CHICAGO, SEPTEMBER 5, 1869.
VOL. VI. - NO. 24.


MRS. NANCEY BIRNEY. No. Mope Rove tho Oto Domexsat.






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the date of her ornumencigg to proufb. truth

SPIRIT PHOTOGRAPHS






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law of phouggroptic art or chemical science.



Mirs Monat, A1g4t: 12.h, 1830.


Stunois, Aug .17uh, 18spo. B. B. Bosrwiek.
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RELIGIO-PHILOSOPHICAL JOURNAL
Skitzambr 5, 1869


## gentlemann hat failed to pea mytary whlch hanga arouad laily ho to entertainling -and <br> lacly ho is enterininglog, and and an an illustration of the feelling and enurtery with which lonely femalo lecturits are ofen treated by rute and booribh meddlers, we give the conversation of that moralng meat. Mras. A -, calminand phackik, whth tho shadow of a great ordeal as the fore ground, go climbing heavece wand on gold- en arches of immorial promise, roses that have surmounted the thorn, blosomoms that with their lential sin, has taken her seat opposite the genUeman, where he can trace upol her counte- nance the burulng fool prints of baried sorrow, and high resolve. The unual salutations of the and new, day have passed, and, as if a momentous polnt had arrived, Mr. B--, passing the boun- <br> enot made any particular inquiries about your family matters, yet I, ah-supposed, ah you were a widow I But ah-winat kind of wid know! You know, ah- there are, ah-a

 good many kinds of widah - among opeakers, ah
Mr. B- was not what may properly be lermed an pilos, and it was evident that the eevere
ilence and look of outraged mnocence which sat upon the countenance of his guest, rather
discoucérted him, than otherwise. Sill, with a depperate effort he kept on
"There are, ah -4 good many, ah $\rightarrow$ grassattempted to hugh; but Mrs.' A - was not given tolevity over the mistakes or misfortunes
of her kind-and particularly, when the most It was ectidens were involved.
It was evilent the gentleman conild not now diminish the load he had voluatarily taken ; so,
ns the lady peristed in her silence, and seemed deternined to hear him out, without opening
any door of escape, he cootiuued bis limping inyestigation. widows, ah ! The only reason, ab-why I if you were a marricd womane, ah! I heard you say, ab'- you had 'six children,' ah-
and, ah r . Here came another attempt to make merry over his progress. "Sir," said the lass, "I assure you my chll-
"St dren have all a lauful father $l^{\prime \prime}$ Her calm, rebuking, tone, did not sirebgthen or re assure
him, bat like a poor pig, that gets buyond his depth, he went toundcring on.
"Well, ah - (apologetically, and a blush of shame unging his cheeks, showing that, he a good many 'free locers' sbroad, and people been queationed about your, family maters,
ah-uill I thought, ah I I would ask you ah t till I thought, ah - I would ask you
about it: Some say, that if you have a husbourd, they stoald the country in object your going over the country in this ;way
ah-and if you are a divorced woman, or must be a froe-lorer, ah
He now wated to hear the lady's defense. Ere long she broke the deep silence which was company. "A Are you thmarnh now $?$ Whatirm but suddened tone, while her search log eye seemed to scan the very depths of his
soul. " Lei me assure you, itils quite ga long It is broad," to quote a convenient saying ecept your proffered hospitallty, until we hav ounded your fimily matters? How can to tell how many times you may have been divorc-
ed, or what loose, conceptions of ancial fntercourse you may entertain? Are there no freeJrers, as you term them, but the chosen apostle lonely speakers who travel the land homes, where the marriage bond covers the crime, or influezce and position shield the
polygamist ? Are there no libertints among thowe who ofier us pretection-is there no free
lust thers? I assure you, sir, I am capable of taking care of myself, and people must know有 seen anythligg amiss in me, you would biave wrong you by suspleion, mifjudge. you from alischievous insinuations, and blight your repu tation merely to gratify a miserable weakness
I settle my own family a fairs as nearls as I can and nelther peldile them over the country, or submit them to meddlers. If ind it a good rit for every body to mind their owa business and let others slone. I make no pretentions to any
exiraordinary virtue ; but now, tir, what would you think of me, st ould I, accepting your hoep cally, the same sa you bave accepted my service anl, Invading the realm of privetelle, merely to ansiver to the capricious and insultiog whlmg
Mre. Street Gosesip. Sbo is neither or confessor to me, nor do I take stock in he blithy trade. I whib, sir, you could now say to koome prying,--meddlesome loterrogatore, koom nothiog about th, for I would scorn to do ${ }^{\text {an }}$
mean a thing toward a zealous lady speaker of whom I know no evil, and whose lectures have been, so effictual in removing false doctrine in this हeectind,", as yov, sir, testify to. I hope it
will ever be your honorable cource toward my will ever be your honorable coupse toward my
lonely slater lecturers, who may follow'my la lonely alster lecturers, who may follow my ha
bore in the tuture; snd I would say, let us all bors in the future; snd I would ssy, let us ail
live above the sin of sendiog polsoned arrows to
 jls unfinching rebuker uttered; went likeo
lash to his sool. He had Mitte counted upon close and scathing a rebuke from the meek and


