\$3,00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seek's neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, SEPTEMBER 11 1869.

VOL. VI.-NO. 25

Biterary Department.

THE WIND.

DY LAURA A. SUNDI

To the towering pine on the mountain creet, Where you rock the eaglets in their nest,— Then whirling around with wildest freak In the crater's rocky cavern deep;

mountain peak to valley below,
Where the created waves roll to the sea,
And forests rock in their mirth and glee.

have you stole on your wings of air, fan the brow of the monarch fair, r the ancient sagess he ponders o'er he hidden depths of forgotten lore.

then fleeing away in your froliceome glee, there the rosy bowers and the orange-tre Are blending the richness and fragrance In thy gentle breath, oh, beautiful afr:

do you come with a love lit song,
hich you stole away as you sped along,
From the lover's lips that are gliding free
In their fairy skiff, o'er some moon-lit see?

ryct you may bring me the whispering tone, f anguishing hearts that are beating alone In the dreary world with the sigh and the i O'er the buried hopes 'neath the shroud and

In the humble cot 'neath rosy bowers,
Where innocence blends with birds and Bow
Thou art, oh! in thy freaks the same
As where palace dome, rear wealth and far

to the busy strife of the world doth win, andy array of fashlon and sin, on art blending thy breath at the gilded sh where virtue is reaping the rubles of min

for free is thy breath, oh wing of the air! welling alike with joy and deepair; Caring not whither or whence you go. From torridclime, to regions of snow.

nd thus I am asking, and saking in value rom whither thou art, but yet 'tis the sa You stop not to answer, for w Tis only in fancy, that morte

PS TCHOLOGICAL PHENOMENA.

Modern Papa Wiraclo-The Crown or orns-She Manifests the Strange Appear ce of our Saviour.

(From Hannan Nature.)

The intelligent psychologist has never far to look for subject matter. If he does not find sermons in stones, he can all ways relyon getting excellent discourses in our social customs, our popular superstitions, and our religions. Now here is there more room and greater need for the psychologist than in the religious field. The 'miracties' of all faiths form an interesting investigation, and one promising great results.

or ontempt. Especially is in the case in the contempt. These have been greately misapprehended. The help the believers and the scapitics, and igh both are doubles in error, we think the lesser evil that the pleasurement abundanced in, though the the pleasurement abundanced in though the so blinded by prejudice that we should be so blinded by prejudice that we should be so blinded by prejudice frequently enables us to see where 'thoth right and both were wrong.' By it, we both sides of the shield, and can satisfy our rest into the disputants, that the one is silland the other copper. It is scarcely necessary for us to show that e can be no such thing as miracles, in the mary acceptation of that term. Frew, we had think, even in the Church, believe in ations of the laws of nature. 'To assert any go be at variance with the laws of nature, mes a knowledge of these laws no same man id claim. The "miraculous" and "sujermal" are continually recoding before the didelence. "Every general law is only a partar fact of some more general law, precently isclose itself. There is no outside, no finally looking wall. The principle which to day as circumferential, to morrow appears including larger."

circumferensas, a larger."
Roman Catholic branch of the Church ways been prolific in "miracles." Scarcely to but has been the instrumentality for wondrous work, and great has been the satisfact of our-fellow.

creatures by these representations. The Church has appealed to these "miraceles" as evidence of its divine origin and supremacy, with a success but too apparent. Their Protestant opponents meet these statements with a flat denial, and point in triumplu to several petty tricks in which they have been discovered. But the facts are too numerous and well authenticated to be argued on sneered down. No, our Protestant friends must try other tactics. Let them carefully study the phenomena embraced by meemrism and spliritualism, and they will soon be in a posterior of the second of the secon

to all ages and religions, varying in detail with mational idiosperansies. Many of them, too, are reproducible almost at command, varying only in degree. Surely to the properly constituted mind this would be preferable to denying them altogether, simply, because we cannot sausfactorily explain them. It is always uncomfortable and irritating to call a man a liar.

The above remarks have been suggested by the appearance in Belgium of another. Estatica. This peculiar phenomenon has been observed the subsection of the control of

devotes. The following deeply interesting narrative is from the columns of The Tablet, one of the most respectable periodicals of the Roman Catholic Church in England. It is noted for its trustworthiness and nonsensational character, so that the reader need have little hesitation in accepting the facts reported. We give it verbatim:—

