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## Original Éssays


 He form means a change of existing conditions
and relations，a transformution of relations frye and relations，a transformntion of relations from mands of the Individual，the state or the nation． All true reforms must be rajlical in their nature； Ce．tbey must begin at the root of the evils to be
corregted，and if nececsary，must extirpate root， body／ant branech of the noisowe vices that grow out
society．
The fir
rent is iconoclastic，every Tefîmatory mave－ sive，for the false，tho effete，the corrnpt iteas and institutions that cumber the ground，muet be demolisbed and removed，
things can te easabilished．
No true reform can be effected without bith
of destruction ingolives only the form，and not
the substance in existing systems ；for there ar elements in the composition of every human in aloo indispenasable fir bellding aneir the fabric vastating work Incipient to all reform．

## 

Bo natural is it for mankind to cllng to that which is old and famillar．So oong have they
been tavght to venerate the past；ana to look
beckward Tostead of forward for perfectlon，that it is no marvil to s phllosopble mlind to tosee with
what blind devotlon and tenactiy the mases ad－ pere to the fosilitized
systems of the past


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## THE cSOAE WE wonk por

 At the cunmeucement of the sixth valume ofthe Renaso-Puinosormical. Jourasil, it may not be improper for us to take a brief survey of
the ground we stand upon-alloding to the past as litte as possable, lorking forward to the
foture with that hope, with which to day inspines us
When
first innugurated the Retioto-PII. Losopuical Punlisiusg Associatios, nearly
four years since, the spirit of inspiration impell four years since, the spirit of inspirstion impell
ed us on to action, with a vigor and force, which
we never befire reailzed. Having from child. we never befire reilized. Having from childreal reality of physical and mental labor-we
were not ignorant of the fact, that success in any enterprise, upon the material plane of lifr,
where we five and have a being, required " ma terinl aid,", soand jadgment and good common
Bense. With this statement of experience it sesse. With this statement of experience it
may seem strange to soome of our reatiers that we should confess that we were guided by an
invisible power eman invisible power emanating from, and hasving a
real existence in apirit-life. However strange,
neyertheless we know it to be a fact-aye, more neyertheless we know it to be a fact-aye, monre
daring the time we were engaged in and organizing that Institution, we were sbown, while
deeply depressed with anziety for results, by a deeply depressed wilh anxiety for results, by a
sypb tichl vision, all that transpirel with that Institution in its rupid growth and premature
decay. But of the time and manner we had not the leasit kiowledge. To more than one brother
we retuted the circumstances and details of the symbolic representation. Oar venerable bro-
ther Stowel,at the time correctly interpreted the vision, but in the full belief of the ullimate mankind, earnestly put his "shoulder to the
matel."
when Suffice it to say, that alihough the legitimate resalts from acts based in extreme selishness,
verited the vison by the complete breaking up of the original organization and the leaving of obstacles that could be thrown in our way, by
ad fuhnees, of which we neither desire to thiok nor speak, except to say that trials, as by fire
bringa forth the pure metal. When we len the Institution In the latter
part of November, 1887, all was in s flourisbing
condition. Our successora in nine month's time
 name of the crrporation was cbanget to "Cen-
tral Publishing House." The name of the paper io "Spirituan Repabtic." Their blighting touch
causped ill business, of sa estribishment employ. ing Amme sixty persons, to die and deaynaught was left but the site where we cnm
menced the work, when we were calied back by
those who had placed the deatroyers in powr those who had placed the desirnyers in power.
We saw nothing which we could do to save :he We kaw nothing which we could do to save the
old. It was, as we saw in our vlelon, naugh
but burnt stubble. Not even the restiges ?
the value of unburnt straw, was 'left to build apon.
iven name, which had been numnt the apiric. ap our line of march where we had left it, at
pumber tourteen volume three of the number fourteen volume three, of the Relioio-
Priiosopitical Jounal and doipg the tegit we could, bave under the inspirition and guidance of our ever to bq appreckited spirit friends,
both in Inspiring us to work, and our friends in different parts of the conuntry to work for us,
and for the cause we advocate, built up a new Rzeloio-Pimiosoirnical Publigming Associarios, which to-day eendo forth a weekly issue
of our paper to till parts of the world, where the Eoglish language first in Hientuture, paper which sound philosophy $\rightarrow$ spiritually and physically. .
'The number of our subseribers, whlch have poured in for a trial, le surprising, and still they may be, that is guidieg the minds of meg It may be, that is guiding the minds of -men to
Inveatigate, and to learn the truth of Splitual. Inveatigate, add in iearn the truch of spirituansod women are to be insirumental, under og new spintual phenomenon, which has but to be pabilished to the world th carry conviction
that man,.thought he die, Aratl .live again, That the soul to immortal and can and ever will ho To spread thle goepel, with the aldot mortals and apirite, to our misaloo;' The Rerato- Pitiosoritical Joupul will chronical the piseoling To those who them to the world. fatare nuccess of the Inaittotion which we Whlesh we bave referred to was folly shown to uas, as above related-so did we see asd recelve tare-s grand anccees; and as the former has
been fally veribed and the appareat evidenties been fally verised apd the appareat evideritis
are frreatatible in proof of the consumation of
the ultimite; with the help sud guldance of be nultimate; with the help sod guldance of
portals and tbe, inappration of fmmornale, we appy Insme of mind, kmowing alf heas been and
et will continue for the beet, and that as the
old, bleeck otorms of winter arrengthens the
ardy oek, so tog, the atorms of Hifo unfold the
 tore uk no longer to entegrise subject to the


 to which it is devoted, we give our readera and

## COD ON BOTH sIDES.

Stortly anter the memorable defeat of the
Uninn arms at Bull's Run, a grambing, pativ.
tanical religionist was urgiog the fact that tige sole cauve of defeat was in consequence of the
battle being fougbt on Sunday ; to which a by atander impiously and irreverently remar
that the rebels had won it nevertheless.
And whilst we are still compelled to the presence ammng us of such an ignorant and our hope that it will soon be dispelled by the rays of the, sun of reason, intuition and truth.
$\Delta n d i t ~ i s ~ s s o u r c e ~ o f ~ p r o f o u n d ~ p l e s s u r e ~ t o ~ n o t e ~ t h e ~$ uprising of truth in the minds of those, who,
though liberal, are nevertheless orthodox enough to hold to the Bible as their inspiration. Of the outguasthgs of trath we
are gratifed to find a goodly quantity in a late number to the Oneide Círeular ; where brother Noyes, under the toregoing caption, in his" home
tulk" proceels to say: "All vents are God's fucts. And the gradid.
ating atitinment of the believer most be, to be
able to welcome all events as God's facts; not able to welcone all events as Godis facts not not
to be disturbed or afrdid under any circumstan.
ces ; but to acept every thing ass it comes, as ces ; but to accept every thing as it comes, as
foreorrasined by Gud in wisdom and goodnoess
and mercy. I see just is surely as I see the sun
shine that