| on the conscious rectitude, and tender affurtions of his guest. When, silent and humbled, he slowly arose and sought the garden, be plainly betrayed his remerse sad shame for the mistak he had committed. We have only to say now we hope others will proflc by hls experience. |
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| ghaidatelphia deppartment. |














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| don was oue to h h rempm sored. An tuteresting Incident mas that B wither Porster etn, over from Wasbligitoa, withoht knowling of the meetling. |  |
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| MARYLAND. |  |
| ometal Heport ottitho murytand stato conBuntion or spirithanilita, Corner or Hextogton and Ns. Paul streetc, tin the Crity or Butimmore, OnThureday, tho 12 th Day or Aulunth, 1869 , |  |
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| The meoting zas catted to order by the appoint. Eliztbeth J. Wintuth, Beceretary. |  |
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| ffer singithr by the Lycenam eblidren, the call of the meetiok was read be the sterctary. |  |
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| From the call which you have Juat hoard, and the obseet of this Convention to bie to meet an |  |
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| carabst suat-demand, not unly in those astembled |  |
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| as of our owa here, It has aciakenced In is feellngiakin to those which the womsn of 8 amorla fult, When she nidd to her people, "Cume and see a |  |
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| thoum do all over the hand, who are hangeriog |  |
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work, enible ua to to acomplish a maigaty work









| same for our age, I should presect somu of wy reasoas for so doing. <br> It is withtn the memory of enme in this suuli- | feel our souls drawn to each other in the most holy bonds of fraternal love, and the Angel World will ome unto us, and give us this knowledge |
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| ence, when Fulton and Futch, smill the. sneer of the conservatives and denunciapion's of some |  |
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|  | on into that life. For this is the chanmel through which our Pather ever sends the blessinzs of His love to us |
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|  | edge, and the means of applying it On tho inssiration, and on the spirtual plate, the pary |
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|  | at holy and dirine inspirallions that we are able of receiving In conclusion, my frienils,-there is not one of |
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|  | you who does not leed at times that it is ond in <br>  |
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|  | out for these thinga, but also to rece weve the sweet retara that will come to them in the knowletgo guype of Brother IItrris, I would sy: |
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|  | patares, from whom the parchel ppith shaildrink it blessiags as the vilulets driak the sumnur dew: seck thou, for they are ever near thee, thuse guanian angels who ever ministerin tiat temple,- Whase oflles it is $\downarrow$ ) gaide ths |
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|  | in that temple-Whose oftlee it is th gatade th stuggli virus. |
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|  | In listening to the delineations of the pmwer 4t the nimetecentic century by our vow bromers <br>  |
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|  | beyman the blae oky where love ever reigas wiers ruith sisimmondee, ady: may the breath nation the spipit Latad be telt amal reecived by |
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|  | ed it, and there tsa greater need of ab. surtuine it. science aut an ans perception have given to mmon hopss and truthhath berevofore liave not been the recognizel |
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|  | bonest, earness, ardent, loving, truthful men and解 their sonuls ; that feel that there is a deep devo |
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|  | filds all that perimins to the Spritual nature of man : its constitution, its dutes, its capibilities |
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|  | cult forces of the universe, which are epiritas it enabraces "all of true theologg, will of true philosonthy, and it lite at the basis of all |
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|  | philosophy, and it lite at the basis of all priguuation of a State association, representing |
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|  | priguation of a state association, representing gloriousa prophece for humanity, is worthy offoar atteution and devntion. Spiritudion in |
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|  | int ony of ths eountry, but of tue eatite world It ar itaencivg every depanment or moriauy |
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## THE SUPERNAL SPHERES.