We feel some difficulty in noticing the details of a case so full of delicacy and mystery, and in a journal which may fall into the hands of readers of all classes, including many to whom such a narrative can only be an occasion for profane mockery. But certain considerations, which seem to us decisive, induce us to do so. It is precisely at a moment when the world is more than ever hostile, and its impious maxims propagated

but there was no trace of blood in any of the wounds. After about a duarter of an hour's observation, the priest recalled her. to consciousness by the simple words: "Well Louiss." She opened her eyes quite naturally, and then saw the Provincial. The priest explained to her that he had been sent by the Bishop to investigate the matter. In answer to his inquiry as to what she had seen in her ectasty, she replied that she had been assisting in the bearing of the Cross. He was very much struck both with her simplicity and ignorance; she was merely a peasant girl, and nothing more. The priest having left the house, the Provincial resolved to remain and watch the case that that he might not appear to be doing so, he took out his Breviary and began to say his office. He remarked only that she turned to the cast, and that her expression was one of singular modesty and recollection. At a little before two oclock she gave a deep sigh and littled up her hands. Soon her watcher perceived a stream of blood to issue from the wound in the left hand, which could not have been caused by any instrument or other agency, as she had not moved from her "rm chair and her hands did not touch each other. Tears flowed from her eyes and felf unheeded on her check. Her expression changed to one expressing great anguish, a shind of foam escaped from her lips, and filled her mouth. At a quarter to three she fell, her, arms being extended in the shape of a cross and her feet separated, while her head was lying on the ground. Her sister an to put cloths under her head and feet, the former being lifted with great difficulty. Her face was warm, but her hands and few the remained till four o'clock when she had an except the office of the day o

Drags the Captala from His Bunk.

From the Tolsdo Commercial. Aug. 37.

In former tunes, ghosts were quite numerous, and their tests, it we are to believe tradition, were most remarkable; but in the nineteenth century they have seldom put in an appearance, and it is the opinion of many that ghosts are not favorable to progress, and refuse to appear to enlightened people. There are said to be exceptions to all many that ghosts are not enlightened people. and it is the spinion of many that gnosts are not favorable to progress, and refuse to appear to enlightened people. There are said to be exceptions to all general rules, and it may be that ghosts do sometimes appear among enlightened people, or among those who should be enlightened. That this is the case, there is an abundance of the same testimony, and the number who stand ready to make affidavit to having seen one ghost or more, are more numerous t'an unbeliev.

until a few days past, when he and the entire

until a few days past, when he and the entire crew deserted the vessel under very pecular circumstances.

While on a recent voyage, the Red Rover sprung a leak, which threatened to take her to the bottom of the lake in a very short tine. All hands went to the pumps, and, by working with all the speed at their command, soon made headway on the water and found it was in their power to save the craft. By exerting themselves to she thinks the speed at their command, soon made headway on the water and found it was in their power to save the craft. By exerting themselves to she thinks to save the craft reached a point in the lake off Momsee, when the men, baving become greatly fatigued and their strength being almost exhausted, went to their bunks to rest. Scarcely had the bodies of the weary mariners touched the couch ere all were rapped in a deep slumber. Ten minutes passed, and no one was at the pumps. Twenty minutes—thirty minutes—an hour-passed, and still the pumps were idle and the men asleep! I woo hours passed with that leaky vessel rocking upon the waves, and the crew slumbering, unconscious of the dangers surrounding them! At the end of the third hour, some unseen hand entangled its fingers in the uncombed hair of the Captain, and he was dragged from his bunk. On looking at his watch and discovering that he had slept three long hours, he wondered that all were not, at the bottom of the lake. Ilastily he aroused his crew, and then looked to see what progress the water had made. To his utter anazement there was no water in the boat. On incighry, he was unable to find any one who had spulled him from his bunk. For sometime the mystery could not be solved; but finally the Captain and crew agreed that the lameqted Captain of the correctness of this conclusion tital, on their arrival in this port a few days since, every man descreed that, soow and could not be induced to ship upon her again.

Voices from the People.

MINNESDTA.

Paulian Horton writing from Minnesota city, Minn., says

"I find I can do no longer without the Journal. It instructs me, it encourages and strengthens me, and brings to view so vividiy, the holy and glorious truth of Immortality, and this is what our begutiful religion (the Harmonial Philosophy) has been and is still, doing. It is drawing aside the dark cruel veil of priest-craft that has so long extracted the bitterest anguish from the human family. I can speak from graperience, for the terrible ordeal through writch I have passed, his brought me to a much higher and better standpoint, even unto Spiritualism.

"GOOD TO BE THERE."

LETTER FROM L. B. CRANDALLS.

Yesterlay, the indecends was our Annual Grove Meeting. We assembled at the grove, two miles south of town. About eleven o'clock a. w?, the meeting was called to order by Bro. O. Mc Grac—after which we listened to some sweet music by Miss Foster, of Farmingston, when Bro. E. V. Wilson favored us with one of his ever-good discourses.—Then the meeting adjourned for two houges to reor reast of "the five loaves and two Subse," that of the fragments, we took up seven inskete full.—
At two o'cluck, the meeting was signic called to order by our good Bro. C. McGrue,—when one hour was given for conference. This 'hesterchange of shought give us a real feast "of fat things. Bro. Wilson then gave as another one of his good listense given in the second of the second of the second of the people, it was "good to be there."
Yates City, III., Adgust 20th, 1869.

K. V. WILSON

Spiritualism in Monroe, Wis. - Lectures and Tests.

LETTER FROM C. L. MORGAN.