 side aud the other party is on the devirigaride,
the we muy be tighung not ouly fur the Lord,
buta who agyingt him.
That brigg out



knowing that fact, that, on the whole aud in the
long rububthe Lord was on his sile
Mr. Noyes and his associates in communism
are professedly quite hosile to Spiritualism;
but while they continue in preach as good but while they continue in preach as good
Spiritualism as the foregoing, he or they will
not be able t) provoke a quarrel with us. We not be able t) provoke a quarrel with us. We
most emphatically believe that "sill events are

FAVORS THANKFULLX RECEIVED. We are not unmindfal of the many icts
ktndness of the brothers and sisters, who hav kIndness of the brothers and sisters, who have
exerted thememeivest it extend the circulation of axerted themselves th extend the circulation
the JoursiL in different parts of the country. If we were to menns of the paper, to mentinn a few would be makking an unjuutitibable, if not an in
vedious distivetlon vedious distinctlon.
Therefore, we say to one' and oll, who have
by word or deed, alded is fin tbe trylog houns,
you have our cordia/ ind und you have cur cordial and unfeigned thanks.
ded to our subscription list far exceed our most sanguine expectatioss. Many, very mazy have and yll perase a splritual paper for three
months at least, who pever thought of dolpg so, until you, friende, suggested to them to become trial subscribers for thrce months. If it were sot
for the fact that very many of those trial sub. would be a largely losing bdisiness with us,
Whether we shall eventually lose or noh, depends enfirely upon the will of those trial aub scribers. If they do't like the Jounsal, they will ngt renew, as a matter or coursid and we
could not conscieptloasly ask them to do so. could not conscientloasly ask thees to do so.
But many who do like the paper neghect to renew uill it gets to be an old story, unless prompted by some friend to do no, even as they were Wrompted in the fint place to try it.
Wil be siking too uruch of thowe
already workel so nobly, to ggain "kut thelr aboulder to the wheel " to seo to tit that renewation
are made. We do ask you to do thist very thiliga sod the
tions.

## 

## E. S. WHEELERSGBCOSD SUNDAY AT LHBLARYHALL.

 Mr. E. S. Wheeler coatinued his lectures inLibrary Hall, in this city, on Sunday, March The weather was extremely unpleassant throngh the day, culminating in the evening in rapid storm of soow ; yet a considerable an
dience of a very intelligent and appreciative character assembled, and sermed repald by the
discourse, to which they listened most attentive-

The The enbject of the morning hour was annnunced lations we present, are pablished with regard
to the limited epace we have at our disposal at ourt matter. In the report of last Suaday's lecturea typhographical error, made the bpenker say the idea
of Spiritualism is the harm ny of sun and powSpiritualism is the harm ny of sun and powand power. Of cluorse our report under be crean statements which occupied over an hour ${ }_{\mathrm{R}}$ in de-
livery, and were condensations in them Wery, and were condeanes
The speaker began by saying :
The mandate of the Old Theology was, "beMeve" The teach
is ${ }^{\text {"In Inventigatel" }}$
Faith crysalalizes into Science
Man is a religious animal, he laughs, he weeps he prays, be aepires to Immortality, he is the beast plut a oupvity for redigious *entiment.-
Religinn is not the crestion of revival machinery, we cannot become fully religious by inoc. caltured may be spirltust; but religious fallness means the brains as well as the hearl, the intelleet as well as the emotipos.
We talk of intuition, of revelation, of fatp : thoughts are things ; laws are palpable, princi-
plis objective, whenever we are in the highplis objectlve, whenever we are in the high
eat degree clairvoyant: "The eye of Faith," is well in maintaliaing the credit of the thenry. All vision is liable to obliquity, and bigots are
victims of spiritual strabsimus. We worrect the victims of optical delusion by the use of other senses. We hear, we feel, we smell, we taste, perience.
Vision breeds theory, investigation demonstrates trubh.
We must prove our thenry, by reference to
facts ; phrnomena are at the base of science, philosophy supports rellgion.
It is a cheap God who in invisible to the telThe true religion is absolute, legal, natural, fuol. istic ; facts ot nature are words of God. Every Science rests on its own facts, religion is to be established by logic, deduction and in-
duction : deduction from clairvoyantly perceived deas and principles, and iodaction from authen We shall émbra
acientist, comprebend alike the propasition, and its demonstration $\uparrow$ our methods shall be natural, its results positive, and nur morality, in har-
mony the law of bur being. Weshall recognize areligion whose scriptures are written on. the surface of the univ
vice of humanity.
The evening lecture was upon "Spiritualism It wns stated that: There were no new forces, no new hwas, no new elements, no modern god;
therefore modern Spiritualiam was a misnomer.
Befire Europe whefore Egypt, before India, Befire Europe, before Egypt, before Iodia, as old as ipdividuality, old as immortality, old Electricty preceded Cyrus Field, and steam was by fore Watt, or the French madman who
gave him ideas. gave him ideas.
There was a ti
There was a time for the Engine, a time for Hydesville. Since, then, magnetizers?find trouble opprita are in the way.
We have passed the ides of the ages, and the New Dispensation has begun: Earth has onme up, and Hesven has come down, the Sauarians
sre dead, pterodactyls have gone out, sagels
ten.
The law of being is the tamo for angels and
fir alligators, conditions make the mighty difference.