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It is indeed diffecul tor humanity to tally understand the action of law ia all ths depart nents
of Gods $s$ ' vast universe. In ount interovarse with Nature, we only catch a glimpse of the beauty
and woaderfal mechanism embraced within he interior organism. This earth, our own solar
system, the nebulous matter diffased througbout all space, and the stars deckiog the blue vanlit
above, are only the component parts of one vasit machine, moving on their destined course with
unceasing regularity. The Ides of mebinery
und is no new one.
Man is a minature God, controlling ta a cer tain extent the elements here; but how iscon-
ceivably grand his future deatiog when his spliere ceivably grand his foture deating when his spiere
of action will be enlarged Jast in proportion to
the advancement be has made in understanding his own Interior nature and those laws connect
ed w'th the goverament of the universe. Beau-

titul. law,-grand and magolicent in propor | titul. law, -grand and magoiticent in propor |
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| tions, the key that unlocks the massive doors of | tions, the key lisat unlocks the massive domrs of

the Cathedral of the Universe, the chimes of
whose bells tell of thy advancement! We here whase a key.note to a grand truth! In all ot the
catchensations of God, there is a mathematical
dispensal rule in connection therewith. That cemet, how
brilliant! ho dazzlig its splealor as it moves on in peerless majesty throughout the realint of
space! You think it a child ot chance, perbape, thrown off from the boson of some central orb,
to astooish the world by its eccentric movements? Ah! be not so foolish as to supposecethat?
isa child of chince ! In the resims of space, Where "the morning stars first anog together," and assigned it a position before those forces
were set to work, which resalud in its uafold ment. No grander truth was ever uttered ths
this, "Man's sphere of action is always in pron poriion to the advasceraeat he has pade in ua
deratapding his owa interior niture, and those laws connected with the goverament of the uni-
Od earth, we find men engigel in a diversity
of puraits. The osk springs from thy acora of purauits. The oak springs from thy scors
and beocmes a massive trie, sending forth its branches in all directions ; a combination of ele-
ments produce iroo, coal and other usefat mate. understand the lawa thast produce the acorin,and casuses its litile tendrils to extract nourishment
from the soil; he can not make iron and conal, such as are found in the earth. Certsin forces
act Independent of him, and produce those results. Bat he can sollidify hydrogen gas; he can
solidity the vapor that rises trom steam and make a solid body of ice out ot it; he can change vapor, estlteriag it, as it ware, $h$ the four wiana
of earth; be can collect the gases and produce with then astonishing resalts. He controls the elements hero only on a small scile. As be ad
vances in knowledge, his creastive powers bements alrealy created, leaving the firat cause unthought
$\mathbf{A}$ child h
A child here, a poor puay child, gazing with
unfelgaed delight around unfelgned delight around him, the works of ns
ture are ooly so miny playthlogs for him, the true character of which he does not understand. But his view is upward; he pauses anc he as
pires to be a Creator, -a Gd . He builds the palalial residence; he construets thy iatrieste machinery oface cloud; he makes use of the bed
from the murky
of the oce an for the electric wire; he sa la sbove of the oce an for the electric wire; he ss ls sbove
the hills and mountalins, and defes the storms of earth; he is grand lo his conceptions,-fir he
appires to be more thia a mata-i Creitir. Well, pause a moment at the grandear of his
deatliny. Now, bo is marels "uesond.band" In his operations. He doek; it is true, many mar-
velons thinge. His desting is not oaly to mould to fashlon, to coastruct, but to errates for, as be
adyances, he must become a Oreatm. Well, this is deep water, This ts but one step is progresp tmbedded in earth; another step and you are able to briag the forces to work that make this
ore ; anotber step, and you are able to oring the forces at work that make all ores; still another,
how grand the thought and you are able to control those forces that mivdo the earth, and in Tell me not that thoses m World do not poseses that power. A elicle of
sclentifo apprith eustalned a man's Hio In Oblo

thrgugh the inatrumentatity of apiritaal Inffagoce
that the young giri's life in Eogland has been fact that in their. Indeed, we know it to be a








