\$3,00 PER YEAR IN ADVANCE.]

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

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CHICAGO, SEPTEMBER 5, 1869.

VOL. VI.-NO.24

Literary Department.

O! my mother, I am living, Moura not as for one that's dead, Thick not that thy child is given Food for worms—the grave her bed. For the body Linhabit

Now is beautiful and fair,

And from out a beart of gladness

Let me speak through lips of air.

Speak to thee, my dearest mother, Of the life beyond the grave; I would thee and every other From such human angul-h save.

Didst thou know the love and beauty
I have found in spirit life,
Then wouldst thy own love and duty
Still the heart and calm its strife.

And she comes as falls the snowflake.

When your soul is sorely tried,

Whispering words of hope and comfort,

Though unseen is at your side.

J. L. SUTHERLAND

MRS NANCEY BIRNEY.

Startling Spiritual Manifestations-The

We hope that no fixelligent reader will object to our manner of involucing to their con alteration, the facts connected with this truly wonderful case. This Onro Desponary is an independent journal, devoted to the spread of Religious as well as Political Intelligence; fully recognizing the principles of Civil and Religious Liberty upon which our institutions are founded, and which alone they can be pernetuated.

ated.
"Woman weak, and woman mortal,
Through thy sirtit-open portal,
I would read the Raule record
of nine earthly being oler—
If would read it is for reterroing,
Which within my sail was breake,
Which within my sail was breake,
Which within my sail was breake,
She to rise on earth no mare.

the to rise or earth no mire."

BORK A Pasi, that often heard vigue rumors of the case its. NAKEY BIRNEY, Press "Toppecanos, son County, Oato, wan has been preach-ander" speits," as it is called, for about yf fur or twenty-live pears; but the wricuriosity for the marvelous, was never going to good the county-live pears; but the wricuriosity for the marvelous, was never going to good the county-live in the year of the preach until on Sanday last, August 8,

19.
The time was, when Mr. WILLIAM Bruney, ho, by the way, is a kuid hearted gentlem infarmer, surrounded by miny briad acres, all cultivate, and in a beautil, but social ed. 3, was literally bestyled by the curous and sulnou, who cums to hear his wife presch; d on such occasions his funces and orchards ferred much damage from carelesy visitors d willful depredators; but Mr. B. bore it all complainingly.

and willful depredators; but Mr. B. bore it all considerable in the second of the second o

unge, when it was remembered that St. Paul st. Let the women keep silence in the problem of the

make her an invall 1 for several years, and left her in that peculiarly sensitive, nerwins c andition, which it is believed, makes her an e'sy prey to the strange influences which have since affected her in such an unsula manner.

At twenty three years of age, she was married to Mr. Birney, who has treated her with marked kindness and husbandly affection, doing all that a kind husband could do to make her content with her strange lot, if not co impletely comfortable and happy. Tais, notwithstarding her curious peochast for sermonizing, Hardisposition to preach however, was gradisally, not suddenly, induced; and it must, have been 10 or 15 years after the lightning stroke, before these strange influence of gime and years of the strange influence of the strange influence of the strange influence of the strange influence of the strong of the strange influence of the strange influence of the strong of the strong of the strong of the strong of the stranger in the season of the strong of

he family, that we intended to write them up or publication. They have a family of three children, aged 9, 28, and 26 respectively. They exhibit noth ng unusual in their demeanor, and do not eem, in any wise, to be subjected to the pecul-ee indicences which have as complety "over-hadowed" the maternal head of the family. When we entered, she was seated in an ar-hair, in the bed-room, wating passively for the 'spirit to move her to speak, as we used to say of the Quister; and yet, as she told us, striv-ng against its wierd and unhoped-fr influence. To use her own language, she "wished that graners; and yet, as she told us, striving against its wierd and unboyed f r luthence. To use her own Isnguare, she "wishel that some one elsehad been selected for the onerous task; butselbe resigned her fate into the hands of "Him who doeth all things well." After a half bours rational and social conversation, at the usual hour, the trance condition came upon her, she gradually and involuntarily beam; o'llvious, and in that condition was lifted upon the bed by her husbard, and immediately began har straight the transit of her words. If it reves were closed, like a corpose, and she was quite unlike the woman with whom we had but a few moments be fire conversed. Sometimes, we are told, she selects a text, but on this occusion—she commenced:—
It is noticable. There are things which

few moments on a text, but on this operations are told, she selects a text, but on this operations she commenced:

"It is noticable. There are things which are noticable, and ideas which we should rememeria order to come up to the mark—to obtain the prize of our high calling. And we should follow the Captain of our salvation, who will lead us as lambs into pleasant places, so that we may inherit Evernal Life. What is workly riches to thee?—What is that by thee? Follow thou me!

lead us as iambs into pressay the preces, so that we may inherit Evernal Lille. What is workly riches to thee?—What is toak to thee? Follow thou me?

The prescher, continuing, hurled her fieros invective upon the glutton, the drunkard, the whoremonger, the idoliter, the self righteous bigots; the know nothings, and those who releave to earthly riches, particularly, came in for a full share of the speaker's plous objurgation. The speaker seemed imputent at the dallaces of her auditory, who were unnoved and almost in different to her terrifying appeals. After portraying all the sin and inquiry of this wecked and priverse generation that "seeleth after a sign," she told them in flowery and fervid eloquence how the wickes! "a self by the min of all, with all the nations that torget(pol.)." The speaker taked of Dresking down "all sectarian barriers or divisions," but sow this was to be accomplisted she did not inform it. We should like to give her sermin in full hat we the space; wiffle et to say, it was fully up to the severest or thodox standard, and would have done credit to an old fogy of 50 years ag., or a hard shell Babist of a later period.

After the trace is over, she falls back on the bed, perfectly exhausticed, and sometimes seyral hurs elaps: ere she can again resume her household dutes.

We have heard the celebrated Ray R willind Hill, of Eagland, and hung with deligat upon the B-ceners, the Cheevers, the Ballow's, the Chapins and the Tynes; Anderwakesso Davis, W arren Chase, J. M. Peobles, Julif Pardee, Orrat L V. Daniels, Annads Spence.—together with a host of trange and inspirational speakers itselding same of the brightest theological lights that this country has produced but never did we listen to preaching, tust insule the deep impres

vis, Weren Chase, J. M. Pecbles, Just Dardes, vis Warren Chase, J. M. Pecbles, Just Dardes, Cora L. Y. Dardels, Arneuts Spence, — regular vish a host of trance and inspirational speakers including some of the brightest theological lights that this country has produced that never did we listen to preaching that multer the deep impression upon us, that did por Mrs Birney un willing and unpremedited discourse. If Mrs. B. had lived in New England two hundred years aco, she would have been burst as a witch. Het style is impressive, her gesticulation foreible, and symulations where they are gesticulation foreible, and symulations where they are gesticulation foreible, and symulations where they are seen graceful. Sime knowing ones shake their shallow pates and say that Mrs. Burst and they are seen graceful. Sime knowing ones shake their shallow pates and say that Mrs. Burst and the same time of the shallow pates and say that Mrs. Burst and the same which we have a seen of the same time of the same ti

would make her a Presbyterian, or a Method-ist; but, as she carefully and exolicitly disclaims alteredit to herself for these efforts, we will not hold her accountable for them. Who then, is re-sponsible? This is the question that has demand-ed an answer, for a quarter of a century! and answers, who?

answers, who?
Physicians, Lawyers, Doctors of Divnity,
"wise men from the East," Mignetizers, Mesmerizers and Biologists, have voited her from
the North and the South, from fix and near.
Medicine in enormous quantities, administered
by confidential family physicians, and innumersble quacks and pretenders, have all spent their
forces, years, years ago, in vain-florits to furnish
a "diagonosis" of the disease, and to prescribe
a cure for it.

re for it.
"Cau'st thou not minister to mind diseased? ""Safixzareza.

All No!! Science, vaunted and blessed! "STREEFFELS.

Ah! No!! Science, vaunted and bepuffel as it is, with self cuccit, As exhausted steeff in vain and faltile attempts to relive this impetery; and has long years age abandoned poor. Mrs. Birney to her atrange, unknown, and unseen guardian and protectors, for the remainder of her natural life.

By permission of her husband, we attempted to interrupt her during her duscurse, with a view of seeing what effect it would produce. Mr. B. infurned us that, is had offen been tried before but without effect. The interruption was not noticed, and although we thought a slight effect seemed visible, yet the preaching and gestigulating continued with unabatied vigor, and was lengthened, rather than shortened, by the attempted diversion which was repeated, but without effect.

Bastra—"Ob, day and night, bit this is weedvose.

Honario.-" Oh, day and night, bit this is wond'rous trange!

strange! U.M.AT. - There are more things in Horren and Earth

Histart - Cuore a.

Horatio,

Than are dreamt of in your philosophy."

Engagement

But, is there no "ba'm in Gillea!?" Yes, we believe there is. Madicine, however, is powerless to meet here esse; the assertion of the "faculty" to the contury, notwithstanding. We believe that proper treatment by a skillind observance of the laws by, and through which mediums are developed, "might do much towards relieving this woman, and ascertaining the character of the" control."

After a careful examination of this case, in the light of post experiance, we do not he state to pronounce it as full and complete a case of "Spirit control" as we ever saw; and we have seen the best "trance mediums in the United States.

to promounce it as full and complete a case of "Spirit control" as we ever saw; and we have seen the best "trance mediums in the United States.

Mrs. Birney's "mediumship" diffurs from any we have ever seen, in this, that she is entranced involuntarily and against the full exercise of all her self pneer, and it ap werless to neavent the Spirit from taking full p is session of her organisms, and using it; preser thoraga at stated periods, and for this only. Most of the "meditam" induce the trance state by encouraging the conditions of boly and minical necessary to its full development. Mrs. B informs us that she has unit really re-isted it.

But's aye our Preshylerita friend: Mrs. Biray is not a Spiritudist. You need not go down there expecting to see any of your Spiritudism. She had been preaching for five or six years before, your Spiritudism was thought of. Thank you, sir. Now will your Dector's of Divinity, or your Dector's of Divinity, or your Dector of medicine, or any of your learned professors, please to tell us what it is, "possesses" Krs. Biray and causes her executy at the same hour, every other Sanday, through rais or shim, hest or cold, during all seasons and under all circumstances, to preach? If that is all a fresk of proof Mrs. Biray's own mind, every one must admit that he has a great deal of "method in her madness."

We grant you, Mrs. Birney is "no Spirit-

preach? If that is all a fresk of poor Mrs. Birney's own mind, every one must admit that she has a great deal of "method in her madness."

We grant you, Mrs. Birney is "no Sairitualist." Although a leify of more than ordinary intelligence and reducement, she has no rilea of what it is that possess—ner. Ba'f at home or abura lithis: "cell spirit," (is some will call it) takes possession the rorganism, most effe unily and completely, and uses it the manner which we have innicated.

We will tell our Presbyterian friend why Mrs. B, is not a "Spiritualist." No one has ever suggested to ner, in all probability, until the writer did so the cause of her strange affiliation. How could she be anything, when left in the bands of such teachers, such Doctors of Divisity, as are usually well paid and even pensoned unout he poople to teach them spiritual traths? When in fact they conceal insee truths, rat or than present them to the understanding. Who ever heard of Mrs. Birney's case being discussed in a "Presbytery?"—Who ever neard of us being the subject of a Resolution in a "Conference?"—Who ever heard of a "Sp. and" taking egalizance of her case? His any as-called Ratiguous budy ever recognized the startling facts connected with hur strange preachings? Altershe has been preaching the same doctrines that they have and enforcing "line upon line and precept, up an precept," just as they have; and with ability equil to the average of them, as the writer of this well known, and as every body win hears her must admit.

What then is the conclusion? Why it is plain; They dare not met and graphe with the main factors not be used to the search of the subject of an in place of a preading, have concealed, and secually suppressed the great draths of which she is a living emb adment.

If Mr. Birney, were, a "whow business Xankeo" instead of a plous Zenosylvania tarmer, he

who would then increase in numbers; but he only desires to live in peace and quietness,—patiently awaiting, with Christian fortitude and resignation, the first of nature that shall release the perturbed spirit of Mrs. B. from its clay tenement, and thus break the "spell" of the "beat".

tenement, and thus over the chanter,

But, we have dwelt longer than we intended upon this prolific subject and we ask pardon of the reader. The facts are as we have stated them. They can not be gainsaid, and they should be made known. If the conclusions we have drawn be erfonceous, let them be refuted but let no one strink from the investigation of a subject so fraught with important results to the whole family of mankind, through all, coming time.

the whole family of mankind, through all c ming time.

New Philadelphia, O., Aug. 9, 1869.

P. S.—Since the foregoing was in type, we have information of a lady who has been married 59 years, who says that at her wedding the fact of Mrs. B's preaching "spells" was talked of. A resident of this city informs us that he attended Mrs. Birace's preaching over 39 years ago, in company with a triend, who, to our knowledge, has been dead over 25 years. We mention this, because our information was obtained from the family who may have erred as to the date of her commencing to preach. truth, alone, is what we aim at.

M.

SPIRIT PHOTOGRAPHS.

Spirit Photographs at Sturgis, Michigan-A Lady Faints away when she Sees the Spirit Picture.

Ma. Entror:

Ma. Entror:

On the 12th of Aug, I sent the following note to Mr. B stwick, enclosing the article below, given from the Chicago Journal. His reply is given, with a notice which appeared in the local paper. I give the whole matter, without comment, that the reader may judge for himself J. Asris.

comment, that the reader may judge for himself J. ANTIS.

"Sturgis, Mich., is agitated just now with the greatest sensation of the season. It is a spirit photograph taken a few days ago at B stwick's art gailery. His rooms are crowled every/day to see the worlder of the hour. Mr. B sawick is not a believer in spiritualism, but rather its enemy. He, however, confessed himself totally at a loss to account for the picture on any known law of photographic art or chemical science. The lady who sat for her photograph when this picture was produced, finited sway at its appearance. Sie is not a spiritualist, and it was called the control of the photograph when the product of the photograph when the product of the recent Manuer sensation in New York, but the character of the parties here, provents any guspiclon of trickery or fraul. The pletture will be sent in a lew days to New York for rther investgation.—Darolt Tribuas.

Monatt, Adgast, 12.h, 1830.

Monats, A.124st 12.h., 1850.

Miss. Bostwick:—

Dear Sir:—In the daily press of this state you will find the full particulars as regards this very singular picture, better than I can describe ft, I can only say here, that it is utterly above and beyond my comprehension.

Resp'y, B. Bostwick. STURGIS, Aug. 17th, 1869.

THE SPIRIT PICTURES AT STURGES.

The Seriant Pictronses AT STURGIS.

The picture which creates as much excitement, is yet on exibb tion at Bastwick galiery, and is daily developing new, and more inviterious wonders.

The latest sensation is the sudden appearance an the plate, of another shadowy human form, as well defined and distinct, as its spootly mix, the remarkable production of which was duly chroniceld in this paper at the time of the occurence. Our readers should understand that this picture, so only a only of a large picture of a young, and gallant officer who died in the war of the rebellion in 1833, killed on the field of battle, his last thougast size io nish home at Surgis, where he now shallests his presence so very singularly; and the currousty of mundreds to see this picture, is a proof of the linkeent interest which all mankind naturally feel in the mysterious, and which they cannot help manifesting even in deflance of the roles, "and theiried of calculating science, and sucering pilosyphy. Theold appear as anxious to see the picture, as they young; the wise, as the gloorant and mass phisticated, all meet at the same space see this picture, and all leave the galfery, knowing nothing, whatever of the principles governing its production—whilst artists of known experience and ability, are more astopished that any of the visitors who call to examine this ghostly freak of the camera.

That there is a similarity between the impressions produced by a painting and those produced by a musical congosition, is a fact so long undouted that an analogy between acound and colorins for some time occupied ties attention of both painters and musiciaus. Dr. Macdonald has now brought forward a clear and provable theory.

has now orbugat so water a constant probability.

As a note depends on the number of vibrations of the string or other matriagent causing it, so the color of the light ray depends on the number of its undulations. It has been found that the undulation of the colors of the Iris increase in number and diminish in sexas they ascend from the base red to he violet, but as an appear in the musical scale in passing from the graver to the more acute sounds.

undulation of the colors of the Iris incresse in number and diminish in size as they second from the base red to the violes, juga as appears in the musical scale in passing from the graver to the increase sounds. Pitch in graver to the norse determining their relations to one anoth-er. Dr. Macdonaid, pointing out first the sim-ilarity between the teyen notes of the musical scale, and the seven primatic colors, says that the primitive colors, red, yellow, and blus, cour-ring respectively upon site first, their) and fifth uncrease, in truthful, analogy, independent of

coincidence or fortuity of any kind, may be said coincidency or forfulty of any kind, may be said to compose the perfect found of color asswerable to that in music which all musicians admit to be to that in music which all musicians admit to be the very groundwork and busicians that music, and commencing with the note C, assumes red to be its analogue in the coloritie scile. All ernate colors produce common chords, red, yellow, and colors produce common chords, red, yellow, and purple to L, F, and A—The Builder, London and purple to L, F, and A—The Builder, London

That "Haunted House" in Boston.

The Hardd of late has been spreading itself "wonderfully "In regard to the recent payied manifestations in house 102 West Springfield street. It sent one of its reporters there, whose imagination ran so high that he gave street gossip for fact, thereby doing injustice to respectable individuals for which that paper apologized in a subsequent edition.

That the physical manifestations have been going on at the said house for same time there is not the least doubt, for we have witnessed them ourselves, andegavg an account of our visit in our issue of July 32? The maytery is this: The lady who occupied the house is no doubt herself an excellent medium for the physical manifestations, and hence the invasibles took advantage of this circumstance, for reasons of their own, to ring the bells, etc. We very much doubt, now that this lady has a vacated the premiser, that the manifestations will continue, not withestand, has patitioned the city government for a license to open the house to visitors at one dolinat per head.

Since writing the above, we have ascertained that the Rand of Alderena granted then creek

per head.

since writing the above, we have ascertained if the B ard of Aldermen granted, then revokthe license.—Banner of Light.

Women as Public Speakers.

Women as Public Speakers.

Whether women ever get the ballot or not, one thing is certain, they are fast attaining a prominent position on the lecture platforms. Among these who have demonstrated that women can understand and discuss the great questions of the day as well as the storner sex, we can meution Lincretia Mott, Mrs. Stanton, Mrs. Authory, Julia Ward Howe, Olympia Brown, Miss Dickinson, Lacy Stone and Mrs. Hanford. Mrsew years ago the engagement of a woman in the ministry would have created a sensation. Yet now there are women, eloquent and learned, in the publish of the most created in learned, in the publish of the most conservative? as well as the "advanced" demonsfrations. In 1789, a paper called the Massachusetts Sontine mote with supprise the presence of several lasfies in the galleries of the Pederal State House in New York, where Congress was then in session. Now it often happens that female speciators in the Capitol out-number the mides, and female crrespondents at Washington during the late session of Congress were as lively news tellers as any of their male competers. And whiteon the subject we may as well say that yone of the yet; best public speakers in Oalifornia is a woman, and that woman is for was) Mrs. Lisura Cappy — Gotlen City.