"Great
解 draws greater deed," and beof spirits, hey are here.
The facts and phenomens of their invasion, aperty, thegir value to us depends We shall not get fat by gobbling and stumfag tion. Facta are valuable as wo comprebend their signiticance aîd we can discera that, only by
carefal observation and deliberate analysis. We must take good círe of our philonophical apparatus, and learn how to make the best use abused people in the worlic.
Let us unceasingly expose Intentional dis. let us remember fuatice and common sense, and not repudiste our own interests throughour stupidity and superficially.
May critical ohservation prepare the way for sclenace nemer, tosits a harm
may




and a pleasing address has ever giveq evidence
a sout filled with vivacty and life, bat now it
comes forth at the onmmencement of the new volume with a new head-drets, signidesnt of the
loveliness of spirit life. Als; an amended onde of principles is displayed, Teenguzing Spiritusl
Pbilosophy as clitef. That is right. Let us carPbilosophy as chite. That is right. Let us car-
ryat our mast hend, and diaplay to the gaze of the world the thought-that ormstem of phit The moving life principle of all thiogs, existing in and upon in spheres of life.
Tue BAxnkror Liout enter
Shb volume, Ref week io enters upn its twenty that the Religio Pulesormical fournal en ers upon its sixth volome. B nhare of gine siz catingSpiritualism-lle plitosophy of life. Both are journalizing passing events th spiritual unfoldment, phenomenal aud mental; and herald-
ing the utterances of spirits and nur inspfred ing the utterances of spirits and nur inspireed
men and womed, to the world. As we would rosper is the great work to which we are devo forth invoking angelic and guandian cure for the welfare and prosperity of our eldef cotemporar

## spirituakism in england.

Prof. J. H. Powell gave his first discourse in
Chicago on Sunday afternoon, March 14th, on Chlcago on Sunday afyernoon, March 1 tht, on auditory. He commenced by tracing back the history of Spiritualism,in England, and ooetfied most of the time criticising the scienysts, the Faradays, Brewsters and Peppers, who main
tained an opposition against Spiritualism. The Lecturer did not fail to give the clergy their due in the matter of opposition, and successfally
showed that all the positions of all opponents were untenable, and that Spiritualism had rapidity,and was at this hour a mighty power for good amnngst both rich and poor.
$\mathbf{A}$ desire was expresed to
the ras epend on circumstances. Prof. Powell is wait ing in Chicago for engagements, and will an Lectures are of a practical charact
tivered with force and earnestness.

DISCONTINUED.
Ali nf our trial subseribers whin have receited he Joursal for three months, and have not re are ormpelled $t$ dissontinus all such at the ex piration of three monehs unless renewed. Yet
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shall be extended to make up for such missing numbers. On receipt of one dollar or more for renewal, such subscriptions are trangfered th
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born street, Chleago, Illinois.

## THE PACIVIC DEPARTMEVT

Hereafter the readers of the Journal will find matter. The blucking up of the roads in the mountains delay yod the $m$ tils $t_{2 r} n$ time, so that Supply thaters did not resch Cbicago in time rrivals give us a supply, so that another detent with Br .Todd's Depart mept.
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We improve this We mprove this opporta
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## LLOVDיS MAPs.

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ment for agents to sell "Lloyd ${ }^{\text {s. }}$. Double Maps of Earopg and America." We lisve some derlgns, showlig the manner
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Jones.
Been

- What
Forsonalana \#ocal.
Bt'Patrick's day, the 17ith, was-duly observed
y our Irioh clitizens,
Br . James B. Gaffrey writee ya that good mea welcome home, when convenient to call onthe friends in the above vinimed place.

giterary ondites.
 ${ }^{W} \mathrm{~mm}$ White 8 Co.
 Interatiog
ppirtillice.
It opens with an matroduction by Judge Edwards who teatifes to the renuineness of the
communications berein contained, the Judg stating that in the, early part of 1853 Mrs . his prescioe, and that he took down her messa-
ges, a practice which her husband afterwardo ges, a pra
lmitated.
Mra. Sweet was an exceedingly sensitlve
being. Oue winse delicate nature was unfited for ountact with the haraher things of earth.
She gradually unfidded uatil the beautifal messages contianed in the presen volane were and fuined the impuanurable company of tring. ated souls in spirit life.
Her eariy religious instructlons, were obtala
d in the schmol of Methadism, sidd eonsidering ed in the school of Methadism, sid considering
the short period of her development, h worthy of ante that she was enabled toopen her nature as a channel
teachings of spirits
The fille of this book, "The Fature Life," suggestive of the grandest thoughts that the human mind is capable of realizing. Nor will
those who are of the spirit spiritual, fail to find gratifying evidences in these cillected messages $\pm$ We enter "tbe Holy City," listen to "Spirit
measages," " Spirit Echos," are pernitted to commune with "the mighty-dead," or speaking
correctly "The mighty Llving," and feel altogether ther for it a It is a pleasure to say a word of "The Fu-
ture Life," for the sweet infleme of ture Life, for the sweet influence of the gentle
nature of the wedium is fult in the very pages of The splrits Mrs. Hemans, Margaret. Fuller,
Jhbn C. Calhoun, Voliaire, Wolsey and Richeieu, each purport to contribute subject matter There is no attempt to meet
dentity, at best a diffeut task.


## dentity, at best a diffeuft task

Apart inum this, we like the messages, and
think it was no mistake on the part of Mr . Sweet to give them to the world.
The iotrodaction by Judge Edwards is wrien in his usual lucid style, and will doubtless There is a the boonk on many a family. only let heem, sa this does, bear the stamp of genulneness, and the world will gladly hall any ad dittonal compilation of spirit messages.
The scepticism of modern days is a wall of iecin the way or the aspiring soal. The sun of
spirit life is gravually melting down this barrier , and the human goul rising to higher life n -
diated by spirit-glory. Glad are we to dated by spirit-glory. Glad are we to wel-
come the appearance of new mediums, new Wooks, new any thing, 'hat are alids to soul:growth We look upon "Future Life" as being not only
usefal, but an opportgne work. We truat it a usfrul, but an opportgne
may have an extended sale.