Permit me to say to your readers that the cause of Spiritualism has lost siothing, but rather gained much, by the four lectures recently delivered in Monroe, Greene county, Wis, by that truly wonderful man, B. V. Wilson. It is said that Spiritualism is of the devil, yet all the Orthodox sermons to which I have ever listened, if condensed into one, would not have portra ed in such, vivid colors, the "exceeding sinful so of sin, its dire effects notionly upon the individual sinner, but also upon children, and children's children, even unto the third and fourth generations," as did E. V. Wilson, in one lecture—subject, 'Influences.' And then, those wonderful tests; (lotting not clearly prove that overy set leaves its degererouppe upon the soul; Could any amount of Orthedox sermons so 'Unstrate the scripture, "Every secret thing shall be brought to light"; May the jure gospefor Spiritualism speedily prevail over the grim and horrible creeds that have so long crushed the heart of humanity!

APPRECIATIVE AND SUGGESTIVE.

emember the name of S. S. Jones in ion with its earliest history, and how was I when that paper died out for a tir

God.

In our day, men and woman can prove Methodism, Campbelism, and Presbyterianism, but when they attempt to prove all things, they become Infidels, especially if among them, is found Soiritualism.

H. M. FAY EXPOSED.

II. M. FAY EXPOSED.

A letter from George L. Shafer.

Dear Journal:—Will you have the kindness to give me a small space in the Journal. for the publication of an expose of H. M. Fay the "musical medium." The exposure was complete, and undeniable, and a large portion of the audience saw it. The exposure was made in this way; His attendant raised the curtin of the cabinet accidentally, and Mr. Fay was seen with his hands out of the ropes, making spirit hands at the top of it e cabinet. He dropped into his chair very suddenly, and giving his hands a sodden twist in the ropes, he was securely tied again. Throwing his host on his right shoulder to hide his minute, and have a subject to the his manual and have been an abject look is seldom seen as he Arthur as to whome the control of the his manual to the history of the histo

was possible to get out.

Yes, we give you place to say just what he has bragged of doing repeatedly. If he was seen to hide his face for shame in your place, there is yet hopes for him, for he was never known to do so betore.

OUT OF DARKNESS

Extract from a Letter by C. A. Skinner Mn. S. S. Jones:—Your valuable paper came into my hands the other day, and I am glad to see that superstition and ignorance are being driven from our land, and the glorious truth of the spiritual philosophy is taking its place. If have been under the dark and stormy rule of bigotry and priesthoed for many years as a preacher of the order of the Baptist. I have tried to make the world believe that the "blood of Christ" would atone for all of our sins, if we would repent. It is false, and thanks be to the Eternal Father, my spirit friends have come and talked with me face to face without a dimning veil between. I am now laboring as clair-voyant speaker in thre cause of truth and progression.

Valparaiso, Indiana, Aug. 9th, 1969.

Valparaiso, Indiana, Aug. 9th, 1869.

A God in the Constitution.

A nationally religious creed is fatal to the successful progress of liberal institutions; and our fathers were wise when they agreed that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof." Insert a clause in the National Constitution, especially acknowledging any particular deliy, and you abrogate that portion of the VI. Article which any: "No religious test shall ever be required as a qualification for any office of public trust unler the United States.

But how shall this constitutional recognition of the supreme authority of Jehovah be decided nationally obligatory? Shall the number of votes that decide the late of the politician determine the God of our scopiance? If so, then as changes the policy of the Government by the success of different political parties, so would the character and authority of the nation's deliy change. "And at no distant day, this land of bossied religious liberty might be given to the control and authority of the Catholic's tiod, as expressed through the power of the Pope. Do Protestant Christians desire such a change? Such a result would be the very culmination of religious tyranny. Pupers for the Pope.

what remains of it, amounting to about sever thousand dollars, is now in the hands of a ceiver, to be disposed of as the legislature of State of New York shall determine. This is that is left of the voluntary contributions, a of the proceeds of the sale of the bonds of republic, at the time when Fenianism was fever heat, and Irish men and maids poured their small navings like water. The whamount contributed, if it had not been equidered, would have reached many hundreds thousands of dollars, and would have put mahundreds of families in positions of commore desirable than they are ever likely to under the flag of their Irish Atlantis.

Pacific Department.

BY..... BENJAMIN TODI

THE PACIFIC COAST.

SPIRITUALISM IN ASTORIA

The Spiritualitis in Astoria have had many difficulties to contend with, particularly the strong and unyielding prejudices of the religious societies in the place. Slander shd personal abuse, the usual wespons of the Christian world, have been wielded with an unsparing and sulfring hand; and when the religionists though that the last of these were slain, they arose again like the ancient sphinx from their ashes, to-the astonishment of their enomies. Though lew in numbers, yet they are caracti, untring and energetic workers.

Within the last year, they have erected a fine Hall with capacity sufficient to accommodate almost the entire population of the place. Here they hold their social gatherings, and the floor being built on rubber springs, it makes an excellent hall for dancing.

We delivered a course of five lectures there we delivered a course of nwe lectures there dur-ing our stay in the place to good audiences, and found a congenial home at the house of I Ross, who, together with his estimable wife, is among the most energetic workers in the good case. Ool. Taylor, the President of the Oregon State Sprittan Association, also one of Nature's mobilemen, resides

UP THE COLUMBIA RIVER.