Cure for Hydrophobia.

Cure for Hydrophobia

The CURE for that dreaded and terrible diseas known as hydrophobla is a very simple one within the reach of all, that the poor m known as hydrophoba is a very simple one—one within the reach of all, that the poor man, as well as the rich, may easily obtain. It is of itself a powerful vegetable poison. But if possesses these c unteracting properties necessary to actually the possesses the second poison that exists in the disease, hydrophoba. This renedy you know as the ker'd lobelias—nothing mofa. Use the leaves wet with warm water applied to the wound, if there be any, and give of the tea, made very strong, till the patient experiences a thorough mu scular relaxation and it is perceived that the whole muscular system has come under the influence of the remedy. Medical men inform in that it will not produce vounting, when the disease hydrophoba is upon the system, but it will act as a powerful agent in neutralizing tie poison, which is of an opposite character to uself, and will they tell us, in ning cases out of ten, prove thoroughly effectual when given before the second spasm seizes the patient. After that it is always, they tell us, a sure reasedy. Now treasure this little bit of knowledge, every one of you, for you do not know how shon you may have need of, it.

The Lecture on Female surrage.

In accordance with the programme announced last week, Mrs. D: Force Gordon, arrived in town and iteared, in the afternoon of Sunday and also in the evening at Greve's hall. The assemblage of people at the evening lecture, was much the largest we have ever 10 m in Sparts at an evening meeting, and from appearances the lecture was duly appreciated by the large audience.

lecture was duly apprenaues by the came.

The subject, as has been announced, was Femile Sudrage, and the speaker acquited herself exceedingly well. Sne was clear, calm and self-possessed throughout, with a fluely modulated voice, and a remarkable flow of language and figures to express her views and sentinens. The whole subject was handled with great skill and through a congenies when the subject was handled with great skill and through a congenies on while most of the arguments advanced were unausycrable and convir

ments advanced were unasserable and conving.

The question of Fernale Suffrage is yet in its infancy, and needs to be well understood by the people, that they may judge and act rightly on its ments. The ball is rolling on-right will overcome prejudice in due time on the a-right will overcome prejudice in due time on the a-right will overcome produce in due time on the a-right will overcome from the convention of reachon for all men. Universel frequent, and universal suffrage are twin state rights of manking, that cannot be separated without injury to the Rejublic Sports (Wisc.) Harald.

Bacific Department.

A

BY..... BENJAMIN TODE

A gentleman, redding in the City of Portland, who often traveled on the steamers that run on the California River, was on one occasion passing the caseades, where can be witnessed some of the most beautiful scenery in the world, discovered a young lady gazing with awe and rapture upon the access before her. It was a stream of water failing a hundred, and fifty feet or more, over the rocks. The wind was blowing zery strongly at the time, converting the stream into a spray and sweeping it wide from its natural course whilst the sun shows through the pray in all his noon-day splendor.—Approaching the hady, he entered into conversation with her upon the beauty of the scene before them. They parted, and being entire strangers, never expected to hear aught of each other again.

The young lady, a day or two after, was taken down slek and died with the small pox. The circumstance of his conversation soon passed cut of his mind, and had never been revealed to any one. Some two or three smalles subscending his Portland, a Mrs. J. M. Peters, for the purpose of investigating Spiritualism.

Scarcely had the gentleman scated himself at the table before the name of Katy Show was written; who it could be, he could not tell. But the medium went on writing, telling him That he did not think it was the work of the spletts, but that it was electricity, measures was ownshing of that kind.

But she said, "I will convince you that it is spirits and that you know me." Then she work, "The wrote ont a description of the scenery they winessed. She furthermore informed him that she died with the small pox a lew days after. Upon In investigating the matter he found the name and chromastances of hard each to be correct. This test led to further search into the evidences of spirit communion, and now he is a firm believer in Spirituralism.

Intolerance in San Francisco.

When Brother Finney closed up his labors in San Francisco, there being no liberal meeting in the city, J. W. Mackle and one or two others, thought it might prove profitable to start a free discussion

J. W. Mackle and one or two others, thought is might prove profitable to start a free discussion incetting.

Accordingly a hall was procured, and in their advertisement, all-indieds and Spiritualists were invited. They met two Sundays with a large attendance, and a good intercest was manifected generally. But it so happened that their hall was in close proximity to the Reverend Dr. Scudder's Charch. When the Reverend Dr. Scudder's Charch. When the Reverend Dr. Scudder's Charch. When the Reverend Drivine learned what was going on he was perfectly horrified at the andacity of the Indidds and Spiritualists in daring to assemble right under the dropping of (Scudder's) the Lord's sanctuary, and he applied to the proprietors to revoke their consent to the insult of dvine things. But the proprietor, material of acting the many part, and informing the leases of the Hall that ne could not rent it longer to them, he placed a large placard inside one of the 'shindway on which was written: No Signatura Lister a No Invitents Admirtan Hann.

It is to be supposed that the Reverend Doctor breathed more freely after beholding this card, and quite possibly he got a good night's reak without being tormented by "blue devils."

Do these, Reverends realize whither they are dritting? Do they know that the band of Progress is already writing upon their church, wala, "Memene tekel upbarsial" "Thou art weighed in the balance and found wanting." Thou art weighed in the balance and found wanting." Thou art weighed in the balance and given to the Spiritualism forty years of significant in the land where that old tyrant of human souis, popular theology, can find a place to hide bis old testering, rotting careas.

A Trip to Oregon and Washington Territory.

A Trip to Oregon and Washington Territory.

On the morning of July 14th, we bade adied to wife and baby, and started on our summer's fecturing tour. A stage ride of thirteen miles through the dust, brought us to Golfax, a station on the Central Pacific Ikali Road, fifty four miles east of Sacramento. No person that has a miles east of the dust, brought us to Golfax, a station on the Central Pacific Itali Road, fifty four miles cast of Barramento. No person that has ever traveled in California in the Sammer season, can form any ideo of a dusty road. It fills your clothes, penetrates to the akin, it nearly bilads your eyes, fills your cars and nose, spirnkles itself through your satchel, and after a day's travel, you open your trunk, fondly believing that you have at least a chan re of linen and a clean ent of clothes at your daposal; but your astoutshment and vexation are complete when you behold dust well rubbed into all your clothing. One wants to go to the laundryman and the tailor shop before they can ever make a respectable appearance sgain. We took the cars at ten o'clock, and were whirled 'around short' curves on hill-tops, down fearful grades, and across the plane, reaching Socramento at one fifteen; hence by steamboat down the Sacramento River, one hundred and twenty miles, reaching the City of San Francisco at ten and a half o'clock that evening.

rening.

The Spiritualists in San Francisco have seerly as many ups and downs in life as an individual per-ambulating around with one leg shorter than the

many ups and gowns in the substitute of the collect ambulating around with one log shorter than the other. The people in San Francisco, and, in fact, the majority of the people in California, are fond of sensational speakers. George Farnels Train has drawn immense houses at a dollar a bead, but I hardly think he could do it again; though he might not, some other erratic, uitra person could. There are many noble, redned, intolligent and well educated persons among the Spiritualists in that city, but with the large mass, self bood, or call it by a plainer and homilier name, egotism, seems to be the reliang principle; or to use a maddy metaphor, they all want to be the biggest toad in the puddle, and if they can not be the biggest toad in the puddle, and if they can not be the biggest toad, they will spatter und in the eyes of the rest.

Selden J. Finney has spoken there with good success the latter part of Winter, and through the Spring, and although he invariably had large houses, the needfal, sometime-claide "fithly loves," falled, and the lecture were suspended. To me, it looks like a burning shame that a speaker of his ability should have to suspend his labort in such a city for want of ample support. Mid-Allea Kowe Faller is at present speaking in the Hall of the Mechanic's fastitpte with nothing like good remuneration, as I am informed.

We paid a flying visit to San Jose, spending obe night in the family of our old friends, A. C. Slow

and wife. Mrs. Stow, who labored many years and did much good service in the lecturing field, is at present spending her time at home amid family

and wife. Mrs. Stow, who labored many years and did much good service in the lecturing field, is at present spending her time at home and family cares.

When Spiritualism becomes as popular in San Joes as Unitarianism is under the lead-rahip of Mr. Ames, there will be a good Society there.

On the atternoon of the sixteenth, we went on board the Steamer Moses Taylor, and salled out through the Golden Gate away for Orgon, or as it is sometimes called, the land of "web-lect."

The coast is exceedingly mountainous all the way from San Francisco to the mouth of the Columbia River, which is five hundred and fifty miles, nearly a due Northerly course. Probably, there is no rougher and more dangerous coast in the world to navigate that that of the Norther Pacide. In the summer season, the roughness is caused principally by the trade-winds that blow with an invariable regularity from the North, from the first or middle of April to the middle of September, or first of-October. We had as favorable a passage up as usual, though some of the way it was very rough, especially after passing the point off Port Oxford.

On Sunday morning when we arose, we found ourselves aurounded with a dense fog, which was no way agreeable, for so long as that continued, we well knew that we could not cross the bar at the month of the Columbia River, for it is generally for foggy weather, to cross, in the world. Nevertheless there is no danger with a pilot in clear weather.

clear-weather.

About an hour and a half before we reached the immediate vicinity of the Bar, the fog inted, and the sun shone char and bright. The effect was visible on the faces of all the passongers at times, for we well knew that there would be no lying off shore that slight.

we well knew that there would be no lying off above that hight.

Especially was the fact pleasing to those of the passengers that had been see sick through the entire trip, until they looked as though they had lost every friend in this world, and had no hope for the future. Perhaps we would not speak as lightly of their aufferings, could we sympathize with them at all from experience; but we can not do so, for in all of our traveling by water, we have never known an hour's see sickness.

Passing the Columbia Bar which lies at the mouth of the river, twenty miles sail brought as to the little town of Astore, which is the oily poer of entry in Oregon. This town numbers about five or six hundred inhabitants, and is so situated that the as fine appearance when approximing it.

five or six hundred inhabitants, and is so situated that it has a fine appearance when approximing it from the mouth of the piver. It is one of the Effect towns on the Pacific coast, settled by Americas, having its commencement and taking its name from John Jacob Astor, who is connection with a far company, founded it in 1811. The town generally has a very first appearance, and within a year or two has become quite a summer resort for the propople up the valley, on account of its cool, bracing atmosphere.

Reaching the place about six o'clock, we were met on the walk by some of our Spiritual friends who had anticipated our arrival. Our reception was a cordial one from Col. Taylor, J. Ross and others, and it seemed good to meet their familiar faces once more, for time had dealt lightly with them during the two years since our first visit to the State of Oregon.

In our next, we will give an account of Spiritualism in Astore. Reaching the place about six o'clock, we were

Original Essays.

For the Religio-Philosophical Journal. "IS IT HONEST?"

The Roman Catholic Church—Its Aim For Supremacy—The Sale of Indulgences —The Impending Danger. BY CROMWELL.

A printed sheet has been sent the writer through the mail by an unknown hand, contain-ing eight self imposed charges against the creed of the Catholic church, each being prefaced with

ing eight s: if imposed charges against the creed of the Catholic church, each being prefaced with the above words in capitals.

"A great many of these (says my unknown correspondent) have been put in cars and boats leaving New York."

These missives are exceedingly well calculated to deceive reviers who have not myle ecclesizatical history a part, at least, of their study, and learned the true character of the ever varying policy of the Homish hierarchy, which has ever been, and must ever remain by the church constitution, to tolerate dissenters and opposers only just so long as it lacks the power to crush and annihilate them. This may seem a harsh charge, but it is sustained by the never varying practices of the R man hierarchy, by its councils, decisions and devices,—lown to the present period. As late as September, 1831; the present Pope, Pius 9th, addressed an allocation to the hierarchy of his church, in which, alluding to his dealings with a neighboring refractory hingdom, he tells them "He hath taken the principle for basis, that the Catholic religion with all its rites ought to be exclusively dominant in such a way that every other worship shall be banished and interdicted."

The manner lu which, and when, this is to be recompilished is clearly stated in many of the

nant in such a way that every other worship shall be banished and interdicted."

The manner in which, and taken, this is to be accomplished, is clearly stated in many of the notes attached by the Pope's authority, by way of explanation to a passage of Scripture. The reader will not, however, for obvious reasons, find any of these in the Disay version of the Bible that is used in the United States and other Protestant countries. For instance, the 29th verse of the 18th chapter of Matthew in the Catholic version, reads thus:

Ang he said; "No—lest, perhaps, gathering up the cockle, you root up the wheat also together with it."

In the Dunay version, designed for Protestant countries, there is no note whatever attached to this were, but in the Rhemish copy, intended for Catholic countries, the following note is appended:

pended: Verse 4th, chapter 29th. "Lest you pluck up

a leo."

"The good must tolerate the evil, when it is a sarrong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day; otherwise, where all men, be they heretics or other malefactors, may be punished or suppressed in that disturbance or hazard to the good, they may and ought by public authority, either spiritual or temporal, to be chastised or executed."

Again, the 16th verse of 17th chapter, of Rov-

Again, the 16th verse of 17th chapter, of Revelations, reads thus:

"And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus, and I wondered where I had seen her, with great admiration."

with great admiration."
We find no note whatever attached to this verse in the Doury Bible, but in the Rhemish translation of the New Testament, we find the

verse 6th. "Drunken of the blood of the

"It is plain that this woman significant whose corps of all the persecutors that have and shall shed the blood of the just; of the prophets, apostles and other martyrs from the beginning of the world to the end. The Protestants foolishly expound it by Romans, for they put heretics to death and allow their punishment in other countries; but their blood is not called the blood of saints,—no more than the blood of thieves, man killers and other malestorms; for the shighling of which by order of justice, no common death shall answer."

In consonance with these doctrines, every

common death shall answer."

In consonance with these doctrines, every Catholic bishop and priest in the United States, and elsewhere, takes he dath of fealty to the Pope on his ordination. Bishop Hayes, Bishop Fitzpatric, the two leading bishops in the United States, each shelm ply source on their installment, that "With may under strongth, I shall observe, and cause to be observed by others, the rules of the high shahers, the horness solitaness reservations, provisions and inneates of the Apostolic See. According a large lability, I shall pursue and impart his store strongth and rebels spaints our sust Look, or his successors aforessail."

By the above main, the main above the control of the store main. In many control of the store main. By the above man, this seen that the church

By the above man, it is seen that the church only requires hereafts to be exterminated when its filter's seel than the have the ability to do it with safety to the ordered. The Dublin (Catholic Remor quarter) from the decisions of the literatury of the matter that "It is certain and commonly head by all quarter, that with a good reason, to is in which it mate the of equivocation, and squenders the cultivation with an oath." Americans should be water of these qualities of the Catholic creed as as not to adopt as truth all that they see pure forth in relation to it. It is the indexable become of the Jesuits, whose pression of it now bonliant in the United States, "That the end justifies the means" to be used in furtherance of the interests of the Church."

Church."
Ls Fayett, who well knew the character of the Jesuits, when last here,—warned the Americans to beware of their machinations—repeatedly said they were the déadliest fees of freedom, and that "If the liberties of America were ever destroyed, it would be by Jesuit priests."

America is the harde field they if the liberties in the last the last the liberties in the last t

were ever destroyed, it would be by Jesuit priests."

America is the battle field these "jannisaries of the Pope" have selected for their Armsgeddon. Here they are to triumph in the cause of civil and religious despotism or fall before the genius of American libetry. Here the Jesuit and the Yankee, the representatives of two opposite principles, are yet to engage in deadly strife. The Yankee is shrewd, open hearted, brave and generous. The Jesuit is both learned and shrewd, dark, cruel and treacherous. Ere the contest begins, the Catholic church will be re-inforced by the close communion of the Episcopal, and an aliance with a majority of the other dogmtic creedists, into most of whose organizations, they have doubtless already initiated their creatures.

The Episcopal church was warned twenty

The Episcopal church was warned twenty years ago that their ecclesiastical seminaries years ago that their eccreasated seminaries and universities had been invaded by the wiles of the Jesuit priesthood, and that a Jesuit in-structed clergy would be transferred from their halls to the Established Church of England that structed erergy would be statemented in their halls to the Established Church of England that would gradually subvert and carry its communicants over to Popery. The warning was unheeded, but Ritualism has proved it not to have been without foondation. Should the enemies of mental and soul freedom, be they Jesuits or heretics, ever reach in their present plotting to subject the American people to their vile rule, a point in which overt acts shall be committed against the sacred rights of liberty of conscience, the writer hopes and trusts that the order of war as herectofore conducted will be reversed, and that instead of spending their strength in slaughtering the ignorant dupes of hierarchy, that have heretofore been permitted to escape the worst consequences of the wars they themselves have fermented, they will pass these by, and strike their deadly blow at the priesthood and their especial satellites.

and their especial satellites.

Let this be the course adopted by the liberal party and the threatened religious war will be of short duration. For as a rule, the priest is

of short duration. For as a rule, the priest is always cowardly in proportion as he is proverbially malignant and cruel.

The writer has occupied too much space already to admit of comment on more than one or two of the eight propositions alluded to, all of which are alike of a sophistical and Jesuitical character. The first is as follows:

character. The first is as follows:

"IS IT HUNEST?

To say that the Catholic church prohibits the
Bible, when any body who chooses can buy sh
many as he likes at any Catholic book store, and
can see on the first page of any one of them the
approbation of the bishops with the Pope at
their head, encouraging Catholics to read the
Bible, in these words: The faithful should be
excited to the reading of the Holy Scriptures,—
and that not only for the Catholics of the United
States, but also for those of the whole world besides ?"

sides?"

This is true in the United States where "The good must tolerate the evil" to meet circumstances; but how is it elsewhere?