## gunsements


 management. Tbey have secured an excellent com.
pany; wo that the puble may expect this to be,
as 1 itrer has boes,
 giving some astonkhing feats in legerdemaln, tha-
Ing the week. He bas accompanyling hlow, X .
Wr Whiston, the humorist,
Finy doljars in greenbacks, and one bandred val.
able preients wnit be distribated to the audlencol
every erenlong.
Tbe admasalon
The admalason fee lo only twenty-anve cents;
Whicb, added to the totereat then io the exhibt. The exhe each eventilion to to to continue for two weeks.
The Tbeatre Comlque, opened with a Rood nttendince They present this week a change of programme,
which lincludes the usuan varlety of song, dance,
The Susan Gaiton comle opera troape bare me


LIFE'S UNFOLDINGS WONDERS OF THE UNIVERSE
REVEALED TO MAN. By the Guardian Spirit of David Corless
S.S. JONEs,




 of man as
He also stands at the planacle of all orgailzed
We lo the antive party of all blioge. Life lo the asitive parity or air thiaga.
Oa page tweaty-four the autbor treata of the the development of the arts and selences. In part second, ander the general bead of mys-
teries Revealed, the suthor treats or "How Mankled Manifest their preecoce through Puyalcal Modies of
Medlums How the writlog is done. How we to.
 the carrying of Mascal latstraments around the
reomexplaned."
Thio work lo neatly got up and conditats of seven-ty-three closely printod pakies and we hesitute not Co say that it contains more origions thought apon
tapporant subjects, a few onty of which we have enumerated, than say other work or equal size we bare eeta.
Tbe work will be seat by mall
aug one on rocelpt of thy centa
any one on rocelpt of any centa.
Adaress; 8. 8. JONES, 84 Deartorn street, VINE COTTAGE STORIES. LITTLEHARRY'S WISH

> PLAYING SOLDTEI BY MRSH. N. OMEEN.

THELITTLE FLOWER GIRL THE ORPHAN'S STRUGGLE, S. S. JONES, Publisher,

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 THis serles of Boako whicb we bave entered opon
pablishitg are designed for the youth every where,
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Hive ead will be eent by mall on receipt of thract ave cents per copt

SPECIAL NOTIGES.



## Talyort Red Spritago.

Don't tall to read the advertisement In another
eolumn. Any man wbo wanto a good pasiog agen. eolumn. Any nan wbo wanta a good payiog agen-
ey will do well to send and get a set for a sample,
and go to sollditlog for them. se to be cailly carried tunder The srme, ad lishtht,
 Dr. Wm, Clark'o Vogete









## ,

| To Dealersand Traders. <br> If sog of our reasens er friedis who are Dealen or Trad nowith for the PATENT Magic come to put le to market, we will farsibl the Wbolenalo" Price Lat" appen spollaction. The tride ens aud monery to it. <br> Adfrien, MOOLU COMB AOESCV. |
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|  |  |



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| :---: |

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##  <br> 等 <br> SOMETHING NEIV.   <br> SPIRITUALISK.

PLANCHETTE: IOB, THE DESPAIE OF SOIEROE Absmancond



## D. $\triangle W N$.

## 

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OVERWHELMING

## NEGATIVE POWDERS.

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




 minn and

## SUCOESS <br> GREAT SPIRITUAL <br> REMEDY, MRS. SPENCE'S <br> REMEDY, POEITPIVE



## MRS. A. H. robinso

## 



## invocation

Unto Thee, fountain of inexthaustable purity
 Heaseil by Theynd that every chill of tarth is the conotant reeiplent of THy boonienuas ive--
that all hormas anol manifestations that webehald upon the diffrent planes of life are alse
Hlesed with Thy proence. We, as children of Tiffaine parents, would thank Thee fir all Tumu
hase given us in the past-For Thy beessing in ase prosent,and aspire to be morelike unto Thee in purity and truth.
Awaken, oll, divine Sirit, eternal and hiving
priociple of goondoss, in each and every heart Mriociple of gonato sss, if each and every heart:

 ralize Thy blasings in every ch
in Toy widdom may mete untor
Ob, Spirit of love, we would implore Thee to 6ill every barr-tnat cacc and every one of us
may realize hat it is blesed to give es well $\AA$ to receive Mys we be slow to hate, bot tyick ho bess and forgive. May we ever be fullect with
the pprit of kidnees. May we ever ascribe unto Thee thankfu:bess and praise.
Questions AND ANSwERS.
 There is a beatifal lithly girl that comes and
its in your lap. She is quite smalli-a cbildsits in your lap. She is quite simall-a child-
and resembles you. She gradually changes,
and is now almost a young lady. She is really nd ind now almost a young hady., S
Prov. Powkt.-She is my child.

lane when ohe was bua a litele bud.
Prov. Puin
nonthe old.
Srimir. - And ascended to a more enngeniad
simee where ste could unfoh, andfexpand in Intellectasl wistom, purity and groaloeses, and en blessing tw her father and her mother.
1'rioo. PowkLL--Has she anything in 1'rioor.
land

## strimit

Proor. Poweza, -She generally has a puich f flowers with her.
Sriurc-Her dress is a light blae, low in the seck; round, full shoulders, and there is a
eeautifal wreathe of thowers pn her head, which mes to a point.
ook her picture with a wreathe arougd her ead. Does she seem to feel any concera about
se or ber mother and sister and brother $\%$
Sprarr.-I don't see that she dots If she should, I Io not see any occasion for it , for
seething but sucess befure you. Your darkest diys are- past, and if you should say
what you think, you would say "God knows there have been, plenty of thetn." Bat yet had
it fot been for those dark days, you would never ave been able to give the thoughts to human eings that you do to-day.
Pror, Powgli.- 1 teliev
Prop, Powgli.- 1 beclieve that is true.
Sriur.-It has awakened thonghts within knul by some experience or a great lapse of
time they hid been brought out, but not white ou remained upon this material plane, so that the greatest and the most sad experiences that fal light around you, and pouring rigbt down on the top of yqur hend. Prop. Powk.L., - W
What does It signify ?
Sprrit - Inaply? given here and there. By the giving of these houghts you will be enabled to live more com ou will be enabled to
pjoy greater hasppiress.
Prov. Powki._-Tuen the steps I have taken a coouing to Chicago have not been a mistake
And I was forced here; I did not come' of my Spe will.
Spurr.
Spurr.- No mistake. And if I should sag to nis step. Every, step that you have taken, very misfortune, every loss, and every- cross
as been necessary for you as an individualized cing.
Proy, Powri,i,-Well, I have protty good
opo: I Aever hose hope and patience, and try pope; I fiver lose hope, and patience, and try
oxpercise as much perreverence as possible expreise as nuch perreverence. as possible
want to ask you whether there :has been a development going on within me, of a mpelime-
stic character or whether I am suffering from byaical disagece? I have been connscing of a reat deal of suffering physically within the ast fow years. I had the Impreesion- I an
 Sprimr.-You have-passed through a greal
in