On Saturday morning, we bade adieu to Astoria, and took passage on the steamer Rescue, bound for Portland. The air was dense with amoke on account of large tracts of timber being on are in Washington Territory. This we regretted much as it deprived us of the beautiful scenery-that lines the banks of that indeed bauntiful river. It made the tirp uncommonly tedious, to say nothing of the suffering we endured with our eyes from the smoke. Two years ago when we passed up and down the river, the air was clear as crystal, and the intensely green fir woods with the soft blue sky for a background, with high rocky bluffs along the river banks and anon beautifully cultivated fields and Best white frame cottages, formed a panoramic scene as we passed along, that was delightful to behold. Again, the snow clad mountains that reared their perpetually white crowns-far above in the cerolean blue, added greatly to the beauty of the scene.

While passing up the Columbia from Astoria to

the cerulean blue, adoeu great, the scene.

While passing up the Columbia from Astoria to Portland, we got a view in clear weather of all the mountains on whose tope rest perpetual snow, that are on the Pacific coast. Their names are Mount Hood (twenty-one thousand icet high), Mount Jefferson, The Sisters, Mount St. Hellen and Mount Rainier. We passed within thirty miles of Mount St. Hellen. To que unaccastomed to behold such things, it does not appear more than from five to ten miles. We think Mount St. Hellen, the most grand majestic sight we ever beheld. It is perfectly coulcal in its shape, and retains its facety white-

grand majestic sight we ever beheld. It is perfectly coulcid in its chape, and retains its ficery white ness until near mid-unam; after that it assumes a more dingry, grey appearanc We reached Portland at 7 o'clo'sk in the evening. This is a very fine city of seven or cight thousand inhabitants, situated on the Williamett River, twelve miles from its mouth, and one hundred and ten from Astoria Bere we found old friends, whose smilling countenances and cordial hand shaking, told us plainly that they were glad to see us once more.

dred and ten from Astoria Bere we found old friends, whose smilling countenances and cordial hand shaking, told us plainly that they were glad to see us once more.

When we valided this city two years ago, there were but two or three out-spokes Spiritualists in the place, and if there were any others that believed it in their hearts, they dared not give utterance to their sentiments on account of the vast amount of odium that was attached to it.

The Rev. Earl had just closed one of his protracted religious efforts, and left Jesus in charge of the lambs of the flock, and left Jesus in charge of the lambs of the flock, and taking God and the Holy Ghost with him, had gone up to Salem to make what converte he could at a twenty dollar gold pieces with God and the Holy Ghost; its eceme to us that they ought to have had an equal share in the funds, if they did an equal share of the work. But such were the circumstances under which we commenced our labors in Portland. We, are frank to contess that it was with some misgivings that we collated in the work; neverthelees, the people came out to hear in crowds, and the excitement far exceeded that of the Rev. Earl's. Whether Jesus, in whose charge Earl had left the flock, had gone on a bender or had got tired out with the long protracted effort and gone to sleep, we know not, nor do we care; but this one thing we do know, we stole a good many of the lambs before they got them into the fold. Poor Earl, when he returned from Salem and learned what had been done is his absence, he literally crited like a baby. He undertook to preach a farewell discourse that had been arranged for him, but he made a poor stagger of it for some ten minutes, then gave it up and esid he felt so bad he could not preach, and they turned it into a präyer meeting, and fell to praying for us, that God would send us out of the Way. We rather think that their God took the whole thing as a joke for we never felt any inconvenience from it. The seed sown by us during our stay of five months in the State, b

recugnit forth an hundred fold.

Probably there are not less than six or eight thousand Spiritualists in Oregon to-day, and so strong are they, the State Association of Spiritualists have engaged us at a stated salary, to Fravel under their auspices throughout the State for a year.

year.

There are some as fine mediums that have been developed in Fortland, as we have ever seen. Among them are Mrs. I. W. Peters, an excellent writing medium, through whom a multitude of grand tests have been given; Mrs. Robert Ladd, a first class secion, describing and personating medium. Them there are others, whose names on account of surrounding circumstances, we must at present withhold, where excellent physical manifestations can be obtained.

By their invitation, we stight the surface of the second of the

festations can be obtained.

By their invitation, we visited their circle on two different occasions, and witnessed the phenomena. Various articles from different parts of the house, were brought by the spirits and piaced on the table. Biprit hands came and caressed us, patted on the head quite forcibity, lifted the table entirely from the floor without human contact, and showed brilliant scarlet lights, and would also raps of prionally on the table as to well night cause the same to dance.