Rafaclo Clocci who escaped twenty years or less ago from a Jesuit college in Rome,—states that while in that institution, one Doctor Albierico, a monk, in concert with fifteen other inmates, friends a plan to work a reform in the order by-edopting the Bible as the rule of faith. He was detected, and summoned before the "Holy Convocation," and the whole company

of aftern were demonred by it as heretics and apostates aiming at the destruction of their order. Closel goes on to say:

"The General in the mean time, in order to crush the design, deemed it expectent to put in practice the celebrated maxim." Divide and conquer.' The monk, Stranucel was sent to the monastery of San Severino in the matshes, where, owing to the insulability of the situation or from some other cause, in the course of a few months, he was, from a robust man, reduced to a mete sketeton. D. Athrana (Giglicurate in the monastery of Chiravalle, was called to Rome. He was then in the enjoyment of excellent health, but in a short time, his appearance was strangely altered, and after gradually sinking, for two months, he was one morating found in his bed a corpse. We were in the same college, and I was an eye witness of the fact. D. Eugenio Ghioni remained in Rome, but after four months, he also sunk into this torth at the age, of thirty-one. D. Mariano Gabrielli, who was in the dower of youth, was in the same manner gradually declining for six months, and then like the former one, died of what was called consumption. The Abbot Bucclarelli, a man of herculean stature, slept with his fathers after an illness of three days. The Abbot Berti was after an like the former one, died of what was called consumption. The Abbot Bucclarelli, a man of herculean stature, slept with his fathers after an illness of three days. The Abbot Berti was after two months attacked by a slow fever, and expired after ten day's illness. D. A. Balklini at the expiration of thirty-four days was siezed with violent spasms and inflammation and went to join in heaven those martyrs who preceded him. The other six through a special interposition of Providence escaped death; but all had to sustain for many months, a dangerous struggle with his fast enemy. Only Dalberico and myself remained untouched by this mysterious agency, but we lived in daily expectation of sharing the same fate."

This occurred after the people of Rome and Italy had made a little progress toward freedom, and when the Pope and his bishops were obliged to use discretion in encouraging, after their fashion, the reading of the Bible, lest "danger and disturbance of the whole church" and perhaps many Protestant foreigners then in those parts, might concur.

might concur.

Here, however, is another case that will show how the Pope and his bishops encourage the reading of the Bible when no such difficulties attend.

John Fox, in his martyr history, relates that
"A Spaniard named Juliano, in thaveling in
Germany became a convert to the Protestant
religion, and undertook to convey from Germany Germany became a convert to the Protestant religion, and undertook to convey from Germany into his own country, a great number of Bibles concealed in casks, and packed up like Rhenish wine. This important mission he succeeded in, so far as to distribute the books. A pretended Protestant, however, who had purchased one of the Bibles, betrayed him, and laid an account of the affair before the Inquisition. Juliano was then siezed and all means being used to find out the purchasers of these Bibles, eight hundred persons were apprehended. They were all tortured, and most of them sentenced to various other punishments. Juliano was barnt, twenty were roasted upon spits, several imprisoned for life, some publicly whipped, many sent to the galleys, very few indeed acquitted."

This is the way the Pope and his bishops have ever encouraged the reading of the Bible when it could be done" without disturbance or heard to the good." Hundreds of such instances might be adduced, but enough.

"as IT HOMEST."

" 18 IT HONEST

To assert that the Catholic church grants any To assert that the Catholic church grants any indulgences or permission to commit sin, when an indulgence, according to her universally received doctrine, we never dreamed of by Catholics, to imply, in any case whatever, any permission to commit the legst sin; and where an indulgence has no application whatever to sin until after sin has been repented of and pardonate.

In 1514, Leo 10th republished in Latin, a tariff of taxes for the pardon of sins and the granting of dispensations, absolutions and indulgencies. The money derived from taxes on pardons Pope Leo to through this table, was applied by Pope Leo to the completion of St. Peter's church. Pardons were hawked about throughout the Pope's and Emperor's dominions by Yetrel and other monks, and the people recommended to buy them by the ringing of hand bells, at the follow-ing rates:

monks, and the people recommended to buy them by the ringing of hand bells, at the following rates:

Title 31—of those who kill the body: "For the murder of laymen, the pardon is given in forma and in court. Three tournoist one ducat and four carlines (or about ten dollars). If several are killed at the same time, he shall be taxed for only one."

Title 32—of particides: "Those who have killed their fatter or mother, brother or sieten must pay for each murder, 4t. 1 d. 8 c. (or about thirteen dollars and fifty cents)."

Title 33—of those who kill their wives: (The tax of killing a wite is the same as parricides.) "If the murderer of his wife desires to have a dispensation to marry another, the tax is 8t. 2d. 0c."

And in regard to those who have

9c."

And in regard to those who have given aid to the husband in killing his wife, the tax above said is augmented about six dollars a head."

These are fair samples of pardons for crimes against society. When it comes to church affairs, the expense of pardons, &c., is much greater. For instance, a dispensation to est milk in prohibited time was, taxed & (or about eighteen dollars), or five dollars more than in killing a parent, child or wife.

For the Religio Philos " REHIND THE SCENES" BY VERITAS.

Mrs. Speaker has drawn packed houses during her course of lactures, and is invited out to the country mansion of a wealthy and influential gentleman. After three days of cheerful associ-ation, the family are seated at the breakfast-table. The very curious and conscientious (*)

gentleman had failed to penetrate the veil of mystery which hangs around the Mrs. of the lady he is entertaining,—and as an illustration of the feeling and courtesy with which lonely female lecturers are often treated by rude and boarish meddlers, we give the conversation of that morating med. Mrs. A.—, calm and placid, with the shadow of a great ordeal as the back-ground of her life, over which, in the fore-ground, go climbing heaven-ward on golden arches of immortal promise, roses that have surmounted the thorn, blossoms that with their fragrant breath would backward drive the pestilential sin, has taken her seat opposite the gentleman, where he can trace upon the countenance the burning foot prints of burjed sorrow, and see in the eye the fire of conscious integrity and high resolve. The usual salutions of the new day have passed, and, as if a momentous point had arrived, Mr. B.—, passing the bountful plate, abruptly exclaims:

"Well Mrs. A.—, I have not made any particular inquiries about your family matters, yet I, ah—supposed, ah—you were a widow it But, ha—what kind of a widow, ah—loo not know! You know, ah—there are, ah—a good many kinds of widows, ah—especially, ah—among geokers, ah!?

Mr. B.— was not what may properly be termed an side, and it was evident that the severe silence and look of outraged innocence which sat upon the countenance of his guest, rather disconcerted him, than otherwise. Still, with a deeperate effort he kept on.

"There are, ah—A good many, ah—grasswidows, ah!" Here, to add to the variety, he attempted to haugh; but Mrs. A.— was not given to levity over the mistakes or misfortunes of her kind—and particularly, when the most sacred affections were involved.

It was evident the gentleman could not now diminish the load he had voluntarily taken; so, as the lady persisted in her silence, and seemed determined to hear him out, without opening any door of escape, he continued his limping investigation.

"You know, ah—there is a difference, ah—but were prass widows, ah—and real widows

"You know, ah—there is a difference, ah—between grass widows, ah—and real widows, ah! The only reason, ah—why I inquire, ah—is—ah—because they asked me if you were a married woman, ah! I heard you say, ah—you had 'six children,' ah—and, ah!". Here came another attempt to make

say, ah:—you had 'six children,' ah—and, ah!". Here came another attempt to make merry over his progress.

"Sir," said the lady, "I assure you my children have all a lawful father!" Her calm, rebuking tone, did not strengthen or re assure him, but like a poor pig, that gets beyond his depth, he went foundering on.

"Well, ah—(apologetically, and a blush of shame tinging his cheeks, showing that he had a little manhood left) you know there are a good many 'free lovers' shroad, and people like to know who they are! And, ah—I have been questioned about your family matters, ah—till I thought, ah—I would ask you about it. Some say, that if you have a hushand, they should think he would object to your going over the country in this 'way, ah—and if you are a divorced woman, or have run away from your husband, ah—you must be a free-lover, ah!"

He now waited to hear the lady's defense.

must be a free-lover, ah!"

He now watted to hear the lady's defense. Ere long she broke the deep eilence which was evidently painful and embarrassing to the little company. "Are you through now ?" said she, with a firm but saddened tone, while her searching eye seemed to scan the very depths of his soul. "Let me assure you, it is quite so long as it is broad," to quote a convenient saying. Why should not we, lonely women, fear to accept your proffered hospitality, until we have sounded your family matters? How can are tell how many times you may have been divorced, or what loose conceptions of social intercourse you may entertain? Are there no free-lovers, as you term them, but the chosen apostles or lonely speakers who travel the land? Are there no nets laid in gilded homes, legal homes, where the marriage-bond covers the crime, or influence and position shield the polygamist? Are there no libertines among those who offer us protection—is there no free-lust there? I assure you, sir, I am capable of taking care of myself, and people must know me by what I am to them. Were I a decelver, you could not know me, by my word. Had you seen anything amiss in me, you would have evidence. This is the rule I practice. I might wrong you by suspicion, mi-judge you from mischievous insinuations, and blight your reputation merely to gratify a miserable weakness. I settle my own family affairs as nearly as I can, and neither peddle them over the country, or submit them to meddlers. I find it a good rule for every body to mind their own business and lot others alone. I make no pretentions to any extraordinary virtue; but now, sir, what would you think of me, at ould I, accepting your hospitality, the same as you have accepted my service in this town, call you belore such a mock tribunal, invading the realm of private life, merely to answer to the capricious and insulting whims of Mrs. Street Gossip. She is neither catechist or confessor to me, nor do I take stock in her filthy trade. I wish, sir, you could now say to those pry

the already bruised and lacerated souls of the chosen [?]

Mr. B—— was now the pupil, and every word his unflinching rebuker uttered, went like a lash to his soul. He had little counted upon so close and scathing a rebuke from the meek and negative Spirituelle, and we opine that after that, he took more care not to wantonly outrage the laws of true hospitality, by trampling

on the conscious rectitude, and tender affe of his guest. When, silent and humbled, he slowly arose and sought the garden, he plainly betrayed his remove and shame for the mistake he had committed. We have only to say now we hope others will profit by his experience.

Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 634 Race street, Philadelphia

ethod in all departments and Spiritual.
We see in the spheres above and around us, all is organizations that have ever been outerought the orternal plane, and soom that have not yet mue to the surface. We know, therefore, that there will always be organizations smong men, at that their interior organizations will be modified by the conditions of numanity when they are

hus brought out.

The first and simplest and most universal or auations in spirit life are the bands or circles, one
r more of which is around every human being,
he correspondences to these are to be found in our
tile circles, especially when in addition to their
reking after communications from the Interior, mite and combine for alleviating the suffer-

againstations.

The true man or woman in any society has no ambition for place or position, but must ever seek to work and to find the place where they can do the best work. We want caim deliberation, especially in our meetings, and an entire abnegation of personal or selfath feelings,—then we shall be prepared to receive from the spirits the suggestions is to our work. We are conscious of many impercections in the organizations among Spiritualists, but where men and women have goweto work housists and exmeativ under these corrantizations.

done, it inpressions to day are that the State organi-nas are or ought to be the main pillars in the t work; that the American Association will good work it it can aid these by bringing to-er the best minds from year to year, and hav-hese erchange their ideas.

ing these exchange their ideas.

We own no sect—have no creed to enforce. We believe in God, the angel-world, and above all, in humanity, and that is to be the interpreter of its own needs and its own labors, and to extend a knowledge of this we labor in organization and out of it.

The Maryland State Society.

We received a hearty welcome among our friends in Baltimore on the occasion of this meeting. It was a good meeting, larger than we anticipated, and composed of earnest men and women, who having put their hands to the plow are dotermined to work for the promulgation of the truths they prize so highly. The four Weaver brothers, solid and substantial men, (who, mean what they say were there. Berthers Reist, Grdung, Bloom, Gibson and others, took hold of the work in carnest, Mrz. Witheim, Allen and Dandere were not just all behind the men in their earnest co-operation. There was no holding back on the part of any or asking to be excused.

One of the most interesting features of the meeting was the presence of a beautiful choireomposed of the Lyceom children.

We have no fears for Spiritualists where such Lyceoms exist.

The children were at all the meetings and added.

We have no fears for Spiritualism where such Ly-ceums exist.
The children were at all the meetings, and added anch to the interest by their soul-sirring squgs. But we must refer our readers to the official re-port published elsewhere in this issue. The occi-tion was one to be remaininged. An interesting ancident was that B other Porter can over from Washington, without knowing of the meeting.

The meeting ass stilled to order by the appoint-ent of Mr. Levi Weaver as Prosident, and Mrs. Itasheth J. Wilhielm, Secretary. After singing by the Lycenin children, the call the meeting was read by the Secretary. At the request of the Guairman, Dr. II. T. Child dressed the convention:

and that they be requested to respect as soon as practicable.

The Chair appointed Mr. Leonard, Dr. H. T. Child, Mrs. Walcott, Hanj. M. Haselit and Fraj McClelleo. After a recess the chairman reported the Preamble and Gone lutton, which, with slight amendments, were adopted, and are as follows:

PREMIER.

Whereas: Modern Spiritualism with its yast array of facts and phenongmy its, during the last twenty-one years, been united a dislutegrating power, separing thousands of persons from the various societies in which they found themselves, and giving them a wide reapor of shoight, in which they have been impressed with the importance of eling out their highest conceptions of 1 fight, and

CONSTITUTION.

ARTICLE I-NAMES.

Society shall be called the Maryland State of Spiritualists.

ARTICLE II -OBJECTS.

The objects of this Society shall be the instion of a knowledge of the facts and phy of Spiritualism, by such means as deemed best by the consent of the Societ Board of Trustees.

ARTICLE III -MEMBERS.

Any persons may become members by signing the oneitution or forwarding his or her name to the decretary, and contributing to its funds such sums a they may feel able, from year to year.

constitution or forwarding his or her name to the Secretary, and contributing to its I inda such sums as they may feel able, from year to year.

Anticle IT—OFFICERS.

The officers of this Society shall consist of President, two Vice Precidents, as Secheary and a Tressurer, who, with thirteen other persons of either sex, shall constitute a board of trastees, all of whom shall be elected annually, and serve until their successors are elected.

The board of trastees shall attent to all busipess of the Society during its recess, and make reports during the year, and at the adjust meetings to be proper within each year. The trastees shall have power to fill any vacancies in the board between the annual meetings.

On motion it was manimously resolved that this convention now resolves itself into a Sate Society with the same officers, proteen, and that we adopt the forecoing presamble and constitution.

RESOLVER, That a committee of seven he ampointed to act as a business commistee to arrange the order of business for the session of this Society, and that wall committee be directed to nominate officers to serve for the ensuing year: John, Frist, Willis Gardner, Win. Loonard, Jacob Weaver, Mrs. Dundore, Benj. McCielian, Mr. Wilson.

On motion of Mr. Fest, it was

RESOLVER, That a formulative of its be appointed to deep the server of the cassing year: John, Frist, Lavinis C. Dandore, Ellen M. Harris, Jacob Weaver, and Mr. Wilson were appointed. On motion of Mr. Gilson it was RESOLVER, That all resolutions on principles shall be referred to the committee on resolutions without debate.

The chairman then introduced Thomas Gales Forster, who remarked: I do not know when I

John Free, Levins C. Dunbore, Ellen S., Harris, Jacob New York and Mr. Wilson were appointed.

Resolven, That all resolutions on principles shall be reforred to the committee on resolutions without debate.

The chalrman then introduced Thomas Gales Forster, who remarked: I do not know when I have been so much astonished as I was to learn there was a Spiritual Convention in Baltimore for the purpose of forming a State Spiritual Society.

Friend here, My spirit guide endeavored to get me here yesterday, and I now know why.

When I heard of this convention a few minutes ago, I cast my thoughts back, some elekt or ten years ago when I spoke for the first time to the friends in Baltimore. I think there were about ifficient present. Sometime during the year, the present some middle ground, where the intellectual and the spiritual of the north, and the spiritual and emotional of the south, could meet and join inands. I think the indications are, to day, that the predelicin will be failited.

I preceive that all are meeting with ground in and emotional of the south, could meet and join inands. I think the indications are, to day, that the predelicin will be failited.

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I preceive that all are meeting with ground and emotional of the south, could meet and join in the predelicin will be failited.

I preceive that all are meeting with ground and emotional of the south, could meet and join in the spiritual of the predelicing the present the human heart for its altar, the human family for benedicing, consequently then, this pries, the human heart for its altar, the human family for benedicing, and would adopt the present of the past they have consequently then, this pries, the human heart for its altar, the human family for benedicing and would and the present of the past they have divend one stakes around the human soul, and declared a fail will alta

c year aver; First Vice President, cond, Lavios C. Dundore: Wilhelm Tressurer, John George Broom, William caver, Rachel Walout, John te, Jacob Weaver, Benjamin H. scelp, Kate Flarrit, Issue William E. Matson the committee of the control of the committee of the control of the committee of the co

pt.
Resolved: That among the means of introducion cost runts more generally to the world, we recogned to the world, we recogned to the various sesociations.—National, State, and ocal, which we believe should work together runoinously—the press, public lecturers, and individual labors of mediums and others, in some of the overy spiritualist may find a field for useful

which every opiritualist may fluid a hold for useful labor.

Resolved: That throughout universal nature we recognize the operation of the law of progress, whereby all existences are undergoing perpetual change, and evolving higher forms and conditions. Resolved: That true religion consists in anequal development of the physical, incline that moral natures of man to the others. Highest degree of usefulness among his fellows, highest degree of usefulness among his fellows, this was a consistent of the true of true of the true of true of the true of true

before the hast to all throots under the country before the hast to all throots under the country of securing the greatest good to those subject to its authority.

Resolved: that we desire a system of education which shall unfold, its—a knowing of our own matures; 2ad—a familiar understanding of the statutal laws of our state and country, that we may learn the just relation of the one to the other, and bring both into harmonidas cooperation.

Resolved: That any power whatsoever, whether of civil law or social prejudice, that tends directly or indirectly to restrict this freedom, is unjust and oppressive.

Resolved: That we sympathize with the efforts at work in this country to secure the right of frauchies, and a share of legislate power to such as are excommunicated theres from, because of sex or caste, and also with the cooperative labor system by which the working classes are striving to reduce and overlarow the tyramy of capital which a grows rich upon their poverty.

Resolved: That inawnich as every created thing, however low in the scale of being, as a product of Gods law, is entitled to consideration to the extent which its capacity outlines. Our objects of the consideration in the extent which its capacity outlines. Our objects in the text of the control of the inferioranims is which are, like ourselves, susceptible to pain, we denounce as the mark old cowards on the my portion of creature which cannot pad for themselves.

Resolved: That the condition opence is the ultimate of the practical opencies of the prince of the properties of the properties of the properties of the properties of the prop

in this beautiful State of Maryland. We have a herculean task to perform to meet and overcome the religious prejudices in the minds of the people.

We must set these an example; we must be carteous, extend the hand of kindness and brotherly love towards each other. We should no longer be found in broken bands, for in union there is strength.