 It comes en rapport with the inner senses 1 Lin-
guage can not express power; God knew it
Those glistening orbs, that belt of nebulous matter, the ellvery lighted mnoo, the blue vault
with its innumerable stars, bring home to the
soul an idea of power. Language, feeble tan guage, at best incorrect, full of errors, can not
describe power so as to bring it cleariy to the ems of worlds talk to us-hom sublume their
thoughta! The thoughts! The words of their language can
not be found in the lexicon, for they only speak o the intuitions
Chasce is no part of Gody'dispensation. Elec thoughts it is constantly tranimiltting. Withdut intelligence to guide and esatrot its move-
wentes, it would do nothing. But the spermatic germ in the womb becomes fiosily an organized
living entity a living sonal, tof exist throughout ends the assimilation of forces from the syitem aending to this part bone, to another part nerve
fibre, to another part mascle, to another pari this or that? Well, this is a pertionot question.
Did I not tell you that certisin sporits mude a eed, and depositing it in tbe earth, it gerrminsted
and produces is flae plant, ever after produciog tion when organizsd. Ab, thore is the fact!
 are directing spirits on that coneh, as it whire
off through the immensity of spice, dancing
 perfect sutomatic action is the resalt. They will watch it carefolly for many years, for be
remembered that these wise sages work by means.
In the organization of all planets, in the con centraina of all nebulous matter, there is a sya
tenar of forces ert to work, that is constantly sud
perintended by the high rintelligences, finally in a perlect automatic action. The for ces at work in the formution of the gerin chill, are
so organized that a perfect automatic action is
the resait, requiriog no ooe to saperintend, We deare $w$ bo explicit in regard wo this, 友
there are masy who eatertuan the idea that all there are masoy who eatertuan the idea that al
tirst cruses are natomatic in action, and that all thiggs were prodaced by the automatic actio of hwos mpre egregious error never existed.
Tnus degree by degree we sdrance on the
domaios of nature, appreciating the sublime fact that at each sucesisive atep, the darkness recedea
and, the morning twalight of a glorious day burats in on our euraptaned visign. Remgmber
thea, children of esrcth, tat y.ur desting will be inconceivably grand if you destre it, for we
would here say that desire is the prayer of the would bere say last desire is the prayer of the
soul, and whether you desire good or bad, you
are sure to receive a response. Starting out then with this-stand-poiat, that Man's sphere of action is always in proportion
to the advancement he has made in understand nog his own intetior nected with the gaverameat of the univerie," wo have to a cortain extent unveiled the fature
deation of man, for admitting the fact that "Koowledge is power," oae must be in propor
Hion to the other, and of course, it must tiad it appropriste field of action, or man's usetulaes
would be losk. Thea, strive to uaderstand your
own interior org tolsm: delve deep ioto mytteries of nature; polve those problema thal the formation of $n$ bulous matter, and the con
then struction of worlds. Never let your mind rest.
Soar up ward ia your asplrations; be useful en; evcourage the taint harnelt and a life pure bliss will be yours in the world to come.



 and it is a sabject largely demandlog attention and cultivation by the new or Spirtituat Piftiosop hy Iatioct, whleb, when applied to man, we regar
as oniy another term for losplation, may be con oldered as Inberent knowledge, or more truly speakling, princlple ; to contradititnection to kown-
edge arrived at through the procest of observa
 at by thilo man-bosated poorer are, therefore, , hable
to be erroneous; bence the great diveraty of oplatons in reg ard to thbologrical, legal, medical,
sod all other
 ration or lostinet is infallibly true, while reason is
prone to errur, avd never Mods trath except in
 of meen and animals. Hence of man will remala on
the shady side ot trith juen



 parenta. Reason can only know of tastloet and
loeplration, whlet to lohercet knowledge of prin clples, apd abows reason to be an erratle youth, We often behold thlo ralghty silent porer eren
ta the goung of anluale; many of whleb, although Doh aceastomed to water in their grown -up state,
WIII Evim as soon as throwi loto the water. And
Who erer beard of the mother deck tesching her young dackllogo how to swim, and explaioing or
reenouliog apon the phllosophy of propulision in We have a case of a woman reported to the Jaly
water
 latereatling, as well as serviog at the same time to
entech our subject :
" Babotte was no less a character than ber


 and Son wid N


In the Splrth World, each one gravitates to hio
patural polation, regardetes of the high and exalted place belic os earih,or even if it so otherwiee. Look
 Tomad, who never gave away ten dollars in the
Iff, may bo far above goi to the Summer Lavd.