These manifestations have here.

manifestations have been obtained by

obedience to the law governing them—namely:
Select only those who will attend the circle regularly (excluding all others), and continue the
same until they are well developed.
Spiritualism has now so strong a hold in Portland, that no power can eradicate it or stay its doward march. The Methodists, that are by farthe most numerous in the State, are already beginning to wall and howl (earfully as they read in the
growing signs of the times their future destioy.
One of those howls reached our ears the other
day in the form of a threat from one of their prominent characters, that we were to be favored with
a new suit free of expense, composed of tar and
feathers. But after having been in the Reform
field as long as we have, we made up our mind that
we were not of that kind that, would scare worth a
cent.
In our next, we will take our readers to Milwan-

In our next, we will take our readers to Milwan kee and Oregon city.

The Bostrum.

Lecture Delivered by Wm. T. Jackson, Deaf Mute, at Crosby's Music Hall, Augus 22nd, 1869.

Beaf Muie, at Grosby's Music Hail, August 22ad, 1869.

For the first time in my life, I appear before you as a deat and dumb lecturer. How glad I am when I see so large an assembly of intelligent people in this Hall!. Here are deat mutes who want to hear something about Spiritualism. I hope that you who can hear and speak, will be patient till my lecture is through, when it will be read to you by a gentleman present.

About twenty-five years ago, there was a chaos of darkness and ignorance, when there appeared a brilliant star of Spiritualism,—a youth, Andrew Jackson Davis, who produced a great revelation, called "Nature's Divine Revelation," which has been shaking all churches to a realization of their errors on the Biblical questions, and since that time, Spiritualism has been gaining the ascendency, and is rapidly spreading in every direction through the whole land. A few years after, Miss Fox became a rapping medium; and now there are thousands throughout the country. Our loved friends (departed) do communicate with us from the Spirit World! Who denies such facts? What is Spiritualism? It is an absolute knowledge of things visible and invisible.

It is a great consolution to know that we ne-

visible.

It is a great consolstion to know that we new er die—only casting off our garments when our mission is fulfilled, and that we are marching aloriously to the blessed Summer Land, bidding our Mother Earth an affectionate adieu, and

cloriously to the blessed Summer Land, bidding our Mother Earth an affectionate adieu, and knowing no terrors in our shining path!

The earth was one; a fragment of the sun, and was a liquid mass of fire, repelled into the immense space, and after many ages, the sun attracted it back and fashloned and endowed it with conditions of life, and repelled it away again for many ages, till it became a settled planet in its own orbit round the sun, revolving round the Sensorium, or the central sun of the Univercoelum, as described by the youth Davis and after many great convulsons, the earth settled, improved, enlarged and fashloned, and now we see many things growing in our midst—it is a fact that we are related to them. How man sprang into existence on earth,—I say from rocks in the mineral and vegetable kingdom, but I cannot explain fully for want of time. Let me proceed to consider other items of my lecture. Matter is eternal. It has been said that G at created heaven and earth, &c., out of nothing. Impossible! I cannot believe my senses when I look around the beautiful things, and reason on the law of matter, which is penetrated by causes and effects from a stand point of perpetual motion,—eternal life.

What is God? Nothing but a principle permeating through things in the universe—not he but if.

What if? We are fragments of if? We are

What it? We are fragments of it? We are sensibly affected by the motion of it. The it is the Great Cause of all!

the Great Cause of all!

There are seven spheres to the Sensorium of
the Univertecelum from which all things have
come into eternal existence. There was never a
beginning of ii, and there will be no end of it!
Enough for it present,
There are many contradictions in the Bible,

beginning of it, and there will be no end of it!
Enough for the present.
Theie are many contradictions in the Bible, and, therefore, we cannot rely on it as authority, though it is a mirture af truth and error. The so-called Christians who profess to believe in the Bible, are superstitious. The idea of worshiping Jesus or Joshua as God, is an absurdity. Did Jesus say, "Is it written in law that ye are gods?" When he lived among the Jews (if the Bible be true), there were millions of Indians in the New World, America. Was he God according to so called Christians when he could, have told the Jews of the existence of such a strange race as Indians? Can you lay your finggree on any passage in the Bible that he knew of the existence of any such unknown race as then inhabited America? No! He and the Jews and other people were ignorant of the existence of the Red Men in America. After many generations, there arose a great man, Columbus, who was inspired to discover the great Western Continent, and he found it after great risks in navigating over the unknown regions of the Atlantic Ocean with his almost mutinized crew. According to Christians, Jesus will come with hosts of angule to judge the world; he will send them to gather good people to the left hand of Jesus, and the bad, people to, the left hand of Jesus, and millions of Indians appear on the left hand, who never heard or knew of Jesus. What would be the charge of the Judge to the Indians? What would be the charge of the Judge to the Indians? They have surely no cars to hear. Priy them, and by and by their eyes will be opened to the light of Spiritualism.

What is ain? It is ignorance, or making mistakes in life. There is but one law in nature, and only sub-lawef if it. If the law be understood, there would be harmony in our actions, and no mistake or sili it is not leave the western on the lower of the past. They have surely no cars to hear. Priy them, and by and by their eyes will be opened to the light of Spiritualism.

powers of authority, and rendering the laws so confused and unintelligible to the minds of peo-ple, who are obliged to employ cunning lawyers to read the law for them at a great expense to read the law for them at a great expense and risk, for no good whatever. We see the jails and other places of confinement filled with unhappy criminals. They are exattered and lost sheep, and need a good shopterd and a law giver to lead them into pleasant and peaceful habita-

tions.