Let us, then, my brother's and sisters, take each other by the hand, and go forward in this noble work, aiding each other by cunnechy, wislom and kindness. In a few m onths of this stope work, aiding each other by cunnechy, wislom and kindness. In a few m onths of this towards bringing us into recognition as a religious body. As president of a small association in this etty, I extend the hand on behalf of our society to every Spiritualist in the city of Bultimore. We are ready to go to work in forming an association in puttings forth our energies and sociation in the next nine months. You cannot reallow what we can bring a bull of our society to every spiritualist in the city of Bultimore. We are ready to go to work in forming an association in puttings forth our energies and sociation in the next nine months. You cannot reallow what we can bring a bull outled work to such that we are also as the sum of the

come together, and shake hands over the glorious work.

I thank God that this call was issued, for I believe I see in it the glimmering of a light that will reflect its rays over the hills and valleye of Maryland, and if we are faithful and true to our work, enable us to accomplish a mighty work for ourselves and the world.

Dr. H. T. Child said: Our brother who has just aken his seat, has touched a chord in our heefts that wibrates to heavenly music. I am glad to be among you, my Irignos; for the past two years my must has been functiour turned to ward the sunny South, and when the brother mentioned Virginia, I thought of the beautiful Carolina, of Alabam, of Louislant, in which I am happy to know, they have organized a State Society, and all the States where our friends, though munerous, are so feathered, that they have not yet been able to form associations, or have many pleasures.

Gladly would I go upon a mission over this broad and beautiful field. I trust the efforts of our American association, my be more effectually directed in this channel during the coming wister. Friends, your example will be felt not only here and all through the South, but in the North also.

If the Soirit of hearts co-pneration and kind-

and rejoice whether here or elsewhere.

EVENING SESSION.

A large and respectable audience assembled to listen to the disources of the evening. The meeting was opened by singling by the Lyceum choir.

The Chair then introduced Henry T. Child, M. D., of Philladelphia, who spoke as follows on the subject. "Spiritualism, the power of the nineteenth century."

My friends, it has been the custom of writers in all ages, to claim for their own peculiar, certically the subject of the control of the control, the superiority over all others, as a progressive age, and you will pardon me if in doing the

same for our age, I should present some of my reasons for so doing.

It is within the memory of some in this audience, whose Pulton and Fitch, amid—thee sneers of the conservatives and denunciajors of some of the would-be wise ones, were laboring and experimenting with their snaghner; to prope vessels on the water. The spirits knew the work token to the state of the

saw, in which there was a lacker reaching from this earth far away into the heavens, was a crude idea.

Spiritualism reveals to go as our spiff natures become unfolded, that there are planes of life here, one just above another, and then when we rise to the higher ones here, we shall see the spiritual planes rising above the material; and just beyond ours when our eyes are anointed with the eye-salve of kingdom, we shall behold on those planes our friends; those little ones who have gone out from our sight and left their vaccint places; we shall see the fathers and mothers-from whose lips we have heard the wise council in our early years; our brothers and sisters stricken down suddenly, it may be by the hand of death, get there,—all all, working together in the bonds of fraternal love to bless the world, and and tair from these may be seen the planes ou which the great and the good of all ages, that vast multinde which John saw which no man could number. These are all aboring in the great harvest ded of life, and as we reach out our hands up to them, they will extend theirs to us.

My friends, there is but one way in which we can arrive at atrue knowledge of immortality. And that is beautifully dekribed by as ancent writer when he declares, "thow good and how plassant it is for brethren to dwell together in unity. It is like the precloss ofntment that was poured out upon the head of Aaron, that rundown to the nethermost skirts of his garments; it is like the bereloss of the farment, and the six the key by which we may unlook its freamers. Dwell together in love and unity.

ADDRESS BY THOMAS GALES PORSTER.

"so grans" a power, to potent a thought,—so glorious a prophecy for humanity, is wortay of your attention and devention. Spiritudism in its facts and penomens is shedding an influence for and near throughout the length and breath, not only of this country, but of the entire world. It is influencing every department of life, but more expecially in the departments of morality and religion; it is shining far above the hill-tops of superstition and fanatism.

This ignest system bases itself upon the harmonious section of natural law. It defines more of the powers from without the domain of nature. It is not at has been supposed by many, a system of superstanturalism. There is nothing connected with its phenomes or, its nitionally that is by any means supersating. The phenomens may be in their natura supermundance, they may be penformed, though, the segment of laws inknown to us at present, but by no means without the domain of nature.

one universal system of inter dependent action,
—resolves all rational being into soul, and is
perpetually clothing it with those beaution
angelic forms which the Divine Mind is constantly evolving from dissolving matter, and
this in obed ince to law. The great fact in
connection with this theory is, that it is sustained
by all its facts and its facts enhorce the efficacy
of its theories, so that neither contradicts the
other.

by all its facts, and its facts cub-ree the efficacy of its theories, so that neither contradicts the other.

Spiritualism does not involve, as some have supposed,—the rejection of the Bible, as Doctor Child has properly said, "and you as Protestants can not deny to the Spiritualists the right of private judgment in this matter." Neither my friends, toes Spiritualism reject Christianity in its proper stanfficace, but, thank God, it throws a flood of light over the tree rids and theories of the plat, and invites every man and woman to make a religion for themselves.

The roand aim of Spiritualism, is the enanciable of the human mice from the terrible ecclesias iclem of the past, Its revelation is that man can best please God by being true to him self; that man limself is the proper Judge with regard to all duties existing or pertaining between himself and his God. It tenches that man can bring into his own soul the millenium of true by by listening to the saltations of brotherly love and kinduses. With the good man of Galbies, it teaches that man is greater than the Sabaat,—is greater than the chard or the charch; that man is greater than the priesthool or the law. It seeks to abolish all theold op I resive hierarchies, and asks every individual chad of God to mak his own The terrible superstitions attributed to Spirit.

individual chief of God to make his own religion.

The terrible superstitions attributed to Spiritnalism, eatch halo from the truths off which
they rest, and the indielity into which, it is
said, Spiritualism has stambled, has a blaze of
glory, a gleam of splendor that will ultimately
redeem the entire system from oblivion. This
is the system, my friends, that this State Organization has been formed to promulgate; this is
a system that is appealing to the human heart,
to the human judgment for a decision with
tegrad to its verity. This great system has
given an impetus to human progress that is
unparalleled by any event even of this remarkable contury.

regard to its verify. This great system has given an impetus to human progress that is unparalleled by any event even of this remarkable century.

This great system of thought, whilst it has disturbed the old concrete channels, has opened up new grooves for it, and in these grooves, perpetually enlarged, beautiful ideas are diswing. It is telling humanity that the homestead need not necessarily be desolate, but that those who have gone out from our wight, are hovering near. Therefore, Liv is telling humanity at least, that portion of the human family who will listen to these inculcations, that those whose forms we have laid away in the cemetery, are not there,—that the old arm chair by the old family circle is still occupied; i' is telling us that these have gone to the Spirit World through the process we call death, but they are not dead, on the contrary they are living in a land of beauty,—in a land of happiness, that this land is not afar off, that there is but a gauzy veil suspended between the two worlds, and through the instrumentality of modern mediumable, the processor of earth are reverbersting through the instrumentality of modern mediumable, the prayers of earth are reverbersting through the corridors of heaven, That death shough the instrumentality of modern mediumable, the prayers of earth are reverbersting through the corridors of heaven, That death is hearth of the surface of the seal of the surface of the surface of the seal of the surface of the surface sur

let us dive down to the ostom, and be amezed to find how great a fire so small a furnace has produced.

If you take a quantity of quicksilver, and cast it on the surface of the ground, it will break into ten thousand globules. With a great amount of labor you may gather these up, and-again form a beautiful globule.

Spiritualism is the quicksilver of life,—it has fallen upon the uneven surfaces of humanity; it has been broken up by the rough places on which it has fallen—one whete verylody exercise a little patience, a little forbearance, a little charity, and we will collect these globules; into a magnificent and gorgeous sheen on which will be reflected the glory and beauty of the higher life, by the beauty of this.

Let us, then, come together as a glorious band of brothers, and let Baitimore become the great centerstance between the North and the South for the union of God's people, and the spread of this great truth!

Then, Spiritualists, come like brothers and sisters, and tell the world by your conduct, how beautiful a thing Spiritualism is. Then, indeed, will you and they begin to realize this great truth!

Then, Spiritualists, come like brothers and sisters, and tell the world by your conduct, how beautiful a thing Spiritualism is. Then, indeed, will you and they begin to realize this great power of the nineteenth century, which our brother has a nobly deliceated to us.

Brother Forster here alosed with one of ble thrill, lang poems, which we were unable to report.

DURABILITY of the TRANSATLANTIC

A writer in the Oneida Circular raises the nestion of the durability of the telegraphic

A writer in the Oacids Circular raises the question of the durability of the telegraphic cables connecting the coasts of Errope and America, one which, just now, seeing that the third effort has proved a complete success, in the laying of the Franco-American cable, is a question of much importance; to which is appended the following lateresting reply; "a These is in mad at the bottom of the ocean for almost the whole distance. There is a short line from twenty to forty miles in length at each end, that is not so imbedded, and this is very large and strong. The soft mud in which most of the cuble rests, is unde of the shells of little animalcules. Tuis deposit, which is all the time accomulating, will probably sometime harden into limestone. So far as the guita-percha covering of the cable is affected at all by the water, it is condensed by the pressure, so that when most perfect of the three. The electric currents are so elight, that the transmission of messages does not affect the cable at all. There is nocking therefore, to wear it out. In the course of a irgrest many years there will probably be a large deponit of mud over it, burying it to quite a depth, and still further protecting it. The chances of its being disturbed or broken by enormous feetings, it is laid in water over two mails deep. The one other possible disturbing cause. Should this deposit harden lato stone, there might be an ulpse-walf of the strata at some time that would produce cracks, and fracture the cable. But that at best is a very remote possibility.

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The Pen is mightler than the Sword."

THE SUPERNAL SPHERES. THE SUILBRAL SILLERS. MAN'S SPIERRE OF ACTION ENLARGES —THE MYSTERIOUS SEED—LIPE SUS TAINED BY SPIERT INPLUENCE—THE ORGANIZATION OF NATURES FORCES —AUTOMATIC ACTION OF LAW—THE GRANDEUR OF MANY DESTINX.

It is indeed difficult for humanity to fully understand the action of law in all the depart nents
of God's vast universe. In our intercourse with
Nature, we only catch a glimpse of the beauty
and wonderful mechanism embraced within her
interior organism. This earth, our own solar
system, the nebulous matter diffused throughout
all space, and the stars decking the blue vault
above, are only the component parts of one vast
machine, moving on their destined course with
unceasing regularity. The idea of machinery
being connected with the dispensations of God
is no new one.

Man is a miniature God, controlling to a certain extent the elements here; but how incon-

is no new one.

Man is a miniature God, controlling to a certain extent the elements here; but how inconcivably grand his future desting when his spière of action will be enlarged just in proportion to the advancement he has made in understanding his own interior nature and those laws connected with the government of the universe. Beautiful law,—grand and magnificent in proportions, the key that unlocks the massive doors of the Cathedral of the Universe, the chimes of whose bells tell of thy advancement! We here catch a key note to a grand truth! In all of the dispensations of God, there is a mathematical rule in connection therewith. That comet, how brilliant how duzzling its aplendor as it moves on in peerless majesty throughout the realms of space! You think it a child of chance, perhaps, thrown off from the bosom of some central orb, to astonish the world by its eccentric movements? Ah! be not so foolish as to suppose that it is a child of chance! In the realms of space, where "the morning stars first sang together," there is a mathematician who computed its size and assigned it a position before those forces were set to work, which resulted in its unfoldment. No grander truth was ever uttered than this, "Man's sphere of action is always in proportion to the advancement he has made in understanding his own interior nature, and those portion to the advancement he has made in un-derstanding his own interior nature, and those

portion to the advancement he has made in understand his own interior active, and those laws connected with the government of the universe."

On earth, we find men engaged in a diversity of pursuits. The oak springs from the acore and becomes a massive tree, sending farth its branches in all directions; a combination of elements produce iron, coal and other useful material, Man here can not create them. He does not understand the laws that produce the acorn, and causes its little tendrils to extract nourishment from the soil; he can not make iron and coal, such as are found in the earth. Certain forces act independent of him, and produce those results. But he can solidify hydrogen gas; he can solidify the vapor that rises from steam and make a solid body of ice out of it; he can change the solid bar of iron to a fluid state, then to a vapor, scattering it, as it were, by the four winds of earth; he can collect the gases and produce with them astonishing results. He controls the elements here only on a small scale. As he advances in knowledge, his creative powers become unfolded. Here he fashions from the elements alrearly created, leaving the first cause unthought of.

A child here, a poor puny child, gazing with unfeigned delight around him, the works of nature are only so many playthings for him, the true character of which he does not understand. But his view is upward; he pauses not; he as pires to be a Creator,—a G.d. He builds the palatial residence; he constructs the latricate machinery of an engine; he draws electricity from the murky cloud; he makes use of the bed of the oce an for the electric wire; he sa is shove the hills and mountains, and defeas the storms of earth; he is grand in his conceptions.—For he sapires to be more tinu a mua—t Crest r. Well, pause a moment at the grandeur of his deatiny. Now, he is merely "second shad" in his operations. He does, it is true, many marvelous things. His destiny is not only to moult, to fashion, to construct, but to eready for, as he advances, he must become

sustained so long without food,—a case we published last week. Indeed, we know it to be a fact that in their experiments,—they are constantly bringing into existence on thus earth, choice plants and rare seeds. To one lady they furnished a rare seed, depositing it in her gardeg and telling her to watch it with care as it would produce a blackberry unexcelled for richness of flavor. What she was told by them proved-true. The seed germinated, and on arriving at unaturity, the fruit was all that could be desired.

richness of flavor. What she was told by them proved-true. The seed germinated, and on arriving at maturity, the fruit was all that could be desired.

There is a law that governs all things. There was a "first cause" that produced that seed, and once created, it ever afterwards repeats itself, or the forces of which it is composed become automatic] in action.

We can not now tell you all in relation to the occupations of spirits in the Suhmer Land. We know your destiny is grand! Words are a poor vehicle for thought. The artist pencil and brush is far more expressive. Their language is more sublime, for it speaks to the higher senses! It holds converse with the intuitions! It comes en rupport with the inner senses! Lunguage can not express power; God knew it Those glistening orbs, that belt of nebulous matter, the silvery lighted moon, the blue vault with its innumerable start, bring home to the soul an idea of power. Language, feeble language, at best innurrect, full of errors, can not describe powers oas to bring it clearly to the understanding of humanity. Worlds and sysems of worlds talk to us—how sublime their thoughts! The words of their language can not be found in the lexicon, for they only speak to the intuitions.

Chance is no part of. God's dispensation. Electricity is not intelligence, and can not read the thoughts it is constantly transmitting. Withhut intelligence to guide and control its movements, it would do nothing. But the spermatic germ in the womb becomes finally an organized living entity, a living soul, to exist throughout the never ending ages of eternity—who superintends the assimilation of forces from the system sending to this part bone, to another part this or that? Well, this is a pertinent question. Did I not tell you that certain spirits mide a seed, and depositing it in the earth, it germinated and produced a fine plant, ever after producing lits kind? Nature's forces are automatic in action when organized. Ah, there is the face! That automatic action is the result. They will want

perfect automatic action as use series, and perfect automatic action and will watch it carefully for many years, for be it remembered that these wise aages work by means.

In the organization of all planets, in the concentration of all rebulous matter, there is a system of the concentration of all rebulous matter, there is a system of the concentration of all rebulous matter, there is a system of the concentration of all rebulous matter, there is a system of the concentration of all rebulous matter, there is a system of the concentration of the grant of the same and the concentration of the concentration of the content of the concentration of the conce

BRO. A. J. HIGGINS.

BRO. A. J. BEGGINS.

In another column will be found the obituary notice of Bro. Andrew Jackson Higgins. Very many of the old Spiritualists of lilinois, Wasconsio, Indiana and Michigan will admit that their attentionwas first drawn to the subject of Spiritualism by our recently decessed brother.

H. M. Huggins, Eq., music dealer in this city, and A. J., his brother, were bold and fearless advocates of the philosophy of spirit intercourse for years, when others more timid would have been fearful of consequences, in a business point of view, and remained silent apon the subject. We are happy to say that they were born of parents, and composed of elements that knew no fear, that ever prompted them to do right. Father and mother, brothers and sileter—all true, noble men and women, who believed in the goapel of spirit communion, and practiced and preached what they believed.

communion, and practiced and preacuse believed.

For several years, Bro. A. J. had been engaged in the noble work of healing the slok. While we regret, and drop a tear of sorrow at his translation, yet we have this sonoplation, that he has done his work well. His change to a higher sphere of life is his gain.

Dr. Swan, the great healer, is yet in this city, receiving patients, as usual, at the Adams House.

INSTINCT-ITS POWER AND IMPORT-ANDE-A CASE ILLUSTRATING ITS SUPREMACY.

INATINGT.—ITS POWER AND IMPOHTATION ITS
AURICANALY
Knowledge, by which is usually understood a persistion of facts by the fire external senses, it cannot be denied, is an excellent high; but that there is a more certain and more positive method by which conviction is carried to the center of thought, has loog been observed by philosophers; and it is a subject largely demanding stention and cultivation by the new or Spiritus: Pifilosophy. Instinct, which, when applied to man, we regard as only another term for Inspiration, may be considered as inherent knowledge, or more truly speaking, principle; is contradistinction to knowledge arrived at through the process of observation and reasoning. To reason is simply to manipulate the external senses. Conclusions arrived at by this man-boasted power are, therefore, liable to be erroneous; hence the great diversity of opinions in regard to theological, irgal, medical, and all other questions upon which men reason. And the diff erence between the two is that inspiration or instinct is infallibly true, while reason is prome to error, and never finds truth except in particles. Reason is, therefore, carrail, whilst instinct is the unerring voice of God in the souls of men and animals. Hence man will remain on the shady side of truth just as long as he attempts to explain inspiration and insuinct by his boasted power of reason. His five sense have imperceptibly led him astray from the beautiful and comforting consolation of insinct or inspiration. And hence in religious matters infidelity has been the consequence, and doubt and comforting the shady and the property of the property o

brother Martin, but of an originality quite distinct from his. What in him was scrimonious bile, in her, was undiscriminating goodness, and her sole-wrong to man was an uncompromising preference for outes. Her intellectual faculties were of the form the state of th

Medicerte had nursed and cared a dying duckling which had been seized and partly devoured by a hid Babotte been fee and friendless, she might well have smiled on society and passed her wey. Her home was ready found in some secluded wood, her foud the roots and berries, and her companions the birds and beasts. But Maitib, her sole relative and guardian by law, had charge of her persons and estate. She had for some tim splined under restraint, but had taken atrength from Babit, and was for many years her brother's only house keeper. She ordered his cottage with superstitious reverenced his profession with a religious we. Her aversion to shesh was luvincible, and ner brother's taste was so little carniverous that he abstained habitcally. Babotte's resources provided ample compensation. Her larder was the open field, and the forest her hitchen garden. She had wild asladed for all seasons, and tragravat herbs in entities and refreshing variety. Martin took all his claser presented him, relying on her instinct with oline latth.