prominent possition in literature, bat ant partien
desirnus tor worldly bonors.
Srincr.--That desire shall be gratifel.
 There is a grest field to work in ; peorple hav
need of the thougtis yoa will sive them. Proor. P. Dp you see me koing bark to the
Old Land at all? Do you hinagine I shall g back:
S. -1 see you going back for a very brie period; ; not to stuy. I believe you will go back.
Pnor, P.-I supppmse I can't do better finn
stick to the path I have chosen, lecturing and writing wherever the way opens to do ang thing in that way ?
let penple bear in mind the moth," " Hive and le
Prop. P.-That's whist all nught to too, It
Spiritualists would do that, they minht ghep a good many good speskera in thefietr fmain
going out of it; some of them are suffering going out of it; some of them are yuntering a
great deal.
S. - You believe there is nothitit lost in ma
Skor. P-I do indeet.
P,-And that those individuals by this suffer Pnof. P. In the sum total I think there $i=1$ nothing wrong ut.yll. Yet-I believe in our
individual apacty. The idea of right and wring should be clear. rder to clionse the rizht from of right-or in - that is one of the rights is it not? ality upon man and makes him above the brute ality upon
creaton.
S.-Indiv
S.-Individuality'and immorinlity-when pen ple learn that the material plane of life is for
their development and unphldment, they will they may leave behind.
Prop. P.-That is true. As in the song of the
micking-bind, it echoes every othey songster, this spirit scems ts ecline me
S.-And yet, you believe, you are inspired ?
Prov. P.-I do, iodeed.

- Prop. P.-1 yot iodeed.

Pron. P.-That is true.
S. And so we may say in speaking of inspiration, that it is not true, as many suppose, that
some spirit or spirits must be present and in spire you on all occasions upon the material
planie; but the inspiration is derived from the great fountain of thought, life and immortality. - Proq. P.-I have expresend it offen as the
great reservoir of spiritual ideas. By the way, in speaking. I do not give way to the giving
f.rrih of poetry on the platiorm, because it comes to me in my quiet noments in my room. Do
you think that spirits will eyer deviop me, en
that I an deliver verse to the people upon the phatform?
$\mathrm{S}-$ If you can only reach the point where you lave. sufficient contldence in yourselt, so
that you will remain as passive as you would if you were alone, then you oun ; but it is the fear
that it will not be exnelly right that prevents that it will not be exnetly right that preventa
you. When jou are alone you hare no fear of
Prov, P.-Don't ynu think I ought to express
to the people in plain prose, good ileas and to the people in plain prose, good lideas and
facts they need for their cuitare, and let poetry al ine, on the platfora and publish my poems
aftrwards? S. - t think you will do juat exnctly as you
are moved upon to do. When the time c mes yon-will not wait to write down the thoughts that are given to you. Then you will give them
to the people and let them receive them forw hat they are worth.
Prop. P. - Da yon see any prospect of the new. poem, I have written, being published ?
I have had it all ready for the pressi a long
S.--How long
P1 $10 \mathrm{p} . \mathrm{P} .-$ Ne
S. - There is one twelve months.
and that is, it won' s sphil by keeping. It comes to me that it will be but a very shor
fore you will bring it to the public.
Prow. P.-Do you know any thing of
S.-Only as I hear you speak of it. timas oc ht to brother Jones, last night, did

PR-I Ild not.
Prim. P.- Now 1 will say that the descrip. tion of the child is perfect. That child always
c imes to me, through almost every medium-1 c imes fo me, through almost every medium"
visit,
it was a terrible blow to you, when she was taken from you. You grieved more over it than if every other relative had been taken from yoi. If every relative you bave apon the material plane of life to day, were transferred from not suffer as much as you did then. You did not have the same unfoldment that you have now. 'You did ngt know as much ; you did not
realize as much of the fature state, and the hap reallze as much of the fature state, and the hap-
py plane, upon which they enter when they py plane, uppon whis
piss from this life.
Prop, P. -I suppose that laso; I never saw it in that light. I thought it was
fection, that torought her to me.
S.--This feeling of yours /would naturally
keep her with yoin. Sho lo a part of your very Hife. Then, again, it is not only a'test, but it if pleasing is well, to know tbat the is with you.
Proy. P.- Gan she give rou a lilite messige to *end to ber mother and likie sister
She gire me a bieantiful messuga through Cbarles Yos'er and J. V. Mansteld p give them to you. I hear words something like p tasible for me to give themi yo you

Whittemore Messages. drother, Henry whittemor

We conut wor that ioss, whech having pertormhe mesns to greater vsefulnness, so the earthly xperietice is always needed and ought to be ours
urthe more perfect unfoldament of the inner
Life's experiences are slways best, though bought at sdear price sonet times, but lessins thus There is a fount of wishbm as yet unrevenled oo man'; ppon which but litte ligbt has been
thrown, the rettection of whose beams only are seen as refracted by the lens body. As youn can
not lowik upion the fall rays of sua at mid-dyy naly us you deaden Its solar besms, that yoo
nyy sudy its .ustonog ghtal features, so in the
ender germ-lifedjes int element in ensuring is stmong, full, healthy growth.
The lig
wich shut out or obstruct partially fis golden which with only nominal, then a faint streak which oan penetrate the darkeved corridors, or hold fast to that one ray, let it lead you where it may, it cannot be lost upon you, because its cen