I do not believe in all sorts of governmentfrom president or king or queen or emperor or
czar, down to the lowest. Could we unlie together and make a general law, so simple and intelligible that all men could understand it, there
would be no need of government? Yes, if w
choose, we can govern ourselves. If we are true
to ourselves, we can accomplish the law of nature in establishing a universal brotherhood
which would enable us to sit under trees and eat
fruits of our labor without fear of molestation.
In the name of humanity, let all the places of In the name of humanity, let all the places of punishment be leveled, which have hardened criminals to desperation, and there would be harmony or peace. If there was no law, there would be no sin. You have seen the result of sin occasioned by unsatisfactory laws enacted by ambitious men, clothed with powers whose aim it is to prey on us for sake of money. Leve of money is the root of evils. If we lay aside Biblical prejudices and fork out Almighty Dollar (the root of evils), and exert our will fit laying the facts of Spiritualism before the people, they to one man would rise and sweep every vestige of errors off the face of the earth. Yes, we can—we shall see! Old things must disappear and new things must ap, car. We can bend our will in devising a general plan for the establishment of universal brotherhood confirming that there would be no crime of porerty—our united habor would bring us as much food and clothing as would last two years or more, and we would be all happy. Have we considered the ways of industrious bees? Do we see how bees, get honey? Swarms of bees are coworkers, and they industriously bring honey into their great hives from all flowers and other plants during summer, and live in their cells during winter, enjoying the fruit of their labor. Let us be bees in this principle. Such demands and supplies, which are the law of necessity, gratify our desires. We can have a free trade, a free ride, a free travel and a free hunt to our heart's content, so there would be no sin or mistake in us. We assert our right to think and act freely. Let us be independent in our actions and aleads, and above all prejudices; and to do good to our brothers and sisters.

The abuse of a certain press on liberal-minded Garmans and other free-thinkers, is unwarrantable. The free thinkers are not infalels. Why? Because they reject darkness of errors and acceptilight of truth. "The agistation of thought is the bigginning of wisdom." The Christians are the most wicked Inddels—like Pharisees on earth-for they disobye for ye

ton and his compeers in convention for framing the Constitution of the United States, for their

their blindness! We are indebted to Washington and his compeers in convention for framing the Constitution of the United States, for their sagacity in introducing the following clause into the Constitution, declaring that "every cutizen has the right to worship God seconding to the dictates of his own conscience." Were it up to first that clause, we should have been the most miscrable of all. But, thanks to the Patter of his country and his compeers, for what they have done through inspiration. But as we increase in knowledge, our present Constitution should be emlarged and fashioned seconding to our wants and needs.

If the Jews, during the days of Jesus, had a constitution like ours, they would not have crucified Jesus. Now, if we had no constitution at all, priests and bigoted people would have probably crucified A. J. Davis and other Spiritual, ists, as Jesus was treated in the same manner for attempting to enlighten people!

As to proposed creed in our Constitution, the priests and their picus(?) followers (old Theology) have been aurious to have an amendment to the Constitution, declaring that Christ is the ruler of all nations, etc. Such attempt as that, thus reviving horrors of barbarism and supersition as experienced in the past, is inappropriate to the march of one progressive minds. Our duty as Americus and free-thinkers, is to repel such dangerous attempts with impunity. But we are too enlightened to be alarmed, yet we must be on our guard, for there is something in the Christian league that will take us unawares. We recogglize God in men, and will help each other in the purrant of knowledge and happiness. The brains of such men, attempting to revive barbarism and supersition, need plowing and harrowing; let lightnings of truth dart into them, and let showers of love and wisdom pour on them, and cause the flow of brilliant and star-like ideas to pass through them like silvery drops of water, and they will be new creatures!

be new creatures!

Spiritualism is a great science, and should be deeply studied to advantagoous results—then our organs of sight will be improved, enlarged and penetrating, so as to search invisible things with ease. As we increase in knowledge of light we will be able to see spirits face to face. The R man Popes (Catholics) were once powerful, and had great armies which swed people into blind obedience to the cruel and oppressive rule. Now the present poper; is weak, almost tottering to pieces, and will no doubt, be desolved into oblivion. So Christianity (old The-

ology) is fleeing before the light of Spiritualism which is shining out darkness of errors. Look at the recent revolution in Spain. Truly, as it may appear, religious 'liberty begins to reign there. Now there are two presses in that agitated country, which speak the principles of Spiritualism. Spiritualism has done much good to our beloved country, and which emanicipated the slaves of the South through our lamented Abe Lincoln. We have left the age of darkness, and we are onward to the age of light! We have'by inspiration, invented many things which help us well! What cars ot progress roll! Who can stop them? Theology cannot! The light of Truth in Spiritualism is dispelling the mists and darkness of old Theology, which have for so many centuries enveloped our bright and beautiful world! Some doubtful Christians are making a petition to God for a sign to appear on Christmas day next December, indicating by its appearance the truth of the bible. I am in some hopes that the Congress of Intelligences or spirits will answer the petition somehow by a sign so plain and intelligible to all people on earth, which will be only one Law of Lave, Wisdom and Harmony in Spiritualism that will give us peace and happiness. In the language of Gen. Grant, "Let us have peace." I wish I could lecture all day; but it is getting late, and you are tired of sitting so long. I have omitted many important things which cannot be embodied in this lecture. I can write many volumes, It would give me pleasure to lecture on every Sunday if my services be needed, here as well as cleewhere.