The following is the closing portion of a letter from a New York correspondent:

from a New York correspondent;

I have long thought the greatest philanthropist is he who shows how benevolence and good deeds may be made producte, for them he will could all the eight and the second of marking the immediate and have seen to extinating the immediate power of the production of the p

an enlightened selfabueas and officialize it for action.

First, he is erecting a huge iron building of many stories to serve as a hole, or bohading house, for more difficulty in obtaining decent—not to say confortable—shelter. It is intended to be settinustaling institution, and yet it gives them a comfortable abiding placetum board at an acceedingly small cost. I venture to say that this experiment will do quite as again to wards eccuring women in their rights as a bleast turne of Miss Anlings in it.

Well, we admire the philanthrophy of this emistant millionize and would be treasure of the filler.

ling in it.

Weik, we admire the philanthrophy of this emiment millionaire and would-be treasurer of the United States, still we do not think it right to accord
to him the meed of prise that so many appear to
think that he so eminently deserves. Really, we
think that A. T. Skewart, the prince among merchants, is not even entitled to that comprehensive
cognomen, philanthropist. His great wealth gives
him a reputation and name, yet in our opinion
there are hundreds of thousands in the State of
New York whose heart yearns for the relief of aufering humanity with an inhensity that would over
shadow anything of the kinds in A. T. Stewart.
How many there are, with only a dollar in the
pocket—their all—who would sheerfull give the
same for the relief of some suffering companion.
Such generosity is indeed magnanimous, and by
the side of which the boasted philanthropy of A.

T. Stewart sinks into insignificance. That individall who has a nature yearning to do good, whose
supirations would incite him to encircle within the
arms of his affections the whole suffering world, is
in its truest sense a philanthropist,—though
he may not have a cent in the world.

Mr. Peabody, the banker, a man of immense
wealth, has been instrumental in doing great good,
yet all of his beneficence slaks into insignificance by og in it.

Well, we admire the phlianthrophy of this emint millionaire and would be treasurer of the Unit-

the side of the widow who gave her last mite to aid suffering humanity.

In the Spirit World, each one gravitates to his natural polision, regardless of the high and exalted place held, on earth, or even if it is otherwise. Look out, then, for your "philanthropic laurals," A. T. Stewart and Mr. Peabody, for some poor man or woman, who never gave away ten dollars in their life, may be far above you in the Summer Land.

MAIL ROBBERY.

MAIL ROBBERY.

Judging from our own observation and the observations of others, in the newspaper business, there never was a time, comparing with the present year, for losses of mosey sent by mail.

Our losses have becomes of request that we have applied to the Post Office Department for redress, and hope they may be able to bring the rogues to justice.

and nope they may be able to bring the rogues to justice.

We charge no one in particular, but we do say that Mail agents who run on railroids, Post Masters and Post Master's Clerks, should be selected from those of well-known principles of integrity, rather than from the fact that they may have been faithful to some time serving politician.

Post office orders can be precured at many offices now, and ought to be furnished at every Post office. Letters can be registered at any office.

We desire our readers to bear in mind that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TEN CENTS, or the expense of registering—FIFTERN CENTS, may deducted from the amount to be remitted.

REAL ESTATE FIRM.

We would call the attention of our readers to the card of Graham, Perry and Co., in this issue of our paper. This is one of our most reliable firms, and parties need have no hesitancy in en-trusting any business with them,—either in in-vestments or in having money placed on loan in their hands. their hands

vestments or in having money placed on loan in their hands.

This firm are making a speciality of property at Jefferson and vicinity, where they have large investments. This point is destined to be one of our most important suburban villages. It lies high, and is admirably adapted both for residenices and culdivation. Some very important improvements are now being made at the Station and in the Township, which will be largely increased next Spring, and must necessarily largely enhance the value of this property. Parties desiring to invest in Jefferson property or vicinty, can have a free ride there by cilling on the above firm, who are prepared to sell fifty lots above firm, who are prepared to sell fifty lots or one-acre or five acre tracts, of farms from twenty to eighty acres, as may be desired.

DR.J. R. NEWTON, THE GREAT HEAL-ER OF THE AGE.

DR.J. R. NEWTON, THE GREAT HEALRE OF THE AGE.

In another column of this number of the JourNAL, will be found the advertisement and many
well authenticated certificates of wonderful curesperformed by Dr. J. R. Newton, the great healer of
world-wide celebrity. While a very few cures
performed by the Gentle Nazarene, served to
DEFT him, in less than hineteen centuries afterwards, Dr. J. R. Newton appears, and scarcely a
week passes in which he does not perform "even
greater things."

The Doctor is a devout believer in all that was
named as essectial by the Great Reformer—not
in the dogmas of a perverted Theology, instituted
by a sensual pleathood, ancleut or modorn, but in
a Divine Principle, manifested through the great
and good in all ages, "God is love."

DR. SWAN,

Dr. Swan is still treating chronic diseases with
the most satisfactory results, at the Adams Ho use,
foot of Lake steet, close by the Michigan and Illinois Central Railroad deptr. Persons wishing to
consult the Dector, by calling at his rooms, will
be furnished with abundant evidence from unimpeachable authorities of the wonderful cares he
has been able to perform.

CHAS. H. READ'S PROTOGRAPHS.

In this number of the JOUNNAL will be found an advertisement of the photograph of Chas. H. Read, the much talked of medium for physical manifestations. Mr. Read informs us that he shall be in the West the ensuing fall.

PLANGHETTE.

PARGENTER:

We are unavoldably behind time in filling orders, received for the above named little instrument. We shall have a new lot as soon as the
manufacturer can supply us—in a few days at
most.

Newspaper publishers that scocced in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is suf-

HOME.

Biritualists visiting Chicago, will find a pleasant home at 148, 4th Arenue, on the South side. Only five minutes witk from the Post Office.

37 Good mediums always in attendance.

amusements.

MCVICKER'S THEATRE.

Edwin Adams is meeting with a triumphant success at this famous pleasure resort, in "The Marble Heart;" or, "The Sculptor's Dream."

Next Monday evening, Aug. 30th, will be intifoduced the great poetical Drama of "Enoch

WOOD'S MUSEUM

wood's Museusi.

It is announced that this is the last week of 'The Victim of Circumstances," and that on Monday, August the 30th, will be produced for the first time on any stage, "Robertson's Progress," in which Mr. Frank E Alken will make his first appearance since re-opening this fash-ionable resort. DEARBON THEATRE.

The friends of this popular resort will doubt-less be pleased to learn that the lessess, Emer-son and Manning, have fulfilled their engage-ment at Milwaukee, have returned, refitted up this beautiful theatre, and will re open it on Monday, the 30th of Aug.

NEW APPOINTMENTS.

E. V. Wilson's appointments for September are as follows: Joliet, Ill., Saturday and Sunday,—4th and 5th; Morrison, Ill. Tuesday, Wednesday, Thursday and Friday,—7th 8th, 9th and 5th property.

day,—4th and 5.h; Morrison, Ill, Tuesday, Wednesday, Thursday and Friday,—7th 8th, 9th and 10th, evenings.

Sterling, Ill, Basket Picnic; Saturday and Sunday—1th and 18th; Algonquio, Ill, Thursday and Friday—10th and 17th.

Dixon, Ill, Saturday and Sunday—18th and 19th; Dayaville and Pine Rock, Ogle Co., Ill, Monday, Tuesday, Wednesday and Thursday—20th, 2jst, 22nd and 33rd.

There will be a Grove Meeting at Pine Rock Ogle Co., Ill, during the time, where we expect to meet our friends, and have a good time. Those Adventisis and Saddacess who have been so loud mouthed, are invited to be present. Pine Rock, Ogle Co., is on the State Road, near the Christian Meeting House, five miles north from Astoria, and ten miles north west from Rochelle.

chelle.

Oakfield, Wis., N. W. R. R., on Saturday and
Sunday—the 24th and 25th, raceting the North
Western Spiritual Convention. Everybody
knows that this Conference is one of the best in

We will speak in Detroit during October, and We will speak in Detroit during October, and can fill engagements in the Country during the month on week day evenings. Those who have written usheretofore, will, if applying at once, have the preference. Let all be governed ac-cordingly. ordingly.
Address Lombard, Ill. Subscriptions received

the RELIGIO PHILOSOPHICAL JOURNAL E. V. W.

Personal and Zocal.

Peter West's rooms are thronged with vistors, seeking for communications from the

nner Life.

Moses Hull speaks in the Everett Rooms,
I. Y., during September.

Mrs. Waisbrooker will soon be in Iowa
Rey. Dr. Sainard has changed his residence
om Lausing to Battle Creek, Michigan.

We understand that our Brother, A. J. Flahback, has been engaged to come to this city to lecture during the coming year, at Crosby's Music Hall. We are told that the officers of the Progressive Lyceum engaged him. Mr. F is a popular and instructive speaker.

a popular and instructive speaker.

Mrs. Laura De Force Gordon addressed the
titzens of Sparta, Wis, Aug. 18th.—On the
intranchisement of women. It was truly a
plendid effort. Most nobly did she viniticate
er own womanhood, and the dignity of her
ex. Her auditors were about one thousand.

sex. Her auditors were about one thousand.

Mrs. Orrin Abbot has just returned from a
pleasant trip in the country, and may be found
at her rooms, 127 South Clark Street. Mrs.
Abbot is one of the fleest Developing mediums in
the country. Her powers are truly remarkable.
At the first sitting, she will enable the spirits
to obtain such courtol of any person, that he
then will be made to write the na.e. of some
friend who long since passed to the Spirit World.
Besides, she is a most excellent healer. Give
her a call.

her a call.

Norman Rundles, writing from Janesville, Iowa, speaks as follows of the labors of Mrs. Addie L. Ballou;
Your remarks on the merits of Mrs. Addie L. Ballou brought to mind her visit to our place, the fore part of last June. She commenced her Lectures, under very unfavorable circumstances; the spirit of old orthodoxy had resolved to slut the doors to all investigations of Spiritualism. But a few of the most venturesome came out to the first Lecture and were not hurt. The way being opened, they came out in large numbers, even more than the house could hold, and the impression left among all classes, was liberalizing an I beneficial. Too much cannot be said in her favor. We hope that more such will visit this benighted land cere long.

Eijsh Woodworth, Charles Farlin and Emma fartin, have the following appointments in

pt. 14th, at Onondago, Ingham Co.; Sept 16th, at Caton Rapids, Caton Co.; Saturday and Sunday, Sept. 18, 19th, Grove meeting, near Demonville, Eaton Co.; Thursday evening Sept. 23rd, near Hiram Haramand, Hamlin, Caton, 23rd, near Hiram Han.n md, Himlin, Caton, Co.; Saturday and Sunday, Sept. 25, 28th, Grove meeting at Hickory grove, Parma, Jackson Co.; Tuesday evening, Sept. 28th, at Marshall; Wednesday evening, Sept. 29th, at Marshall; whenesday evening, Sept. 29th, at Asa Hutchinson, near Cenescs, Calhoun Co. Esaturday and Saul ay, Ost. 2 nd and 3rd, Grove meeting at West Climar, K Islam 250 Co. Mediums in particular invited to atten 1.

WRITINGS OF OMAHA.

Chicago, 8. 5. Jones, Publisher, Beligio Philosophical,
Publishing Association.
The shore named pamphies, 4a neat covers—shipid be
in the hands of every reader. Spiritual philosophy is the
Thomse.

in the hands of every treader. Spiritual philosophy is the Frame.

The first chapter treats of Division of substances—The Ensue-their Number and Limits—Man a Danlity—Spirit Intangible—The World Opens as Seases are Malliplied. The second chapter treats of "Ama Strange to Himself— Bees and Spyless Fish may See in the Bart—Matter, how Determined—Magnetism and Macteridaly—their Opsics of Daracter—Force—What ill —Tao Magnetis Sar. The third chapter treats of Tenerares Courses of Mag-netism and Electricity Surrounding the World—third Frame are—Pressure of Anneapher—Matter—Thorisof— The fourth chapter treats of the Daulity of Man—The Body Dise—The Absormal State—How We Know of Spirit Body Dise—The Absormal State—How We Know of Spirit and Things—The Midden Discovery of Communications, laps, More and Tips—The Fox Ciris—Madis—Spiritual At-ter may be the Complex of the Commission of the Maps, More and Tips—The Fox Ciris—Madis—Spiritual At-ter may be the complex of the Complex of the Managher around the 201- Magnetis ulon—Sasker Charm mapped around the 201- Magnetis ulon—Sasker Charm Managher around the 201- Magnetis ulon—Sasker Charm Managher around the 201- Magnetis ulon—Sasker Charm

*

PORTUNE IN ANY STATS—Rights for Sale—New patent article for every female. Sample \$2. Address SANTOR, P. O. Box 2436, N. Y.

PUBLIC MEETINGS.

Convention at Racine.

A Convention at Racine.

A Convent in will be held at the Court House in the city of Racine, Wiscosain, on Saturday and Sanday, October Red. of 2rd, 1899; for the purpose of organizing a Fouthern Wiscosain Spiritualist Association.

Good. speaker will be present. Provisions will be made or coturtaining all who may come. Then, friends, let us have a grand rally to this feast of reason and S or of soul.

By order of Com.

Obituary.

May 17th, at Amboy, Ill., Elisha Dowd, in the 76th year of his age.

nis age.

Deceased was a resident of Oswego, Kendall Co., and was a wish to friends at Amboy, and dropped dead without e least warning. He lived and died an ornament to the mass of Senjowalian.

cause of Spiritualism.

Gue's to the Summer Land, at Martinavilla, Mo., on the
27cd of August, 1809, in the tind year of his age, A. J. Higgins, M. D.

This noble heart beat strong and firm for the Right, regardiese of public opialon. His untiring efforts to relieve
the sick, and also teach his patients how to care for themselves, will long be remembered by a large circle of ac
quantances, and friends throughout the West.

His caree are all o'er,
He will suffer no more,
But his ewest gentle music we hear,
Wooting us o'er to the evergreen shore,
His spirit will ever be hear.

SPECIAL NOTICES.

Dr. Dake, the Analytic Healer.

Dr. Dake, the Analytic Heater, has closed his office in \$L_bedie diffrag the heasied term, and will visit the large-towns and cities in the North and West. The afflected should beg; the same in mind, as his success is entinent in chronic and lingering e-mplaints. The Dottor has won many handsome excensions from the sick and suffering. The Dottor is a stanent splittinuistic, and given the wrist of his remarkable curse to the Spirit World. No. 22, Vol. 6—22

Money Made Without any Blak. Send for an Agency of the Positive and Negative Powders. Address Prof. Payton Spouce M. D., Box 5317, N. York City. See sayertees of the Powders in another co. unit

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NOTICE TO SPIRITUALISTS.

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OF

MR. CHARLES H. READ, Will be sent to any address, by eaclosing 15 cts and one three cent stamp, Address Charles II. Egsb, care of E. Fostarvs, No 1 Spring Lane, Boston Mass.

DR. J. R. NEWTON

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In Levenworth, Kanssa, commencing &s
11th, at 8 o'clock A. M. every moralog.
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Practical Physician for Chronic Diseases 23 Harrison av., 1 door N. Beach St.,

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No Medicine Given. No Pain Caused. No Surgical Operation.

Dr. J. R. Newron's practice is based upon the most strict principles of eclence; it is in harmony with all natural laws. Many embnets physicians of every practice not only acknowledge this power put receive the treatment for themselves and families, Dr. Newton cures when all other efforts and treatments have falled. Often when he has thought a case hopeless, the patient has been restored to permanent health. ALL who receive treatment are benedited.

case noperess, the parters has over resorred to permanent beath. ALL who receive treatment are benefited.

By this treatment, it takes but a few minutes for inveserate cases of almost any cirable disease—and seasons treatment.

Dr. J. R. Newton issuccessful in curing Weak Eyes, Partial Bindoness, all diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, Internal Illocrs, Drupey, Loss of Voice, Weak Lungs, Catarrh, St. Vijus' Dance, Weakness of the Limbs, Dyapepish, Rheumatism, Nervons Debility, Diabotes, Bronchitis, Diseased Liver, Kidorys, Kerr, Troat, Effects of Polson, Humors of the Blood, Skin Diseases, Bladder and Kidneys, Serolia. Cancers, Epilepsy, Neuralgis, Life Patients bedridden from Female and Spinal Weakness will in every case be cured at once.

Paralysis is slow and uncertain; sometimes these patients have been fully reastored with one operation, they are, however, always benefited. Deafness is the most doubtful of any maisdy.

Those persons who cannot well afford to pay are cordinal typics to come and the overate-

cordially invised to come and on current "Without Money and Without Price."

The following late testimonials are given with the consent of each who wish them known for the benefit of suffring human late.

Dr. J. R. Newton-Dear Ser. Duty impels me to give you a plain statement of my life auffering, and cure by you, which you may publish.

J. Abraham Clarke, of Indisapolis, Ind., 21 years old the 25th inst., having been a paralytic cripple over since I was three months old, mable even to lift my hands up to my head or walk without great difficulty, and hence suffring as heading and the suffring as my wallings were intolerable to those around me, on Saturday last, Nov. 23th, went with my mother to see if you could curve me, for I had learned so much of your wonderful power of curing all kinds of diseases without medicins, which all other doctors and were interable, that I had falth you could. To make a short slowy, I say, yes cared me pergetly, with one treatment. I arose upon my feet-walked without limping, with a firm, easy step,

raised my hands above my head; then I took'a large, heavy chair in either hand by the leg of each, holding and balancing them above my head as few well men ean dv. And, to sum it all up, I say that I am made whole and sound as any other living man, as far as I know or others discern, and for the first time in my life am in the foil enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and audreing seem

In mane wine and counts of the state in the full epoyment of braith. And I thank my Heavenly Father that I am a well man. My former life and suffering seed like a dream.

In graitlude I am your friend,

Personally appeared before me, Abraham Clarke, who deposes under oath that the foregoing statement is every word true.

Subscribed and sworn before me, J. P. Pinkerton, a Notary Pablic, in and for the colary of Marion, State of Indiana. P. PINKERTON, Notary Pablic.

The foregoing statement of my son, Abraham Clarke, is all true.

P. PINKERTON, Notary Pablic.

The foregoing statement of my son, Abraham Clarke, is all true.