Tbe light of reason was given man to the end that he might in due time unravel truth.- Step by step do we ascend the ladder of progression,
not by one mighty bound but as all move for not by one mighty bound
ward by gradual growth.
Igyorance-Instruction-Knowledge-Birth as tratbful as the other.
Let lighit then dawn upon the human soul from se avenues of wisdom kept open to the better unfolding of truth and the inner life,that man may rue position on earth.
Man's probation here ends with the body, so Man's probation here ends with the body, so
far as his first bodily experience gees, the beat and most fiting opportunity being then given, for y the ripest, rounderst, fallest, most perfect fal Earth tife gives birth to, spirit.life unfolds,and here with the lody tut not 1 . Probation end ment of the ignece man ; the germ life has not yet opened its petals, only the swelling bud given
orm th, but not yet opened. Its innef hife once expanded as the opening blossom, a fairet It delicate aroms must ennee back to you in the erth is man's first problution and terminate ody goes on to perfect unfoldment in the world body goes
tocrme.
The eart
cominuinion mminunion with the life of spirit, thifs outer or outermost-there being alsos a spiritgat to this
parthly home of purs, or interior addipted in all things to its present relation so intimately con e parts and portions of one whole. Everything has its real or natural, at the same time its refin
The earth's solidified boly and its etheralized he earth with verdure or power, which elothes of witnesses, everything created there, all arise This inner pifincifle or great working power, Is spiritualized essence or innermost gerni, the mighty universe, all things created but off. hoots, or we may say outer revealings of De itic power. There is a beantiful truit embodied
ere, but hard of cinception to unlettered minds spiritual lore, trom lack of coipprehenWe have been sclooled to always look upon Thie mind of man cannot underssand God, only as you can draw him down to the earthly plase of thought We will not press this inquiry farther, only in the curtain a little, elevate the inner man to
nok beyond earthis scencs for explanations the world cannot give.
Man is the noblest work of God, because cn. being begotten by the Father, inasmucti'ns the and capable of an immartal existence. This life and capible of an immantal existence. This life-
principlo is indestructible, must live on forever
and will bing periected by them.
The exterion world is therfonly the outermna ondition; the first-born, the infant not yet rear d, instructed,hisciplined, but forms its character ife, being now unfolded for its work, tor the life word, infaity, or eteraity. Gol's unfolling powe, or the limit to His s.odness is boandy.
only as you can euunerate. the counatless orbs of the starry heavens, or numerically specity the shore. Even this you maricles apon the senaliore, Even this you may do and not 3 el hav
commenced in earnest, your investigations. The miad of man can rezch no farther thain its boundary limit, thus far shalt thou go and no farther. The love of God sarpasseth all under standing.
We of sp


## sicai. Inerti

 or the dornat fruitfal of progitessive action, Eive lite's healthy action, camentalily, bodily, spiritually. you my dear sisser, opening upon a largere field of thought. Digest them ns far as you can, they qumtaln many hidden, that is uarevesled bepu-
tes, and if there is anything upon which light ties, and if there is anything upon which light
has not been thrown sufliciently for your conhas not been thrown suflciently for your con-
sumption, lay ft aside, not ss an evil, but that you are not susceptible enough to perceive ono
foll meaniog as wee would have you uaderstand it. These iu auructions have a great béring upon
your future psefulness and are not barren words
but fruiful fleas. Wut fruifful tieas.
We will come again at some future time and
arriber restate our investigntions as we underfarther relate our investigntions as we under-
etand life in the second sphere.

## ©u: Children.

##  <br>  <br>  

Vor the Bellelophllosophiteal Joaral
Taming the Little Wild Bird. No. 2.
A story for Little Children.

## story for Litale Childre By AUSt Leosony.

On golng lito my garden one beantiful morning
o gather carrents, I found that a litte wild vine had entirelv eovered up some of the bustes, oo that he sun could not reachifle colcor, and make thetan
nd give tiem a beautiful
ipe and sweet. So I went-back Into the bonse, kot andiffeet. cut the vuee off colose to the krooped
and carefally drew it off from the boshes. I neven and carefally drew it off from the bashes. I never
thould have touched the vine, if I had known that
a dear little Innieceit blidde had selected that place. to bulld his neent, and make a home for its lit.
lie helpicest balles. There on the bushes was a thy nest with two litle epeckled eqzs all exposed now,
to the bot suhb, to the rain and chiling night dews. The poor mother bird hopping around on the the
fence, almost traxy with fear aud suffering; seold Ingz, chlipplng, calling, to her mate to come and see
what an swful thling hat happeeped to their snag, aice bome.
I felt alimost as bad as thesbirdies did, end would have been willing to work all day, if I conild ouly put the vine back again Juat as
never pick \& currant. I studies some thmetore, thind
what could be doae to repair the milechitef and save The nest.
The elirt thing that I did was to get a string and so that ihe nest should not fall, as it had been
loorened hy pulling away the vine.. The next
thing to be done was to shelter if froun the hot rays
 branches, ent them firculy in the ground so that the
wind coulf not tow them down, and when it was all done, I thought it was a sweet, beautitul green
bower, that I should be satheficd to live in If if I
 went away and sat down where f could watch
hethe creatures, and see what they would do.
Fer For a long time they flew around and around
 nd nearer each hime, peecrink ner her green
leaves with thrir brikht eyer, then nititigg away to
contider them to do ax they pleared, went hito the house
and told my hittey pirl about the milechief I lind Very early the uext morning Uefore the sun was
orry I wai
V, hbeard near my window such a rich wild song p, fheard near my window sueli $n$ rieh wild song,
of fall of Joy, of melody, of thak
 If my work of the day before, and much wondered
If this beautifol song could come from one of my por birdies. 1 thonght if it did, it would appear
very much as if they were trying to return good

I sonn dresse I myree: and went out to see what
Ir. and Mrs. Bride had coneluded to do. 1 cati-

 Where there but two the dhy before. 1 felt such an
intereat, in my iltue neikhtionas that it trouthed me ery much to have them fook upon me us an ene-
ny, to bef feared and shanned. What could 1,do
 Fatber had made. The sweel seented flowers,
ike to the litule girl and boy.bstbies, Ittle human
My chickies, lambs, calves, and kitules all knew
hiat I loved hedn, and wonld come at my call.
dover allowed my one to abue or hurt them.
have many thmes at down ona log in the midat of
on onp or thako their headd, batt keep comlog near-
or ind nearer all the thee, till oome of them, would $y$ up Into my lap añ̆ onto mý arme and shouldert ying stretebed out fall length on the ground, as till as though they were all alleep. Some looked very slly, but they aill seemed very happs.
Now, lthoujht, as lltue chlldrent always come take and never fear me, and all or my pets lovet
take theod out of my haid, why can I not get thie coindence of these sweet birde, and let theme
eat out of my hand too, If they are wild and shy. Now, if I couldonily, eve all or the intle boys and
glris that are reidicg thite story, I woold like to arrs that are reidigg thto otory, I woald like to
akk them how they would ko to work to tame in 116 brds, so that they would never Ay away when thoy
came nerar. But an P Canot, seo them, I thati have
 very day aceording tólta teachlogg, never fret,
neold, or get angry, or ay fato a pasion; then

 among their playmatee. of hate, III-will and envs, It will drive everythlog that is good and beauitfal away from us. But ic
they afe full of love that makes us whlh to do kood that makes us pity oll who are foll of sympathy sefferig, if we are gliwayp patient and gentle, then
we shatil draw everything to os that on beat ent good. And I gucs that Is the reason why the
bright, happy pprits cean come nearef to eome of
us than they can to others. Don't you think to