May you grow happy in knowledge of such lights as you need. Here is my hand of love

May you grow happy in knowledge of such lights as you need. Here is my hand of love and friendship to you all!

Original Essaus.

SPIRIT PHOTOGRAPHS.

INDIAN Spirit Appears Dressed in stume—Further Experiments—Ms Spirit Faces on One Plate.

BY CARLETON RICE.

In the Bible, we read of the history of Joseph being sold into Egypt, and of his making himself known to his brethren who sold him, and his telling them that he was their frother theyones sold, saying, "Ye meant it for evil, but God meant it for good."
So it was with Mayor Hall, of N. Y. city, and others who acted with him in causing the arrest of Mr. Mumler, and having him tried in a civil court for humbuggery. Some of the clergy and orthodox defenders, having heard Mr. Mumler was taking photogruphs, and on the same there generally appeared to be spirit pictures, in addition to the one of the sitter, and that a great many people were beginning to believe that those of spirits were genulue, and if so, that fact would have much to do to confirm the theory of Spiritualism, it was thought best to stop the thing where it was, and so they conceted the plan of arresting this artist, Mumler, and by a well contrived plan of action, have him convicted of practicing fraud and deception, and by so doing put a stop to further knowledge of the fact that the spirits of our departed friends do visit with us, and can and do communicate. The consequence and result of this act of persecution has tursed out different from that hoped for on the start, for instead of convicting Mr. Mömler of fraud-or humbuggery, he has been tried and proyed to be an honest man, and not the least circumstance shows but that his pictures of spirits are truly and nothing sies but what they are claimed to be. So people are now beginning to inquire what does this all mean, and is it possible that people when they die are not marched right off to hell where the Devil is keeper; but are at liberty to be with usin spirit? This sciton toward Mr. Momler has had the effect, and will continue to start people through the country to inquire into spiritualism and hear opinions; yes, it has done more to cause an investigation of Spiritualism than any one thing that has yet happened, and that is just what Bepritualista always ask, an investigation and hear opinions

speaking of the manner of the looked when he "I said to him:
"I should like to see how he looked when he was on earth," to which he said:
"If you will go with the medium to Water-ville, at Mr. Noland's room (setting the day to go), I will go, too, and if the conditions are favorable, I will make an effort to show myself in a picture."

vorance, I will make an enor to show myser in a picture."

At the time designated, I went with my wife and daughter to this artist's room, and asked him if he took what was called spirit pictures. He replied that he did somitimes. My daughter then took a seat, and the artist proceeded to takepler disenses. During the time I sat near and watched the movements of the artist, and noticed the condition things were in, for I had no tath in this result.

noticed the commune that the commune to the common said in the result.

After taking the plate from the camera, he asked me iff would like to see the picture drawn out, and invited me into the room for that purpose. At first, the likeness of the sitter showed

itself in the ordinary way. In one corner, there began the appearance of a cloud, mist or a light something, and presently it began to assume the image of a human belog, and on bringing the same to the light, there was plainly to be seen an Indian dressed in all the costume they usually weer.

It would be difficult to describe all the articles of dress which are plainly to be seen. One of the most singular features of the dresa is, the lower part of the figure represents it to be clothed in furs, and the face of a deer is in the front part of the dresa, as though the figure was clothed with a deer skin. This likeness has been shown to many, probably to hundreds, and all admit it to be a most singular picture. I have the swin niw, and will show it to any one, who desires to see it.

Mrs. Smith, of Petersborough, N. Y. (near here), on hearing of this affair, went with her daughter, Mrs. Miller, to this same place, to sit for a picture. On taking the chair, she said to the artist, "Walt until I am ready."

She then drew a chair to her side, and said, "I wish the spirit of my deceased son, to sit in this chair beside his mother." 'She then told the artist to proceed.

On taking the picture, there was to be seen.

chair beside his mother." She then told the artist to proceed.

On taking the picture, there was to be seen, Mrs. Smith and the chair beside her, and in the chair sat a spirit with his, hand, in Mrs. Smith ala, tacing her. She recognizes it to be the spirit of her deceased son that died many years since. This Mr. Noland has taken a vast number of this sort of pictures, and by muy has been demounced as a humbug and the like, and many artists have been to see 'kim, and determine the art he uses, but have, in no one instance, been able to discover how the thing is done. Some bring their own plates, to be sure there is no cheat made by jusing, old ones, but it makes no difference as to the spirits.