Rev. Frederick R. Young, came from England last June, with a manady that bailed the best physicians in the country. He returned cured with one treatment, and a full account of it was publicated in the country. He returned cured with one treatment, and a full account of it was publicated to live, he was cured with 30 minutes treatment, drossed himself and walked a mile without a hait or lunp; this was used with 180 minutes treatment, drossed himself and walked a mile without a hait or lunp; this was last June, he made, his own lay and continues well.

Mass. Henorrhoids 18 years. Epileptic Fits 10 years, during Spasms it frequently took four to hold her; she called on Dr. N. Iately, and represents herself perfectly cured, over a year having clapsed. She will be pleased to be referred to.

Mass. Henorrhoids 18 years. Epileptic Fits 10 years, during Spasms it frequently took four to hold her; she called on Dr. N. Iately, and represents herself perfectly cured, over a year having clapsed. She will be pleased to be referred to.

Mass. Henne Washness.

Mass. Menne Washnes

doctors who had pronounced her incurable, 'they said: Well, this Dr. Newton has some power that we cannot account for.

William Grinnell, Exter, Mc. Wry Neck; cured: "Milliam Grinnell, Exter, Mc. Wry Neck; cured: "Milliam Grinnell, Mc. Three years an incure A. His, bradford, Mc. Three years an incure A. His, bradford, Mc. Three years an incure A. His, bradford, Mc. Three years an incure A. His, brought on bellow; could not bear a ray of light, brought on, bellow; which we will be the said of the will be the said of t

cured, leaving nothing but white scars.
Clara A. Boyce, Indianapolis, Ind. Blindness 12
Years; cured.
Isaac Lockwood, Indianapolis, Ind. Neuralgia
eight years; so bad as to lose eight of one eye four
years, cured and sight restoyed; age 17 years.
John Carr, 81 Massachusetts avenue, indianapolis, Ind. Regist eye totally folind, cured, sight perfect in five minute your feet in the realment.
Mrs. Ciarless A. Boyce, Indianapolis, Ind. Blindneural years; cured.
Mrs. Ciarless A. Boyce, Indianapolis, Ind. Neuralgiat three years; cured.
Mrs. Hattle Brossen, Indianapolis, Ind. Chronic
Ulcerated Throat; cured.
Haunah O'Conner, Lanesville, Ind. Leg drawn
up by contracted cords; cured in five minutes.
Libbic C. Stephenson, Pendieton, Ind. Wry Neck
and Spine Diesses; cured; walked off well.
Mrs. A. Gebhard, 14 Delaware street, Indianapolis, Ind. Cured of Indianamatory Aftermatism.
Joseph Sukerave, Perry Township, Marion Co.,
Ind. Heart Diesses and Dyspeptic 30, years; cured.
Joseph Sukerave, Perry Township, Marion Co.,
Ind. Heart Diesses and Dyspeptic 30, years; cured.
Jiffenderson Hemming, New Paris, Ind. Paralysis
all over; cured with one treatment so that he had
no use for cruches.
Mrs B. Lincoln, Norton, Mass. Spinal Injury

Joseph Subrave, Fers Dysymbio, Marion Co., Joseph Subrave, Pers Dysymbio Dyservation Co., Afemierson Hemming, New Peris, Ind. Paralysis all over; curred with one treatment so that he had no use for crutches.

Mary B. Lincoln, Norton, Mass. Spinal Injury from a fall; unable to walk for 13 months. She was perfectly cured, Dec. 33th last, in 30 minutes, and walked a mile unabled.

Nathan Rowley, Fution, N. Y. Cured of Dyspepsia and Liver Complaint. His wite was bedridden for three years, from Spinal and Femalet. Whose Amanda M. Harbard, Winthrop street. Boxbory, Mass. Spinal and ther Weskness; confined to the bed with histone suffering for over three years; was instantly religed of all pale, and in half an hour cured, dressed berself and walked out and called on her neighbors. This, was in June last; she remains in perfect health.

James Albert Town, son of Joseph DeWitt, Oneids Co., N. Y., 15 years old, paralyzed eight years, his fift hand hung as his side periceily powers, and strengthy it was storted to walking with and strength with one treatment. In addition to the above lealernings he had from eight to twelve Epil-pite Fit every day; his father came two weeks after and stated that his son was perfectly cured, and could now do a man's work, and had both.

Hon, W. D. Stewarts, Mayor of Syracure, N. Y.,

wecks after and stated that his sou was perfectly cured, and could now do a man's work, and had no fits.

Hoo. W. D. Stewarts, Mayor of Syracure, N. Y., his son 15 years old, cured of a Tape Worm.

James A. Woodin, Candere, Oncide Co., N. Y., and the state of the s

Mrs. W. J. Chase, No. 4 Oblo place, Boston, in-flammatory rheumatism. Cured with one treat-

James Downing, 20 Wrapping street, Charlestown, totally blind. Perfectly eured with one treatment. Can see to read fine print without glasses. Miss Martha Bartlett, 127 west Lenox street, consumptive, bad cough for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment. Mr. I saac Pray, of Salem, was so afflicted with the beautiful control of the beautiful control of the property of

Miss Martha Bartlett, 127 west Legox street, consumptive, bad cough for twelve years, and great weakness; given up by other physicians. Perfectly cured with one treatment, was so afflicted with lameness in the hip Joint and ler as to disable him from walking up skits the usual way for seven years; was cured in one treatment.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly avoilen; walked with a crutch; was cured in two treatments.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly avoilen; walked with a crutch; was cured in two treatments, Salem, lameness, and was cured immediately, running with the agility of a child.

Mrs. Judson Chase, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought in a coach, March-Sils, requireminutes she walked back to the coach without assistance, perfectly cured.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years standing. With two operations was entirely cured.

Mrs. Matthews, 8.Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatment.

Miss Matthews, 8.Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatment.

Malla Maalfir, dampher of Henry Meader, of South Dawley, and the sufficient months; and and could not use them for two years; cured with one treatment.

Alleis Matthews, 8.Ash steep fingers on ohe hand and could not use them for two years; cured with one treatment.

Alleis Matthews, 8.Ash shad thingers on ohe hand and could not use them for two years; cured with one treatment.

Alleis Sounstock's child, cleven years old, Mexico, Alleis Charles, and the could be completed to walk without impling; cured in five finance.

Mrs. Norman Shepard, Pation, N. Y. Called and resourced himself perfectly cured with one treatment of spine and above the sum of the second perfectly cured with one treatment.

Mrs. Norman Shepard, Pation, N. Y. Calle

assistance during, hour at a time for four months previous cured. E. E. Gridley, Auburn, N. Y. Called and re-E. E. Gridley, Auburn, N. Y. Called and re-ported himself perfectly cured of Paralysis by Dr.

hour at a time for four months previous; perfectly cured.

E. R. Gridley, Auburn, N. Y. Called and reported himself perfectly cured of Paralysis by Dr. Newton.

B. R. Gridley, A. Laird, 79 Pearl St., Syracuse, N. M. C. Care cured.

Mary G. Kenne, Harrisburg, West Va., Lame S. Yra., cured in 5 minutes, and walked off with her cruch on her shoulder; also cured of loss of rolce. James S. B. Norton, Farmington, Maine. Bad Scrotula humor all over head and body, perfectly cured and his skin made perfectly clear with one treatment; he was so bad that he could not feed Mrs. Ann Marion, Newburyport, Mass. Cured of a Felon.

Mrs. Dana Morse Mariboro', Mass. Dyspepsia and general debility 41.2 years, voniting perfectly cared with one treatment.

Mrs. J. II. Higgins, Esst Boston, Rheumatism 16 years given by by all physicians, cured with one treatment, walked of three miles without crutch.

Edward, Marston, Provincetown. Lame back for several year, caused by a fall, perfectly oared with one treatment.

John II. Wilson, Mail Hill, Pa., cured instantity of a stiff hand.

Abby J. Thornton, Greenville, R. J., female weakness and general debility cured with one treatment.

Abby J. Thornton, Greenville, R. J., female weakness and general debility cured with one treatment.

Mrs. Carolina Hinckley, Hyanuis, Mass, sams in stomach and limbs for three' years cured.

Mrs. Eurica and Hinckley, Hyanuis, Mass, Jams in stomach and limbs for three' years cured.

Mrs. Eurica A. Brown, West Roxbury, Boarn street, cancer on eye fifteen years, perfectly cured of a tumor as large as a person's head.

Mrs. Sarair Y., young, Maiden. Mass., could not restantly.

Eagene T. Sherman, 234 Washington street, infammatory rheumatism', cured listantly.

raise her hand to her head for 13 years, cureu matantly.

Eugene T. Sherman, 224 Washington street, inflammating the unation, cured instantly, cured for the control of the court for nine months, cured in five minutes.

Benjamin Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic picurisy.

Benjami with one treatment. Son also cured of chronic with one treatment. Son also cured of chronic plants of the cured instantly.

Mrs. Williard Goodenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment. Mrs. Emily Robquns, Harwich Center, Mass., spine disease and weakness, barely able to stand for three years; with a few minutes' treatment walked off well, and has ever since done her housework.

Mr. C. II. Poulsfer, Salenu, Mass., cured of an enlarged spicen will one treatment.

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prepared to treat the sick on reasonable terms. From long
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store to breath these who are afficted with any circuiddisease, having in many cases circle those who were abandoned as incurable by all other systems of practice. All
experiences are all the store of the

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MRS. A. H. ROBINS

ed by Elichie and Nevina, short hand Repo

Arest Gaesties, to be sowered at our luber Life searce, should be lacer ic, well written, and directed to the editor, when inconvenient for the questioner to be present at the searce.

INVOCATION.

Upon the face of all nature we see ascribed unto Thee praise, thankfulness and eternal adoration, our Father. While all nature is offering praise unto Thee, we would not be fole in the work Thou hass given muton us to do; but we would continue to do Thy will. We would ever praise and bless Thee. We would call every child to praise Thee continually. We would not ask them to praise Thee continually. We would not ask them to praise Thee in vocal uterances alone, but with that earnest, sincere prayer, that constitutes all the sections of our every day life. We realize Thy existence in every day's experience. We realize Thy pessuings in the various unfoldments of the material plane. We recognize Thee as the periceting and all nervading spirit, and the embodiment of all goodness—the bright and shining light that will eventually guide us that pure and exalted condition so that we may be enabled to see Thee in every existing form of life. We praise Thee for Thy kind and lowing presence. We praise Thee for Thy thot and lowing presence will be a separated to the praise the praise thee printing labor of life. Our Father, we would not ask Thy special blessing, for we realize that Thou art ever present with its, and that as we aspire to know more and more of Thee, and look unto Thee in wision and truth, that our ampirations will not be in win. May we ever the enabled to look upon Thee as thou art—and as Thou and ever ever ever liluminate our understanding, and easable us to look upon Thee as Thou art—an ever existing principle, May all feel that to praise Thee, and look unto Thee, the immutable and divine principle, may we ever praise Thee, and divine principle, may we ever the solitant be acceptable unto Thee, the immutable and divine principle, may we ever the will adore and thank Thee, our Father.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. Will you give us to understand more definitely what constitutes spirit guardianship?

A. That question has been presented before,
and we have given our ideas in regard to it.—
Yet for the benefit of our friend who now said
the question, we will sneak a little more fully
and the point. I feel that it is not so much for
this questioner as it is for the advantage of
others that the question is asked. Tell him that
I feel that I am correct. I was allowful to speak
of the laws of attractions and replaison. When
they are more fully understood individuals will
then resinity.

they are more fully understood individuals will then readily comprehend what constitutes spirit guardianship.

Q. Since all truths and principles are to be found, in the epiritual kingdom, where is the wisdom of bringing them to earth, and giving them as material covering?

A. It is necessary that these high and noble truths should be brought into the material world so that you may fake cognizance of them, and prove-them. Spirits you can never see, but the covering of spirits you can see. I was here last night, and I laughed outright to hear the people say that the manifestations you received were so wonderful, so grand. They cannot see thunder, but they do not consider that very wonderful. They heard the noise of the pancit on the slate, but they did not see the spirit who was writing—they saw the writing after it was done. It is revy graftlying to witness the effects. You cannot see the wind when it blows your fences down, but you are possible that it is no delusion when you are obliged to set them up again; you are convinced then that you have not been psychologized and delugled by the wind spirit. Many people do not believe in their own senses—think that they are psychology and all the time. I wonder who it is that psychologized and all the time. I wonder who it is that psychologized and all the time. I wonder who it is that psychologized and all the time. I wonder who it is that psychology and all those who are susceptible to it.

Q. Will you give us your opinion upon what

Q. Will you give us your opinion upon what termed the dotage of old people?

A. That is a kind of an old grandmother nd grandfather idea.

Q. Are there spirits that have power sufficient to shield us from all physical danger, aough not permitted to site that power at all mes, lest by it they withold from us needed sperience?

times, last by it they withold from us needed experience?

A. It is not strictly necessary that persons should suffer many times. It is, however, necessary for their development that they should suffer what they many times do pass through an it is the cause they do not understand the laws by which they are governed, and such sufficient does give them a more perfect understanding of those laws. In many cases there are instances where they gain knowledge, and again, there are many in which they are not benefited by such knowledge. Take for instance, sickness and suffering in infany. Can you conceive where in the near it is the the power of the guardian expension of the guardian expension of the guardian expense of suffering, you must not one gook of children of a larger growth allogether. The guardianable is over infancy from the first.

The guardianship is over infancy from the first.

Q. Do not the sufferings of infants illustrate that upon that subject, and in that way, we are better prepared to provide against the sufferings of others; and in this manner are not such suffering the enectials to the world?

A. You, my, friend, are not speaking of suffering for the benefit of the laddy-dual alone. We cannot conceive that one person should suffer for the benefit of another. Neither, would hete justice on the part of a guardian to allow such suffering.

Q. Would we have suppathy for others had we not ourselves first suffered?

A. Most certainly we would. We see it manifested in liftle children. They manifest ayripathy without first enduring suffering themselves.

Q. Do persons in afficent circumsances sympathize with the poor and distressed like those who have been poor and distressed like those who have been poor and distressed themselves.

solves 7. Not in the same degree. No, you will find some who bare always had at their command ercepthing that this world can give who do all in their power to relieve suffering. For indiabet your to relieve sufficiency. For indiabet your any noble, but I will say richinate. The luminates, some part of them, would drive the

poor child who was suffering, from their door with a curie, because their sympathy is not much developed. Another, with larger sympa-thy, would inquire and give the child whatever it paked. It does not follow that one must ex-rence suffering to be aroused to sympathy

prience suffering to be aroused to sympathy for others.

Q. Does not suffering tend to develop the faculty of sympathy in an individual?

A. In some it does, and in others it does not. That fact you experience in your every day life it you are a close observer.

Q. Are the wards of guardian spirits always present to the view of the guardian spirit?

A. I can not speak from experience. I am not the guardian spirit of any individual—that is not my work. I like children well enough, but I don't his them sufficiently well to be looking after them all the thing. It would not be pleasant for me may be compared to the control of the co

dren.

Q. Does every one follow that which is most agreeable to them?

A. Yes, sir, That is one of the beauties of the spiritual plane of existence. Individuals follow that desire for which they are best adunted.

follow that desire for which they are best adapted.
Q. Can spirits recognize their progenitors fartner back in spirit-life than they could in earth-life. If so, how many generations?
A. I can not say to what extent they might be traced back. Yet if an individual had a desire for that knowledge, and set himself at work to attain it, no doubt he could succeed. Were he adapted to and felt a desire to know, he would be enabled to find out. I don't think there would be any great happiness in going back, and finding that out. May be that gentleman wants to know who his great grandfather was. So he propounds that question.

"QUESTIONS BY A GESTLEMAN PRESENT.

back and inding that out. May be that gentleman wants to know who his great grandiather wis. So be propouded that question.

QUESTIONS BY A GENTLEMAN PRESENT.

Q. Should we not have a much higher grade of spirit manifestations in our circles if there could be perfect concert of desire?

A. A concentration of desires for some good and noble phase of manifestation will unaturally result in a higher order of such manifestations; but if the minds present are fixed upon a particular manner in which they wish the spirits to control the medium, that very concentration of thought will render conditions unfactsations; but if the minds present are fixed upon a particular manner in which they wish the spirits to control the medium, that very concentration of thought will render conditions unless that the spirits of the manifestation most anxiously desired. The necessary conditions for spirits to a law, and they can only do so in accordance with that law. That condition is a negative or passive one—consequently an anxiety on the part of the circle would render the conditions so positive that spirits could not come into that circle to perform what was most desired.

Q. Would it not be best, in order to higher development of spirit truth, to have in circles some one present to restrict its members to rules of order, as for instance, only one seeking a particular manifestation at one time?

A. Certain rules and regulations are necessary, but if you have one individual who is positive enough to keep perfect order, his indusne will render it impressible for spirits to one that which they are most desired to. It is imposible to restrict the desire of any person, only by a diversion of the mind, or by some pleasattry, into another direction.

If some one should attempt to engross the attention at a specified time for physical manifestations, all minds would then be directed to that individual, and all would be so positive in that direction that no manifestation would occur in the direction desired.

Q. Do spirits who departed

A lt is absurd. The idea has become prevalent from the union of "evil spirits." It is all an absurdity. There are no evil spirits. Pit is all an absurdity. There are no evil spirits. Spirits act from motives—not for the purpose of doing evil acts, but because they imagine they are ging to be happier for it. Such persons are ignorant of what is for their real good, whether they are inhabitants of the Spirit World or yet dwelling on the material plane. Such persons are mistaken as to what is for their good, but they are as susceptible of good instruction as you are, and as reasy to receive it.

I wish to have it distinctly understood that there are no spirits in the Spirit World who come back to earth life to indisence individuals for evil. It shall be my duty to promulgate an entirely different doctrine to the world. The idea is an outgrowth of Old Theology. Those who devised the idea of a devil, to make a pack-horse for their absurd acts, are often ready to place what they call evil spirits in his place.—The doctrines of a devil and evil spirits in his place.—The doctrines of a devil and evil spirits in his place.—The doctrines of a devil and evil spirits in the spirits of the objects of the objects but they call evil spirits in the spirits of the objects of the church; by they will get over these fallacles as they reason upon the subject.

FALWOOD SMITH. Frank's Journal. No. 33.

IVEN TRROUGH THE DIAL,-PRANK, MEDIUM

Frank's Journal. No. 33.

Orden Through The Dial.—Frank, Medium.

I was born in England—lived in the reign of George the First, and was Member of Parliament from Kent.

Before my mother's death I had a leaning towards the Catholic church for she had been educated in that faith; but siler that event occurred. I was thrown among these who cared but little for religion of any kind. I felt no compunctions of contience for absenting myself from church, and when the priest remonstrated. I put him at defance. This roused his re, and watching as open days the priest roused his re, and watching as open days had been shown to be a supported to the same from the priest remonstrated. I put him at defance. This roused his re, and watching as open days had been shown to be removed to the result of the same from the priest removed where I spants good deal of my time. While there on a visit, I heard this this priest was my revenge.