Well, you will ${ }^{\prime}$ think 1 dare torgotten all about my birdles, but I have not, and as I wanted you all
to rememtier juat howr $I$ got the power to tame them, to take them in my hands and feed them,yee,
ned press the litile Innoeent thingss to my bosom
and lipo and lips too, 1 knew I must
tell you fust how it was done.
One faet-f learned then, and that was, as soon nas
there was one egz laid, the inother bird began to
at steadily, and never lefliter not onity to procurs food, unless she was diblurbed. I do not -know as
all brids have that hatit, but the next summer a
beautitul robin buill her nest on the wood plle wear beautitul robin built her nest on the wood plle negr
my doof. 1 wateled her from the thme she bo ought
the iirat Atraw, till her nest was all done. She too never left her neet afer the tirst egk was haid, ouly
to 1 knew my Hitle neizhbors would never get ae,
qualinted with me,or know how mueh 1 loved them while they feared me so mach. So 1 beggan by go-
 soon came back, and made a great fass, and did
all ste could by zeolding, to drive me away, but I
did did not ko until she weut on to her heet. I stood
clone to her for a few moments, then lef her so
cautiously and still that slie did not ty oft. This 1 repeated two or three thaes
The next day there were four eggs, nod by thle
time she did mot Hy off at all, but nat still and
looked at me yith her lutue brigh, the looked at me yith her Ithlet eright, black eyes. I
thought she mist be very hungry, only going once or twice in the long day to ket food. so the next
tine I went to make her a visit, t took some craunto
of treed, and some nice whit had mate out of sour nilk bo purpose to feed my
little chit ittle chickens, broke it up ioto small pifces, then
went to see If she hiad cuofidenee enough in mie and my good intentions, to take food out of my band.
I had to be very carefult not to alaru her, for her
mate wns on the bushes near by, or tlying around
 knew better by this time, and did not ninda word slie.alid pot take fit frout my hand. but I put it on
some leaves close to the neat and ster sone leaves close to the nest, and stepped back a
litle, and had the pleasure of secing ber eat as
much as her lithe crop could bold. Then I knew bow very hungry she had been.
The next tume I weut fed her, the took it
from my hand vithout tiestation. After feeding
 how pleasel and delighted she was to see the dear
M. .le bidice eo taine that it did not offer tolly awny.
But she had to be very still, for the bidie did not

 I ind I cannot tell you rll about my pretty p it
in this letter, for if his too long, I fear ourk, kind
and friend, the editor, will not print it. Next week !
will tell you all ibout the four litte bath birtidn
and what a dreadfal ealamity befell thes whef

## Pur the Relligi-Pailumphit

Dean Sin :-l write to ask a fuvor, which fell contident you will be pleased to grant, as I light befi.ire your readers.
In the Jounsal, of Veb, 2Tth, "Frontier De-
"Kep Jit before the prople, that Elder Miks
Grant sidid at Dassille, Nrw" York, on Wed.
 myser wit, then may ha well close the dircus-
timn at once, frir I cinnot maintain my defence
from the Bible." Allow me'to say, with all due regrect to Mr.
Wilson, that Idill nut make the foregoing atate. The facts are as follows: I attempted to give
the different uscs and renderings of some of the original wor ds in the Hebrew Scriture, for the purpose of thetwing light upon ibe eubject un-
der discussion, when St Wilsön objected and der discusslon, when Mr wilson objected and
nssisted that sthald ountine my melf to King James' version of the Bible. Then remarg, but
if fle would not allow me to do anything but
iniply tend the Bible, we might as well close simply tend the Bible, we might as well close
the d sumssion ; meaning ty my remark, that merely realing from the Bible, or any other book, could not be considered a discussion. I
made the remark to show, as I thonght, the unplanation I attempted to give ; for, in debatlog to be proper for either disputant to stinw by ar-
gumgnt /he eenneection bet ween the Scriptures,
and the sulject under consideration, and the sulject under copideratinn,which could Bible withoot remarks.
But I never sald, "II I am compelled to follow fence from t," for I believe withouta a doubt that I cad, and am rendy at any proper time, with any other able defendant of Spiritualisun, and posed to Spirituallsm in all tst teachings.
Mrus Grast.
Boston, Marct 10th, 1800.
A Pbysician stopped at tho abop of a eountry apoltheciasy, ind liqquired for a plormacopala,
Sirr," sald the apotbeary, "I know ot no auch
 A. N.















 Nomy


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| Tig miovaphy op saran; on, a <br>  BUTTOMLESS PIT, KEYS OF HELL, Chasis of Darkaes, Cowiag oet Derike, ete. By K. GRA VEs, <br>  $A^{\text {tthllar key }}$ TO THE SUMMER LAND, |
| :---: |
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 andrew dacksox davis,




The prisciples or sature as dis

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## the great rebellion

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Lremamanuals.

 MRs. M. J. wilcoxson.

M ${ }^{\text {EMOROARMA }}$ or persons, places




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## Trantiey \#epatiment.

 then deceribed her very minuateds. Stoe calle sou





 years old, dind we were as dear to each other
ters could be and har name was Franck."
"Emma Fracis." we heard a volce asy.