## MAIL ROBBERY.

Jadglog from our own observation and the ob-
verrations of otbers, to the newspaper basineta
there Jear, for loseses of moooey sent by mall
Oar loseses bave brcomeso frequeat that wo have
applicd to the Post Omce Department for redrev and hope they may bu ableto briag the roguce to Wo eharge no one th partlecular, bat wo do osy
that Maill agentit who run on ralliouds, Poot Mast. from thase or well-koowa pricciples of lategrity, rather than from the faet that they may have bee Post omice orders cato be procured at many om
ces now, and ought to bo furnisted at every Po omice. Letters cas be registered at any omice. We dealre our readers to bear io mlod that whe


## REAL ESTATE FIRM.

We would call the attention of our readers 2 of our paper. This is one of our most religble firms, and parties neel have no hesitancy in en rustiog any business with them, -either in in
vestments or ip hariog inoney placed on loan in heir hands.
This irm are making a speciality of property Jefferson and viclnity, where they have large our most iamportant subarban villagea, It liee Jas and culfivation. Sume very iuportant im and in the Township, which will be largely in thecessarily large desiring to invest in Jelferson property or vicir above firm, who are prepared to sell flity lots
or onescre or tive acre tricts, of farme from ty to eigaty acres, as may be desired

## DR, J. R. NEWTON, THE GREAT HEAL

 world.wide erlebrily. Whlle a very for cares
 week passece to which he does not perform "even
greater thiogs."
 by a aesooual presthood, ancleat or modern, bat in
a Divibe Principle, mianiffeted thwough tho great

# DR.swan, 





CHAN. IT. READ'S PROTOGRAPHS.
In this number of the Jovaxal wiut be found
an advert lsement of the photegreph of Chas. H.
 $\xrightarrow[\text { PLANGHETRE }]{\text { - }}$
planuhetre:
We are unaroldably beblod tume in fillog or-
ders, recelved for the above named listle lostra-
ment. We shall baye a new lo ment. We sball bave a new lot as soon as the
manaufactarer can supply no-la a few, days at mos)

## REMEMBEA THE PRINTER

Newspaper publishera thast scceced in building
up a permanent and enduring weekly Journal ask no credit, but pay as thiey ro aloig. To en In their remittances. $\Delta$ word to the, wise is suifficient.

## Home. <br>  Ave mlontee' wilk from the Post Ombe. Good medlome always in altender <br> gunstments

Edwin Adsms is meeting with a triumphant success at this famous pleasqre resort, in "The Marble Hoart", or," The Sculptors Dream "
Next Monday eveniog, Aug. 30 ch , will be in
efduced the greal poetical Drams ot "Enoch Efduced th
Arden."

## odis yusevix.

It is annonnoed that this is tho last week n -The Victim of Circumstances," aid that on
Monday, August the 80tb, will' be producod for
 grese," in which Mir. Fratak- Aiken will make
hts firt appearace eince re-opentog this fub lonable retort

## deanbon theatra

The friends of thils popular. reeort will doabt lem be pleased to leara that the lestoes, Emerment at Milwaukee, have returned, refilted up
this beantifal theatre, and will re open \& on Ifonday, the soqu of $\Delta u g$.