Laying my home at night, I proceeded to waste my taming had puringly found tim sitting in the room along, any heigh could make a south of the highest ships that it is the could make a south of the highest ships that I felt at once, and the life in the room along, any heigh could make a south of the highest ships that I felt at once, and the life is the same in the room and the life is the same in the room and the life is the same in the room and the life is the same in the room and the life is the same in the room and the life is the same in the room and the life is the room of the room and the life would do, and entered Parliament. I was foreign the same in the room and the life would be recommended by the principle of the room of t

There was a lady in her train, of considerable beauty, to whom I pall much attention, and it was not long before I became completely enslaved. She expressed no preference for me for sometime, but at length my attentions were requited by her love. The queen gave her consent and we were married.

Hardly a month elapsed before she detected my secret, and it caused her infinite sorrow. She could not keep her lovage, but must blab it to the queen, who revealed it to the king, and he caused me to be arrested. But there was no evidence against me and I was discharged. What then were my feelings towards my wife. The most intense hatred filled my heart, and I could not consent to live with her again. We parted and saw each other no more. She went to live among her frieads, while I retired to my farm.

A year after this I fell in with a sweet little

parted and saw each other no more. She went to live among her friends, while I retired to my farm.

A year after this I fell in with a sweet little girl who kept a milliner's shop. I tried to learn who she was, and found that she had neither tather, mother or friends. This decided me, and I tried at once to gain her love. But she had been educated by an annt who was a strict member of the Protessant church, and nothing could incuce her to step from the path of duty. I had a man in my campley who would refuse nothing at my hands. He promject to capture and bring her to my house. It was done, but all this was fruitless, for she still resisted my advances. Maddened at last I forced her compliance and left her overwhelmed in surrow. Her whole soul revolted at my approach and I could do nothing but left her go.

This was the most shameful, crue! act of my life. I cannot even now think of it without pain. Her little shop was broken up, and she met an early death.

I had gained nothing by experience—had met with nothic but discontinue and become at the proportion of the proportion of the country of the proportion of the country death.

I had gained nothing by experience—had met with nothing but each early become:

life. I cannot even now think of it without pain. Her little shop was broken up, and she met an early death.

I had gained nothing by experience—had met with nothing but disappointment, and became a morose discontented man. Life had for me negloyment; death no fears. I understood mothing about a future state, for I never gave the subject thought. I losked about and saw change marked upon everything. I considered this an evidence that all things ended in this life. I could not conceive that a life existed beyond the grave. Religion was a clook for hypocrites, priests but drones in the hive, living upon the labors of others. Few believed in what they professed—all were mere dupes. Heason was but a dream, thell a cearerow to frighten fools in the church. With such thoughts what could keep me here a moment longer than life could give enjoyment. When I became about fifty years old, I let flow a vein in my neck and died.

What was my anazement on opening my eyes to find myself lying upon a rock in a rocky region, all about me wild and dessiste. — could not realize this, but lay wondering what it could mean. Presently, I heard a rushing sound like a foaming river. They volces mingked in he uproar. Soon I perceived dark objects approaching me which I then discovered to be men and women. They rushed upon me with extended arms, clutched me by the bair, and dragged met ill life was nearly exitue.

mg me which i then discovered to be men and women. They rushed upon me with extended arms, clutched me by the bair, and dragged me till life was nearly extinct.

On coming to, what was my agony o see standing before me the priest I had murdered. He glared upon me with bloodshot eyes; related how he had been my constant carse, how he had smade my wife extort my secret; how he had joined a band of dark spirits to blast everything I did. He made me persecute that poor girl, and caused such aversion in her against me, and finally caused me to commit suicide. I fairly qualid before his glance, and dein ond dare openly to accuse him of his attack upon me. Let me here bay that I did not join this band of dark spirits. I could not consent to be where the priest was. He filled me with horror when: ever I looked upon-him, and all I desired was never to see him again.

After this I strolled away and lound myself in a cave where every kind of filishy vermin abounded. I tried to escape, but in vain, they so mover whelmed me. Then an immense serpent folded me in his embrace and cracked every bone in my bayl. Then a tigers and other wild beasts devoured me. Then a lisank up to my neck in a pool of filthy shme, struggled for awhile and was overwhelmed. Then all manner of bats, anakes and lizards attacked and stung me to death. Then I found myself in a vast plane and waited for some one to come and tell me where I was. After awhile an immense crowd of poople came and rashed upon me, sezed me by the half and dragged me until I was seeningly dead.

I kept with these creatures for many years, and became and roshed upon me, sezed me by the half and dragged me until I was seeningly dead.

I kept with these creatures for many years, and became and roshed upon me, sezed me by the half and dragged me until I was seeningly dead.

I kept with these creatures for many years, is beard in accent. Just half many of hem.

One day I saw a bright object standing near me, and wondered whist to-uuld mean. I gazed at it for some time. At length I

senger from God, but so overwhelmed was I, that not a word could I speak. The spirit spoke again:

Brother, he not disturbed, I come for your good. I come to tell you that there is hope even for you; to point you to a better way. Will you not coufe?"

I trembled in every timb. At length I foundwords to say:

"Who are you?"

What was my amazement to hear the name of bor I had wronged. I fell to the ground in agent, but she continued:

"Brother, do not linger more in this horrid plane, but some with me.

I could not move. She stretched forth her hand and lifted me up. I trembled with excitement. "Let me support you," she said.

Her touch infused life in me. I stood erect and gazed upon her. She saided, It sent a thrill through my whole frame. I tried to walk and succeeded. She led me to a bower and we said down. Preenily another spirit came. It was my mother. I knew her at the first glance.

"My child," said she, "I have been your constant attendant since i left earth; have witnessed all your dolings; have mourned said jamented over your wayward course; have striven to arcat you in your mad career; tried to save this poor child from your grasp; but all my efforts were in valu, and you have had to asufer the consequences. I believe you are now exempt from intries sorrows. Humble yourself in prayer and penitence, and pray to God for mercy.

I fell at ber feet but could not utter a worth. On lifting up my eyes they were gone.

prayer and penitence, and pray to God for mercy.

I fell at her feet but could not utter a word.
On lifting up my eyes shey were gone.

What commodern now lifet on you! I could not think, but lay there nearly paralyzed. At length there was pictured before me all the incidents of my life. Every trunch and at Sphiol; every discolations thought; overy because the several could not think, but lay there nearly paralyzed. At length there was pictured before me all the incidents of my life. Every trunch and at Sphiol; every discolations thought; overy breath of pasalogs; all my thoughts of sevenge; my creeping they may be the principal my bright of public life. I living in the deadty blow my life the public life. I living in the deadty blow my life the public life, while I lived in usually the public life. I lived in white, while I lived in locating the word; my life, while I lived in locating the pasalogs of all. How I grounded in agony. I mosted and the child; and with what smiles they greet.

At length the or we because the my my department of the child; and with what smiles they greet.

At length in locating up there stood my reother.

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At length in locating up there stood my reother.

At length in locating up there stood my reother.

ed me. I felt that my mina were all forgiven. I looked, and lo! my garments were no longer dark. What a shrill of ecutatic joy coursed through my frame. I fell into my mother's arms, and what an embrace I received.

From that moment, I gained solace every day, and every day my garments became brichter and brighter. I am now a bright spirit. The child is my constant companion, and together do we visat those poor weretees with whom once I concerted. At times we succeed in bringing one poor cast away out of darkness and waving a ray of light around him. The consultance our lightest happiness, and we have out that of our lights around him. The consultance here. To me it was all reality, but nothing in actual fact. It is the history of every wicked person that comes here—precessely like the horrors of delirium tremens. I had far more sufferings even than I have reladd: and none worse than being obliged to—keep with those degraded beings.

I have now given your a history replete with instruction. It is the history of every good act find its reward.

You have been developed expressly for this work. You are now capable of receiving impressions with great facility. You are constantly attended by your inmediate triands. They are all here watching you with intense interest, and will do all that is necessary, for your well-fare. You will have communion with them before long. It has been welly or the fact that you are desarted by your inmediate triands. They are all here watching you with intense interest, and will do all that is necessary, for your well-fare. You will have communion with them before long. It has been well-you well have the move your will have them with you not much longer. The little that I have great he were the well-recovery to the them with you not much longer. The little that I have great a well-recovery and th

The lit-The Chalmers beautfully says: "The litthat I have seen in the world and known of
the history of mankind teaches me to look upon
their errors in sorrow, not in anger. When I
take the history of one poor heart that has sined and suffered, and represent to myself the
struggles and tempatalons it passed through—the
brief purations of joy; the tears of regret; the
feebleness of purpose; the scorn of the world
that has little charity; the devolution of the
soul's sanctuary, and threaten's goves within;
health gone; happiness gone—I would fain leave
the errors goul of my fellow-man with Him from
whose hands it came."

Simmons, the Hercules of the Harvard crew, is a third cousin of Raiph Waldo Emer-son. He lives at Hawthorne's "Old Manse."

SPEAKER'S REGISTER

compelled to restrict it to the simple address having particulars to be learned by special correspondence with the individuals.]

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for one lox, and they cured her right alway."

I take the the following extract from a letter written be A. S. Brainard, of North Maschewier, Conn., Oct. 18th, 1985.

Jiro Bart and daughter have been taking the POW.

gla. They are about as good as new. My write has take those for Livery complaint and Chronical Blazy Phone. She is now well. Mrs. Ame gave them to a children mother old, for Fire. 1 It is now well,

A St. Vitus Dance, General Prostration,

Diptheria, Scarlet Feter,

Diptheria, Scarlet Fêter,
Cholera Morbus,
Ever and Aye's Spisma of Stomach,
Delivium Tremens
Wisona, Minn, Sept. 25th, 1899.
This is to certify that I have cured the following care-and
many others too numerous to mention, with Mistra
New More and Many of the Control of the Control
Many Others to August And NEGATIVE

d."
iver Peppard, of Kansas City, Mor, under date of Feb.2d,
writes as follows: "Fro months ago i got six boxes of
Positive and Negaritor Powders for Desiof three or jost monties standing, and it am happy to
that I am much rittered; in fact, nearly as well as

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Rheumatism, Fits,
Dyspepsia, Deafness.

Da. Sprace-Dear Sir; I received a letter from you almost a year ago, sating me to gave an account of the cure made by the Positive and Negative Powders under my directions. Use was the case of Muk-leg of sattlers are a state of the control of the powders of the powders of the control of the powders.

The Foundation of State of Sta

Erantier Department.

BY R. V. WILSON

MORMONISM AND POLYGAMY Conversation With Rider Tanner, Mor-

mon of Salt Lake City.

We were drunking water at the well of Begther

G., Wis., on, Sanday, August, 1st ult., when
there came to the same two man (not sagels) who
finguled if Mr. G.— was at home. We answered,
No." Offering them a drink of water, they partook freely, after which, one of them introduced
the other as Mr. Tanner, of Salt Lake city.

Tanner.—I am two thousand miles from
home; have come twelve miles to hear you leve
to day, I do not deay Smirinallan, for I read

took freely, after which, one of them introduces the other as Mr. Tanner, of Sait Lake city.

Tanner.— I am two thousand miles from home; have come twelve miles to hear you lecture to-day. I do not deny Spirituslism, for I read of it in the Bible. However, i know bat little about it, hence I called to see you.

Spirituslist.—I thank you. Walk in. So we entered the house and were reated, after which the following conversation took place.

S.—So you are a Mormon, and an Elder?

T.—Yes; I am a Mormon and an Elder?

T.—Ne; I am a day on the fire of the freeds of my wife, whe is with me. This man's wife is my wife's stater, pointing to the gentleman by his side.

S.—After many questions and answers on every subject pertaining to Mormonism, we asked pointedly, if the Elder was willing to talk on Polygamy.

then at home.

8.—Are they with you now?

7.—No; only one.

8.—Were the rest of them willing for this one to

8.—Were the rest of them willing for this one come with you?

T.—Tes; and desirous she should come.

8.—Have you a favorite among them, or do you love them all as one woman?

T.—My first wife takes precedent of the others, and I think the most of her.

8.—How do you live,—all under ope roof together as one family?

T.—No; not as one family, but under the asme roof Two of them live together in one spartment, and two ot them live separate, in rooms by themselves.

selves.

8 — Are your women quiet and passire, complying with your wish and will? Have you any trouble with them?

T.—O! the usual differences of opinions, but nothing serious.

8.—Suppose your wives, or any one of them, get dissatisfied and wish to leave you—what then?

T.—I give her a bill of divorce, and she is free to

go.

8.—Can she be accepted by an other man, and taken in honor, according to your customs as his wife, and retain her position in society?

7.—Yes; and does so, too.

8.—Have any of your wives left you?

7.—Yes; one of them.

8.—What did you do in hereas? And if she had children, what was done with them? Who owns the children?

had children, what was done with them? Who owns the children?

T.—I gave her a bifl. She had one child and took it with her, she being capable of taking care of the child. Where they are not capable of taking care of the child, then the man retains the same,—this woman is married again.

8.—Will not this system of Polygamy tend to immorality and prostitution?

T.—Hy no means—but the reverse. There are

norsally and prosentation;
...By no means,—but the reverse. There are
prostitutes in Sait Lake city or Utah. Such a
ng as a house of ill-fame is not known in our

thing as a house of ill-fame is not known in our country.

8.—But is there never any jealousles, heart-burnage or dissatisfactions with your wives, in regard to the society of the man or husband?

T.—Yes; but we manage that without any rouble. We learn them, to know that this course is for our mutual good.

8.—Suppose wife number one wants your company and society, at the same time you desire to see with wife nameer two; wife number three ideo claiming you as her property for the time leding—what then?

T.—We reason with them, and show them that it is best to be governed by our judgment. The difficulty is easily managed.

8.—How many children have you by these wives of yours?

B.—How many children have you by these wives of yours?
T.—Sixteen, and sixteen graud children.
B.—Are your daughters married and living unser the same system, and do you countenance it?
T.—They are married, under our system, and we ountenance it, and I for one teach it by encouraging legitimate Polygamy. We also encourage arily marriage.
B.—Are your women permitted the same liberty with men, that you take with women.
T.—We take so unlawful liberties.
B.—We beg your pardon—are your somen permit and the same property of the same p

T.-Because we think it is not best; besides, they T.—Because we think it is not best; besides, they not clearly to have more than one man, and feel and know that our system is better caleplated to maintain a sound, healthy, physical and grieval condition than yours. Your women are premature, yold, and die early in life; agein, fonicides are fife in fashionable society—never with as.

8.—Suppose one of your wives should be taken in saultery—what would be the results to her?

at her punishment?
.—She would be dealt with according to law
i punished for her offense.
—And the man, if taken in the act of adultery—

8.—And the man, if taken to the act of adults y-what of him?

T.—Punished by a swift and sure punishment.
We have no such easer, however.

S.—Have you given women any voice in this matter of plurality of wives or Polygamy?

T.—We compail no woman to become scaled to

B. What do you mean by scaled to us?

To That is when a wonded is set; apart by the articolty of our dependent at the wife of any one man.

B. To such cased do you consult the friends, guardians or permits, if a minor?

T. Te; always. No woman as taken to our homes, against her will or just opposition of friends.

B.—I have been to owned to the beatrary by those who have left your racks.

T. That himly be, But sir, you must remember that those who informed you are renegated.

Traitors are always bitter in your own ranks, 8.—Suppose Brigham Young should receive a evelation to do away with Polygamy-what would

revelation to do away with Polygamy—what would be the result?

T.—There is no supposition about it, Polygamy will continue; it is one of the fixed institutions of Mormonism, and we shall come into the Union of States with Polygamy

S.—Did Joseph Smith endores Polygamy?

T.—Yes; and received a revelation to that effect.

S.—His sons deny it.

T.—It makes no, difference what they deny, I know Joseph Smith well, and know that he endorsed and sanctioned Polygamy.

S.—How long have you been a Morman?

T.—Since Mormonism was a year and five months organized. I was with them to Kirlinad, Ohlo, Missouri, Illinois, and went with them to the Plains.

S.—And you are firm in your conviction that

months organized. I was with them to Kirliand, Ohio, Miscouri, Illinois, and went with them to the Pisitas.

8.—And you are firm in your conviction that you are right; and that Mormoulem is a faxture in America, and will continue?

7.—I smi; and Know that we are right!

8.—I frankly say to you, sir, that from all have read and heard of Mormonism, and from what you have said to-day, that I am an unbeliever in the doctrines, teachings and practices of Polyzamy; and further, that it is a system of oppression on the part of man against woman.

Now, sir, I am a Spiritualist, sad frankly say to you, I do not believe in your systems, and at the same time confess I know nothing about your system or the social workings of Polygamy. And with this frank statement, will yourse an Elder, and in authority, permit me to teach my views—riticise yours, examine into its systems and workings, as I examine and criticise other denominations in this part of our country—what say you, for I may cross the Pisian sext sammer?

7.—I will guarantee you perfect freedom of speech; you shall be my guest, and a welcome one, and I wish you to come.

Thus ended our conversation with Elder Tanner. It was in the presence of several witnesses, men and women. The Elder was all the time under a sharp running cross-dre, and he stood it well; perfectly cool all through the conversation, manifesting that cain, gentlemanily conduct that said in so many vords, "I am master of my position." We dare not attack him from the Bibbi stand-point, for the Bibbe sustains polygamy; but we do not, though the does.

The conversation hasted fall two hours. We

We dare not attack him from the Bible standpoint, for the Bible satalans polygamy; but we do
not, though he does.
The conversation lasted full two hours. We
have endeavored to follow the conversation between us—not couching the side fires. We wish,
however, we had a verblitm report of all that was
said by all parties that were present.
For instance: One lady of culture and brains
came from another room, and in great excitement
and with a vim, said: "I have come into this
room to see a men that has four wives, and dures
say so."
Said the Mormon, very calmiy, "I am the man;
you now see me."
"It's well for you that I ain't one of your wives,
I can tell you that, for if I were, I would make it
too warm for you," said the woman.
"We should have no trouble, and I would win
you over to respect and love me, by kindness,"
said the Mormon.
"Not with your affections divided with others,"
said the woman.
We turned our eyes toward an open door, and

said the woman. We turned our eyes toward an open door, and there we witnessed that which would have made Hogarth shout for joy, for there we saw a young Miss with mind lutent on vengeance dire, in defiant attitude, standing, eyes sparking with resentment, lips firm, compressed, white and thin, with airong resolve to resent this monstrous sin, her they finery working with venezone, deen into ment, lips firm, coupressed, white and thin, with atrong resolve to resent this monstrous sin, her try fingers working with vengence, deep into the soft paim of her snow white hand, she stood erect—agentle Amszon, leady to meet in domestic strife the oppresser of her sex. It was a beautiful sight, this hums, living and breathing statuary, that spoke louder than words, "Mortal man, beware; for with undivided love, I am gentle as a lamb, but if betrayed, take care."