- Becaise $I$ was sure that sbe was sineteece and
 right." is but one of the many cases of spirit tests
Here
lidependent of the mind of the parts to whom th
 elther medium or party to whom the communics-
tlon cotmes. eyes of see, let then see and undertand.
Third. Aher the leeture,and before the au hid len the boase, there ceme the pprit of a sweet. pretty, Hithe girl of three or four years of age, and
touched me la her innocent chlld-llike wiy and sald; Only as ilttle angels can say, "Tell my papa that 1
am here". and then left me and stood by the side
of an old mray haired man, and as she took her place by his side, the was chaniged in the twlinkling
of an eye, to magnilcent angel woman, wrapped frum ber eyes, she tald her whlte hand on the
thoulder of the old man, ind tald, "My father I welcome thee, and la Joy kreet thee from my ppirit
home." Add thee bowing her spirit form to the wrinkled brow of the old man, kissed bim and dis-
appeared.
We ceilled the old man* We cailed the old at the place. where the angel
danghter, looked thad stood,and suid, "She ls noy daughter, and died when four reas old.",
Fourt. On Friday evenlng, Jananry 2nht, 1 sea , and after the dibecublon lad clored, several friends
followed us to the hoome of Mr. Litte, with whom
 Dr. P."
Witurned towarde D. P. P, and we enaw as followi:
First, a splendid female form, one of the fineert
 of the Doetor. She was in nightedress, open in
front, with fill border reacting from pit of stomach
 and liy In unrest, with eyes clowd. Her halr
was loose, and lay in maseseorecinh white pilluws, trait with ghe wilteness of the pillows. The eved.
stean stood out from the walls pud I sam her lips
move and heard her moan, "Why don't you call move and heard her moan, " Why don't you call
Dr. P.".
I then saw- by the bed an old man of sefenty years, white halired, thle on the top or the head,
deseribing him mioutely even to his cane, and observed that he was a conecited, strong-willed man.
By hlm atands moch younger man, stout, thick.
iet, dark halr, dark complexion and apparently
 bed lo consulitation over the woman. You each
make dognoosk. Yoursio rejected; ;heirsk acted
on. The woman died,and now her spirit stands br
 Thle, d
Tuse, Doetor, was twenty t two yrars g go, and yoo
ere

 What 1 differed with the two Doctors sou have de: demanded a poot mortem examlaction, whleh wai condueted by two diselatereated phyalicians, who esataing my diognoots, thus suatalalogg my profey. deffolly correct."
 wes pronoubcel by the Doeltores who made the post
nortem examlontiog, to have been the Aloest they "All of theere thlogs ye may do and nuch more, if Whave fielth as largo at a gralno of muatard weed." Son of God, why don't you do these thogs, or thee expel the demone that do them ' Yo aro of the
Sedducees, bliod leaders, leading the Hllod. "Woe


 | ing you to this eity last year to celebrate the |
| :--- |
| twentieth anniversiry of Modern Spritualim. |
| You, who accepted the invitation were so de | lighted with the kathering that you expressed a

desire to meet agnin in the same phice on the sume, auspicious oceasion. I have now great
pleasure ini inviting you to meet me at Crosby's sary of Modern Spiritualism.
Further particulars ncxt week
1 remain your fellow worker
J. Spetiouk.

LzF Those Jews who want to observe the westerly round the globe, will come back with
Sunday in the right place. $\rightarrow \longrightarrow$
$\mathrm{CzF}^{2}$ What is Religion? By George Snyder
Price tencents.


 the churcth has pronounced as of the Devil, has in
tature become spuritualcots, have been called the Devil, send se-
enved of diubolism by the chureh, and by this slikn erk of the race. in the fature we shall be the redeem-
speak anglo, Doetor, and we will review your
Sricie. Speak.
artiece.



 'wer the questlon:
Mr. Edward' God was the God' of Moses, and knew wot Jesus or Spirituallen,-knew no merey.
A God of anker, of wrath, of hate and tpleen ; de. Heoting in blood, war and raplue, and as understood
and represented by Theotbay, so to-day as ycoter.
day, et, inally the same.
One the past unchangeable avd
ent the cars off the track of the New York and Erie Rail Roid, with all the fervent eloquence of revi.
val powers, that Elder Gratt and $E$.V. Whlson mikht or to hell intead of Das 8 thle:
Continue to

A REMARKABLE OEHEOF BLINDGeorge II. Wilson, of Toledo, informs us that
be was a soldier of the 54 th Muscechuetts colored Intantry, and in the eharge of Fort Wagner.
On Morris Island, the received iujaries on Morris Island, he received iujaries which
resuited in partial blindacss. He says: Two years sines $I$ could nit distinguish ones. tinguish day from night, For one year past, I
have been totally blind, I have not known day trum night, have been _treated by a dozen
different Physicians. Dr Eaton and Dr. Danlap, were the two priacipal Oculists, that treat-
cd my eyes, in Toled., both giviug me up in inad my eyes, in Toled, both giving me up us in-
curable and could not remove the estaract frum the left eye.
I next went to Detroit and was treated by Dr. Rousey. Afer cupping leeching.and various
psinfifi 0 perations, be told mo I was ho late, ns Ibere could be nothing more done for ine. Then
I went, and was exumined'by Protesor Sing 1 went, and was exumined 'by Protessor Strong, of the eye was so contracted, that there was no het be removed, at least be did not wet to try ir, lor it was too tine a job,he then advised me to
consult Dr.
, of Cincinnati. My money being nearly all gone, my brot her
In-law, consented to orme to to make noe more trial, for I could not give up. port, and with the simple facts of my condition,
Geo. W. Wation my brother-in-law, kadivg me oround, asking a litule charity for the support en myself and fanily, and hoping to accumulate.
enough to make another trial to recower nyy eye
sight. Calling into Dris. S. ScBride and Cow land's offloc, and hagding my paper to rast is female voice excluimed, "I ant inpressid that
the Drscas restore his signt." Tuen a hoppe like a shock went through me, and soon thoy were to work at me,their wives asking me sonne ques
tions; one was "did you ever, rend of the sight
 open my eyes, I did, and to my surprise and great dellight I could begin to discern objrets.-
Before I left the ofl se I could seo the large wia. dows were oval top, and coulh onunt the rounds ers the Dr. would hold up befire me, and could discera objects enough th tell what they were.to reongoize higfeatures, for uver two years,m m . sight is improving every day. March 3n, Is saw
to read stair cards, sad read to the oflce, -in large letters, "Dras. s. McBride and Cleveland." Never shall I forget March 1st, 1800, when my sppport from the good peoplo of Chicago for a
short time uatil my healit-and streagth is a littie better that $I$ can eara a living for myselfian Camlly, as the Dra, cure me froe of charge.
can but say, "God bless them."

THE TWENTY-FIBST ANNIVERSAKY. We received the followiog note from brother
Spetigue, Juat on the eve of putting our paper Spetigue, Juat on the eve of putting our paper
to press, and as it relates to a subject of much.
Interest wo make room for it.
" DEAB. Farevos:-I had the honor of invit.

## Notice of meetings.















































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tíons Immedlately.


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[^0]:    Lond KalLr had a parrot，which was famous
    
    
    Future，by $\begin{aligned} & \text { Lecture } \text { In Rhyme－Past，Present，and } \\ & \text { Logan，Price }\end{aligned}$ iwenty－Ave