Peter West's rooms are thronged with vis-
Itors, zeeking for communications from the itors, $\begin{aligned} & \text { nether Lifa. }\end{aligned}$
Moses IItill speaks in the Eterett Rooms,
N. Y., duriug september. Mrs. Waisbrooker will soon be in Iowa.
Rev. Dr. Bainasrd has changed bis residence
from Lausiog to Batle Creek, Micbigni. Fiobback, hass been engaged wo conere\%to this city to lecture during the emming year, at Crosby's
Music Hall. We are wid that the ofloers of Music Hall. We are wid that the oflloers o
the Progrebive Ly ctum engaged him. Mr. F is a popular and instructive apeaker.
Mrs. Laura De Furce Gordon addressed the
eitizens of Sparia, Wis, Aug. $15 \mathrm{th},-$ On the
Entranchisement of women. It was troly a Enplendid eflori. Most nubly did she vin ficate her. Her auditurs were about one thousand. Mra. Ofrin Abbot has jast returned from a
pleasant urip in the country, and may be found pleasant trip in the country, and may be found
at her roous, 127 S.uath Clark Strevt. Mrs. Abbot is one of the tiaest Doveloping mediums in the country. Her powers are truly remarkable.
At the first situling, she will enable the spirits then will be made $\omega$ write the ns Le of some
friend who long since pased to the Spirit World Beaides, she is a must excellent bealer. Give hé a call.
Norman Ruadles, (writing from Janesville,
Iowa, speaks as tollows of the labors of Mra, Iowa, speaks as
Addie I. Bullou
Your remarks on the merits of Mrr. Addie
L. Ballou brought 0 mind her vieit to our place, the fore part of hant June. She Cum
menced her Leecures, under very unfanorible
circumstances; the spirit of old urthodoxy bad
 of spiritualism, But a few of the mogt vea,
tarepome came out tu tue trist Lectare and were
not hart The way bilag upened they came out in large numbers, even more than the house
could holu, and the impresson left anoigg all
classes, was liberuliziog an. beneflial. Too chases, was liberuilizg ana benetictal Too
munch canoot be sid nu her favor. We hope
that more such wil vilt this benighted land
ere long. Eijash Wood worth, Charles Farlia and Enmas
Martin, have the followiog appoiotments in Miebigan':
16ept, 14t Cath, at Onon Rapide, Cswang Co, ; Saturday and Sunday, Sept 18, 10 th, Grove meeting, near
 Co.; Saturdsy and Sundey, Sept 25, 2bib, Grove meetiag at Iickory grove, Parms, Jack son Co.; Tuestay eveoting, Sept. 28tt, at Mar
shall; Wednesday eveaing, Bept 29th, at Asa Hutchinsoo, nesr Cenesco, Calhoun Co. SSaturday and Saudyy,Ost. 2 nd and 3rd,Grove ums in particular invited to atten1.



Obituaty.




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## SPECIAL NOTVCES.




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## 部营品： <br> 



PLANCHETT DESPAIR OF SCIENCE MODERN SPIRITUALISM, ITS Phenomena,

## theories regardina it: <br> FRENCH SPIRITISM. <br> BYEPES SARGENT.

 MODERN PHENOMENA

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> PLA NCHETTE OR, THE DESPAIR OF SOIENOE.




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 BOTTOMLESSS PIT, KEYS OF HELLL; K. GRAVES,

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 NDREW JACKSON DAVIB.


A RABCLLA: OR THE DIVINE GUEST. - and anew jackson davis.

THE PRINCIPLES OF NATURE AS DIS
 MRS, MABIA M. KING.

MANOMIN,

> THE GREAT REBELLION MYRON COLONEX.

LTCEUM MANUALS.


THE MIDNIGHT PRAYER; AN INSPI MRs. M. J. WILColson.

## Florence

Sewing Machines.






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 T.-Yes, atr, and $\approx \mathrm{ml}$ give gou correce: angme
8. - Do yoa endorse Polygamy, sourself? T. - Yes; it th rigbth and we prac then at home.
B. Are they
8. - Were the
ome with you?
T. - Tes; and
come with you?
T. - Ies; and destrous spe aboold come.
8. Have you a favorite among them, or do gou
 sether as one family?

Comily, but undar the same
ve together la one apartment dive ot theal live separate, lo rooms by theti-
8 -Are sour women quilet and passire, comply. tog with your wit
troable with them $\mathrm{T},-01$ the uwal differences of opiolons, bal
ithiog serious.
 ${ }_{8}{ }^{5}$.
 T. -Yes ; and does so,
8.-HAve any of your wi
T. -Yes ; ove of them.
8. -What did you do :

$$
\begin{aligned}
& \text { 8. - What did you do in her case? And it ohe } \\
& \text { had ewlidren, what whe doae whth them? Who } \\
& \text { owna thin eblldrea? }
\end{aligned}
$$


 Immonsilty not thls syothes
T. - By yo meatas, -bat the the T. - By no meane,-bat the reverce. There are
no proutititesta Salt Like elty or Utah. Such a
tbing as a boase of ill-fame ta not known to our

 Is for oar matoal good.
B.- Sappose wife mumber one wante your com. pany and soclety, at the same time you desire to
be with wife natuber two; wile number three
atoo eisimlag you as her. properiy for the time belng-what theg?