After the Eider had left, we asked our young friend what she thought of the run with four wives, and her answer was, "If I were one of them, there would be a funeral!"

From all we saw and heard on both sides, we agree with our fair young friend.

Surely, resders, we are approaching a crists on this question of polygamy. The demands of ninety thousand people are not to be wisked at or treated lightly. In ten years from this writing there will be a fearful tragedy enacted on the plains of Utah, and Mormonism will be creaked out in bload, or become a fixture in the land. Which shall it be?

The remedy we may consider in another article on this arbitet.

The remedy we may consider in another article on this subject.

For the Religio-Philosophical Journ OHRISTIANITY IN THE PAST.

To Whom are We Indebted for the Right Adopt our Free Religious Spiritual Association?

Perhaps there is no more profitable way for us to spend a few moments and a little space in your valuable paner, than to consider who gave us the right to organize our Spiritualist Associations. In this way, we may learn what we should do to perpetuate the right to rising generations, and to increase the powers of free organizations;

should do to perpetuate the right to rising generations, and to increase the powers of free organizations.

It is said that horse est the acoras that drop from the caks without ever looking up to see where they come from, and people as thoughtless as they will do likewise, and never improve. But it is our duty not only to see where our nuts of liberty come from, but to examine the line and learn to plant others that will give a richer flavor to the liberty of coming generations, then we enjoy.

In the sixteenal to century there was a division in the Christian ranks, caused by the reformation that enabled another party to arise and majetain theelf as it never could before in Christendion. This was the civil rights party. This party claimed that very person was entitled to have their joss lightle sented to them by just laws, while the Christians claimed the divide rightless Peteng Essency Pope and King to rule over the people. This is the distinctive difference between three parties to day, and has been ever since the reformation.

If any persons dispute this statement, let their consider the positions lab Puritians took is the Pfymouth colony, when they had entire control.

No pope or po-entate ever displayed more equal bloody vengeance than they did. And yet'tet to be distinctly understood that no better Caristians exist to-day, or ever did, than they were, because they submitted to the cigil rights regulations as soon as they were divided, so they could not enforce their murderous Christian judgments; and all the fault we find with them, is their Christian practices. As et'elians, they were as good as any other people; as Christians, they were as bad as any other people; as Christians, they were as bad as any other people; as Christians, they were as bad as any other people; as Christians, as we see the Church of England, the church at Geneva, Switzerland and of Scotland preached the same channation upon unbelievers, and practiced the same kind of tortures and murders as did the Church of Rome. And it should be understood that they never gave up any of these practices until the civil rights party became sufficiently powerful to force them to desist. This shows that Christianity was originally a cursed institution, or it was cursed by passing through the dark ages and the Romish Churches; and has received an indelible mark of swill that must hung to it as long as its history is known, and that no practical reformer will ever refer to it as a basis of organizing freedom principles, will appear more fully in our next article.

NOTICE OF MEETINGS.

The ANDOVER, Ohlo.—Children's Progressive Lyceum meet at Moriey's Hall every Sunday at 11½ a. M. J. S. Moriey, Conductor; Mrs. T. A. Yaspp, Guarden; Mrs. E. P. Coleman, Asst. Guardian.

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

L. B. Allen.
ADRIN, Mou. Begular Sunday meetings at 10½ a. m. c
1½ p. m., in City, Itali, Main street. Children's Frugrees
Lycoum meets at the same place at 12 m, under the sampl
of the Adrian-Society of Spiritualists. Mrs. Martha Hu
Freiddent; Karz R. Sherwin, Societary.

county, Or.—The Society of F completed a new hall, and invite y to give them a call. They will ly received.

Bortos.—Miscarttia Hatt.—The First Spiritualist Association meets in thus hall, 32, Sammer street. M. T. Dele, President; Bamels N. Joon, West President; Bamels N. Joon, West President; Progress.

Trassurer. The Children's Progressive Lyceum meets at 10 a. M. D. N. Ford, Considert; Biss Mary A. Saboro, Guardian. All letters should be eiderseed to Charles W. Hunt, Australia Secretary, 31, Financia Hered.

am. All letters should be addressed to Charles W. Bunt.
TEMPERATOR HALL—The Brai Society of Spiritualists holhelf meetings in Temperator Hall, No. S. Marvick, equarbast Boaton, every Sunsky, at 2 and 7 r. m. Sanjamine
East Boaton, every Sunsky, at 2 and 7 r. m. Sanjamine
Bast Boaton, every Sunsky, at 2 and 7 r. m. Sanjamine
Bast Boaton, every Sunsky, at 2 and 7 r. m. Sanjamine
Bast Boaton, every Sunsky, at 2 and 7 r. m. Sanjamine
Bast Boaton, every Sunsky, at 2 and 2 and 2 and 2 and
Mreobles during May.
Wrigerse Hall—The Pirst Progressive Lycoum Society
Bodd meetings every Sunsky at Webster Hall, Washers
Hert, corner Orienne East Boaton, at 2 and 15 g öctock, r. m.
Telepian Sunsky, at 2 and 1 an

Mono Hall.—Lecture every Sunday after o'clock, and will continue until next May un agement of L. B. Wilson. Engagements have with able, normal transce and inspirational spe-

SPRINGIALD HALL—The South End Lycesin Association have entertainments every Thursday evening during the inside as the fall No. 03, pringle-sistence. Challera's Propriets to Lyceum meets every Sunday at 10½ a. z. A. J. Anse Condictor; J. W. McCuller, Assistant Condestor Mrs. d. J. Stewert, Guardian. Address all communications to A. Chase, 1671 Washington street.

fatt.—The South Boston Spiritual Association ings every Sunday at 10, 3 and 136 o'clock. Mr. sident; R. H. Gould, Secretary; Mary L. Srench,

Treasurer.

Baltimore Mn.—The "The Baritualist Congregation of Baltimore Inda meetings on Burshay and Wednesday evenings at Saratogo Holl, nouth-east corner Jahvett and descripes attested. Mar. 7. 0. Il pare speaks till further contour. Children's Prognessive Lycons meets every monday at 10 A. M. Pronducey halfilds.—The Society of "Progressive Baritimalists of Baltimore." Services wery Sunday moraing and evaning at the Gloss hours.

evening at the Ginal hours.

Barson, Mr.—Spiritualists bold meetings in Pionest Chapel
svery Standay afternoon and evening. Children's Frogressive
Lycento meete in the same place at 3 p. m. Adolphas J.
Chaptana, Conductor: Miss M. S. Curtina, Guardina,
Barcory, Win.—The Spiritualists of Beloit bold regular
Standay uncelings at their church at 10½ a. st., and 7½ r. st.
Was. S Tout, Freshenti U. a. Hamilton, deventury. Lycenomeets at 12 m. Mr. Win. Washworth, Conductor; Miss O.
Barues, Guardina of Groups.

Prvalo, N. Y.—Meetings are used in Kremlin Hall, Wes-Eagle treet, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 1½ p. m. Harroy Pitagerald, Conductor Mrs. Mary Lane, Guardian.

BRIDGEFORT, CORR.—Children's Progressive Lycoum meets trory Sunday at 1014 a. m., at Lafayette Hall. H. H. Oran-lall Conductor: Mrs. Anna M. Middistrook, Guardian.

BROOKLYS, N. Y The Spiritualists hold me crand street Lecture Room, near DeKalb unday at 3 and 1½ p. m. Children's Progreets at 10½ a. m. J. A. Bartlett, Conduct reductd, Quardian of Ground.

stifiction il cests.

CRISERI-TE Associated Spirimilists hold mestings
Fround Itali every mindry affection and evening counts
up at 8 and 75 g. m. damission—Ladias Schemit rets
men, il cents. Uniders's Progressive Lycoum assembles
10½ a. m. Leader Dustic, Onductice; J. S. Cranlor,
estant Conductor; Mrs. E. b. Dodge, duardam. All'isti
addissessed to J. Il Cranden, Ore Sec.
CLAVELAND, Outo—The First Ecclety of Spiritualists
Liberalists hold require meetings at Sycoum Hall 260 Sup

itualists hold meetings every flus on Hall, Chelsea, at 3 and 7 p. m speaker. The public arctivited

Mo.—The Spiritualists of Carthage, Jasper Co., cotings every Sunday evening. O. C. Colby, Cor-coretary; A. W. Pickering, Olerk.

nr. Mass The Spiritualists hold meeting in Williams Hall, at 8 and 7 p. st. Speaker

suppose.

Dorma Aus Forcasor, Ma.—The Children's Department Lycoum holds its Sanday sension in Mervick Hall, inc Dorwe, et 1954 e.m. S. B. Averell, Occadence Mrs. A. S. F. Cruy, Del Quercian, A conference in field at 155 p. m.—
Del Querci, La.—The First Scolary of Spiritentians, hold the Strict Sanday of Sanday of

The mostly switting.

Des Helbes, Jove.—The First Spiritualisé désconsillem most requisity for focupeu, dondressous and mosé cach Sanday, in dessi Samplers Hell (west effe) et 101/2 étacht A. M. 1988. The samplers Hell (west effe) et 101/2 étacht A. M. 1988. The samplers hell (west effe) et 101/2 étacht A. M. 1988. The samplers hell (west effe) et 101/2 étacht A. M. 1988. The samplers et 101/2 étacht A. M. 1988. The samplers et 101/2 étacht A. M. 1988. The samplers et 101/2 étacht et 101/2

Mostings in Town Hall-

Havasa, III.—Lycenu mestaevery Sunday evening at two y'clock, at Haly grow's Hall.

III. Philitered, Conductor: Miss B. Bogers, Off-ridan
Jraker Cerr, N. J.—Spiritual meetings are belong at the property of the state of the state of the state of the property of the state of the state of the state of the normal state of the state of the state of the the state of the state of the state of the the state of the state of the state of the line state of the state of the pushers, upon the Steiner of Spiritual Thilosophy.

Lores, Rh.—The "Friends of Progress" organized permanently, Sept. 9, 1865. They us the Half of the "Salem Library Association," but do not hold equilar meetings. J. F. Barnard, Fresident; Mrs. Carrie S. Huddieston, Vice Fresident; F. A. Columna, Secquency; D. A. Gardes, Treatmer;

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

Lower, Mass.—The Children's Progressive meetings every Sunday afternoon and evening, o'clock. Lycoum session at 10 \(\) a.w. E. B. Cator; Mrs. J. F. Wright Guardian; J. S. Whiting the Secretary.

lig Serviary.

LUNN, Mass.—The Spiritualists of Lyan hold meetings every
Sunday aftertoon and evening, at Codel Hall.

Lupars I ha, Association of Spiritualists hold meeting
every Sunday, in 10½ a. m., and 3 r. m., at "Concert Hall."—

Dr. S. R. Colunt, Pravit, P. A. Tuttil, Sectiy.

Maso Manik, Wis.—Progressive Lyceum meet day at 1 p. m., at Willard's Hall. Affred Senier, Mrs. Jane Senier, Quardian. The First Society of meet at the same place every Sunday, at 3 p. m. ence. O. B. Hassitins, President; Mrs. Jane 8 tays. print Society of Spiritual iday, at 3 p. m., for Cou at; Mrs. Jane B.

Milwaurza, Wis.—The First Society of Spiritualists mosts at Rewman's Hall. Social Conference at 10/4 a. s. Address and Conference at 17/4 a. s. Address and Conference at 7/4 p. s. Geo. Godfrey, Fresheld and Conference de

ssanta, N. Y.—First Society of Progressive Spiritual-embly Rooms, corner Washington avenue and Fifth Services at 3 p. m.

Tax. O.—Children's Progressive Lyceum meets ever-day, at 1014 o'clock a. M. Conductor, Hudson Tuttle-rdian, Emms Tuttle.

Secretary.

New Yoas Criv.—The Society of Progressive Spiritualists hold meetings every Sanday, in Everett List, owner of thirty forth street and sixth avenues, at 10% a.m., and 7% forth street and sixth avenues, at 10% a.m., and 7% and 7%

Seals free.

New York... the Friends of Humanity meet at 3 and 7½ P. M., in the convenient and com 270 Grand street, northeast corner Forsythe, 26 morel and spiritual column.

or optimize appressions, fects and phenomena. Beals free, and contribution taken up.
The Spiritualists hold meetings every Sunday at Lanartine Hall, corner of Sha avenue and West 20th street. Loctures at 10½ o'tlock a. m. and 17 p. m. Conference at 3 p. m. Newark, N. 3.—Spiritualists and Friends of Progress hold meetings to Music Mail, No. 4 Beals, street, at 2½, and 7½ pm. The afference in devoted wholly to the Chifdren's Progress by the Chifdren's Progress of the Chifdren's Progressive Lycoms meets at 12½ pm. J. L. Pool, Uonductor; Mrs. 8. Doollitis, Goursland.

Allougue of Props.

PROFIBERGE R. L.—Moetings are beld to Pratt's Hall, Wey-boset street, Sundays, afternoons at 3 and evailings at 75 o'clock. Progressive Lycoma much at 125 o'clock. Lycoma foundation, 14, W. Lewis; Gundlan, Mrs. Aubic H. Fotter.

PLEMOUTS, MASS.—Lycoum Association of Spiritualists hold meetings in Lycoum Hall two Sendays in such month. Children's Progressive Lycoum meets at 10 clock 1. M. Speakers efficiency—15 M. B. Storer, 740. 3 and 5 1. P. Greenland, March 1 and 1. H. B. Storer, 740. 3 and 5 1. P. Greenland, March 1 and 1.

m.—Meetings are held at Central Hall every on at 114 o'clock. Progressive Lyceum at 1014

in the forenous.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Gunort Hall, Chestant, above 12th street, at8½ A. M., on Sandays, M. B. Oyat, Conductor; Mre. Mary J. Dyot, Guardian. Lyceum No. 2, at Thompson street church, of Chardian. Lyceum No. 2, at Thompson street church, of Chardian. Lyceum No. 2, at Thompson street church, of Chardian. Lyceum No. 2, at Chardian Ch

no the sequence occurred. Quince Man.—Mestings at 3% and 7 o'clock r. m. Propessive Lycoun meets at 13% r. m.
RICHMOTS, 1500—The Friends of Progress hold meetings every Sunday morning to Henry Hall, at 10% a.m. Chirrets' Progressive Lycoum meets in the same hall at 2 r.

drub's Progressive Lycoum meets in the same half at 2 p. m. Recursons, Lu.—The Pirts Sciency of Spiritualists meet and have speaking every Sunday eventing at 5 o'clock, at Brown's Elli-Lycoum meets at 10 o'clock, a. in the same half. Roccusterus, W. Y.—Redigious Society of Progressive Spiritualists meet in Sciences Sciences Society of Progressive Spiritualists Sciences Sciences

Richtano Caves, Wig-Lycelm meets every Sunday at haif past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Dolla Pesse, Guardian.

Hirs. Dulin France, Guardian.

"Raussfrunk, Liu.—Bajefrunlist Ameciation hold regular
meetings every. Stunday morning at II o'clock, at Capital
Hall, South West corner 5th and Adams street. A. H. Worhem freefent, ill. M. Lamphen Secretary. Children's Prog-gative Lycoum every Sunday at 20 clock P. M. H. A. Richrick, Conductor, Miss Little Force, Guardian.

STCAMORS, ILL.—The Children's Porgressive Lycoum of Sycamore, Ill., meets every Sanday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey & Jones, Conductor; Mrs. Ho-

Andrew Merica Dr. P. Jones, Corresponding a management of the Merica Dr. P. Jones, Corresponding a management of Spiritualization corriding Secretary.

"Brain-printin, Mann.—The Fraterinal Bociety of Spiritualization bold meetings every Stunday at 18 Holos's Hall, Progressive Lycomus meets at 18 th, Conductor, 11 S. Williams, Guardian, Mrs. Mary A. Lymno. Lectures at 17 p. m. Chilerary:

"Bacmansaryo, Cal.—Meetings are held in Turn Verelin Hall, on K. street, devel Stunday are held in Turn Verelin Hall, on K. street, developed Spiritualization and the Meeting Spiritualization of the Conductors in the Spiritualization of the Meeting Spiritualization of the Conductors in the Spiritualization of the Meeting Spiritualization of Spiritualization of the Meeting Spiritualization of Spiritualization of

Colledo, O.—Meetings are held and regular speaking, in Old cocal citall, dammis street, at 715 ft. M. All are invited in Children's Propersure Lycome in the same place every nighty at 10 s. M. Al. A. Wheeloth, Outdoors.

ro, H. J.—Friecds of Progress meetings are held I set Hall every Sunday, as 10% a. m., and evening, G. B. Campbell; Yoo-Preddents, Mrs. Sarab Goot Mrs. O. F. Sevener, Corresponding Secretary in g. B. G. Sylvester; Recording Secretary, H. H. Lade

ner. Assistant Guardines.

10.—Berritani mactings for. Inspirational and ing and Spirit Test manifestations, every Sun, and Thursday estating at 116 o'clock, in Granar room) No. 112 Myrtle annue, Brooklyn. Alec.

11. Continues and Continues at 11. Continues at 11.

Chardian

Washington, D. C. The Railcoal Spiritual Association

Rail course '15 street and Fa. Are. Raguing before Sunfoyeas 1054 a. z. and 152 a.z. Mal. Gas. Cher penning 'creat

rolp & Landroigt, Secretary, J. R. Jone, Treesman.

PROSPECTUS

MATTO PIANOS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPFA will be deroted to ARTS and SOUSSOUR, and to the SPIRITUAL LOROPHY. It will advocate the equal rights of Women. It will just the name of the thing generation to the terms of the thing generation to the common terms of the terms of

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS It will be published every Saturday at

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he most popular among the übersi writers in both hamila-here.

All springs creeds not auxiliations that cannot stand the head of the control of the control of the control of the pulsespring and account of the control of the control of the glatender cases, will be treasted with it pulsespring and en-consideration, from their auxiliary amingeneral acceptance, has a falley of modern data. Believing that the brites is including the illuman little locally knowledge and acceptance, and more subtlime fortube than it lesswing that the brites is employed to the control of the control of the control of the many juig crutolists of calcase and reason. The control of the reason of the control of the control of the control of the While we stand about from all particessating, we shall not bear the reason of the control of the control of the control of the late to make our journal potents, in power for the adversery of the right, whether such prentitives are found an platforms of the right, whether such prentitives are found an platform of the right, whether such prentitives are found an platform of the right of the control of the control of the control part was seen as all the such print of the control of the control and communications from the tub-betaute of the Summer Land.

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sertion.

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