Life. Of those desiring portraits from the lenser Life, of the law of the la

A LYRIC OF THE SUMMER-LAND.

Picture of the Spirit Home of Wiscia" Stra Hizznaw.

A true philanthrogist, loved by all who knew bim.

"This Scene of Toner Life, painted in oil, was wrought a
ten hours. I was in a deep trance." Welcott.

Price 32 clust and red stamp.

Address, Will C. RLIDTT, Room 3, 155 S. Clark St., Ohl., 111.

No.3,vol vit.

M. B.S. ABBY M. LAPLIN FRINGE. Poyrous distribution of the Control of the Control