of yours!
T. - Sixteen, end sixteen graud eblldren.
B. Are yuar diugbters married and der the bapo system, sod do you countexinoee it?
 8. Are sour women permilted the
wif. men, that jou tale wlith wowen.
T. - We take no auls T.- We take no aalsiffol libertles.
8.-We beg your pardoa-are your women per
mitied to have as masy basbande as you have


Trations are always blther in yoor own ranks, \& S-Spppose Brighom, Xoung sbould receire of
revelation to do aray wilt Polygamy-what woald be the result?
T. - There to ho suppostlinc abont II, Polygams
 States with Polg gamy

 dorsed aad sanetloned Polskamy.
 months organized. I was with them ta Kirthand,
Oblo, Missouri, Illiools, and weat with them to the
8.- And you are Arm in yoar covivietlon that
you are right, and that Mormoulom to axture lo

 have sald Lo-das, that iam on unbellever in the
doetives, teachags and practices of Potyamy;
and farther, that it in a syatem of oppreston on end farther, that it in a sytem of oppreston on
tile part of map agalost wooman.
Now, tir, 1 am a spirtiuallos, sod frankly say to sou, I do pot believe In yoar agstems, abing at the the
tame time coofes I kDow nothing about your


 one, asd I whit you to conce.
Thuss ended our cooveration with Elder Tanner.
It was in the preeence of several witoesees, men
 feetly cool all through the cooveroation, manifest
Iog thant calm,
so mant manaly conduct that salid in so many vords, "I am master of my position,",
We dare not - attack him from the Bible otand-
 The conrersation lasted fall turo hours. We
have endeavored to follow the converation be-
tween us-not conchitg the side Arce we wieh,

 and with a vilm, esid: "I have come loto thite
room to see a mon that has four wives, sod dares room to see a mon thal has four wives, wnd dareo
say so."
Soid the Mormon, very calmly, "I am the man; you now see me."
"IVI well for you that I ain't ose of your wives,
cean tell you that, for II I were, I would mako it Ian tell you that, lit
too Warm for you," ould the woman.
"We Ahould have no trooble, ind I would win
"W you over to reepect and love me, by kladects,"
sald the MTormon.
"Not with your affections divided with others," cald the woman.
We turbed oor eyes toward at open door, and
there we whotened that which would have unade Hogarth shout for Joy, for there we saw a youbg
Miss with mitod luteot on veogeaice dire, in deliant atutude, standiog, eyes sparkliog with reesent-
ment, lips Atra, cotppresed, white and this, with


 lamb, but If betryyed, take care""
Affer the EIder had left, we asked our Soong frived what she thought of the raan whth lour
rivee, sod her answer was, "IfI were one of theex, From all wo saw and heard on
arree with our fair young frees. Surely, rev ders, we sre approachlng a crlets on
this queation of polskamy. The demands of nlinety thousisd people are not to be wioked at or treat.
ed Highty. In ten yeara from this writhog thite Will be a fearfal ir irgedy eaneted on the plalins of blood, or become a Exture ta the laod. Which
sball it be e
Tbe remedy we may conaider io another artlele


No pope or pa entale ever diaplayel moro equal
bloody vengesnce than they did. And yot tet 16
 because they submitted ti the cifill rights regalations as soon as they wery divinted, so they Judgmants ; and all the fault we find with them, is their Chriotian proctioss. An etvalians, they were as good as any other people; as
tey were as bat as any other people. It will be abserved that the reformation did not change Caristianity, nor the practices of
Christians, as we see the Church of England Christians, as we see the Church of England,
the charch at Gexeva, Switzeriand and or Soot land preachel the ssme dsmnation upon unbe-
lievers, and pricticed the same kind of tortures and murders as did the Chusch of Rome. Avd
it should bo understiond tbat they never gave it should bo understood that they never gave
up any of these practices antil the eivil rights
party party became suntiliently powerful to force them
to desist. This showe that Christlanity was by passing through the dark ages and the RomIsh Churches; and has received an indellible amark of evil that must hang to it as lopg as ite
history is known, and that no practical reformer will ever refer to it as a basis of organiziog reealom principles, will appear more folly in
our next article.

## NOTICE OF MEETINGS.



























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