One singular thing connected with this is, the artist declines to do all the work that is solicited for he-soon becomes exhausted in his vital energies, and yet he asks no more for a spirit picture thar an ordinary one. And here to-day, is this artist, Mr. John Nolan, ready to allow any one acquisited with the art'of Photography, to examine him to their heart's centent, and discover any deception he uses.

Mr. Nolum has been urred not to take those

cover any deception he uses.

Mr. Nolund has been urged not to take those pictures, by orthodox believers, but he still continues to do so, and the longer he practices, the

times to do so, and the longer ne practices, the better his success.

On one plate is to be seen but one spirit, while on others there are so many as to fill it full. I have counted twenty-three on one plate, some quite plain, and seem to be far in the dis-

tance.

Mr. Nolan tells me a large share of those who get spirit pictures, recognize them on the spot, and he has known people, who, when they received their pictures would tell him they did not know who the spirit could be, and after leaving him, would say they recognized the same at the time. So it was in the case of the arrest of Mumler,—"They meant it for evil, but it has turned out for good."

CO OPERATIVE MQVEMENT.

Manual Labor School Association—Letter from D. Birdsall and David Scars.

Manual Labor School Association-Letter from B. Birdssii and Bavid Sears.

Since the publication in your paper of the 14th inst., of my article on the Manual Labor College Association, I have received many letters, all earnestly dealring, to help carry out its objects and purposes, and dealring immediate information, if anything favorable to its success should or could be accomplished. I, in accordance with such wishes, forward you the following copy of a letter from David Sears, Eeq., of Maquoketa, Jackson county, Iows.

I have some years since been through some portions of Jackson county, Iowa, and found it a fine county of land, and should feel much in favor of said location, and have written to him to know at what price he will sell a sufficient number of acres of his land (say some fifty acres or more), including water power, on which to erect all public or association buildings, and for one hundred building lots of half an acre each, so that each shareholder may have such building lot in fee simple to build on, and for garden. I find many would prefer having their own private building and garden rather than live in community form. Such shareholders, then,—might do so, while those dealring community life could associate together, and yet harmonize in educational,—commercial and agricultural pursuits; and I would further say to all those dealing to join said association, that all kinds of good thrifty stock, such as brood mares, oxen and good cows, young cattle and sheep ought to be taken in payment of shares; such association should at once start a cheese factory of sufficient capacity to work in the milk of five hundred cows,—it would pay largely from the start.

As soon as I get Mr. Sears' answer, I will forward it to you for publication, together with all further information of interest I may receive. Please give this article together with the following letter an immediate publication for the benefit of your many readers.

Very respectfully,

D. Birdsall.

D. BIRDSALL.

Faribault, Minn., Aug. 22nd, 1869.

MAQUORETA, JACKSON Co., IOWA, AUG. 17th, 1869.

-DEAR SIR:—I have just read your proposition in the RELIGIO PHILOSOPHICAL JOURNAL, of starting a Manual Laboring School Journal, of starting a Manual Laboring School Association, and your plan so completely agrees with my views on the subject;—I am induced to offer you my improved farm with water-power and buildings, for the establishment and use of such association here, only reserving to myself or heirs the right when such association between the subject of the sub wantages of unitary co-operation my study many years, and to see one in successful op-tion, would amply repay for all the sacrific could make to start one here. I have r

about four hundred acres in one body, mostly within the incorporated limits of the city of Maquokets, about hall good river bottom, sixty or seventy acres of timber with a large maple Maquoketa, about hall good river bottom, sixty or seventy acres of timber with a large maple sugar bush, and superior water-power that has been improved. I have a very good brick house, an old barn and several other building. The land has nearly all been fenced, but all is getting more or less out of repair. I lately sold thirty-three acres for thirty dollars per acre, and any other thirty acres of it, is worth as much, and some much more. Other lands adjoining may be bought for twenty to thirty dollars, but I think this is amply sufficient land for a large community, where much of its attention can be turned to manufactures, fruit and stock raising and cheese making, as this place is well calculated for all these.

We expect a railroad to come through this place from Davenport to Dubuque; but are at present twenty miles from a depot, or the Mississippi river, on which there is a large number of market towns within forty miles, of which we can always have our choice. I have an abundance of limestone and clay for bricks,—and good gravel for concrete bricks, and a machine to make them. No coal mines now worked within forty miles, but much is solf at all railroad depots. I have all varieties of soil, so that I know of no kind of fruit except peaches, and, perhaps, quinces, but may find its appropriates spot for superior production. There are now

max i know of no kind of truit except peaches, and, perhaps, quinces, but may find its appropri-ate spot for superior production. There are now seventy-five to one hundred apple trees, very thrifty,—commenced bearing, with some other valuable fruit.

thrifty,—commenced bearing, with some other valuable fruit.

I feel so much attached to co operative labor and educational association, that I am willing to do anything I consistently can, to promote them; but my health and age (sixty-six years) will not allow me to promise much physical labor or active bodily exertion. Up to fifty-cight years of age, my health was good, and I had been very actively engaged in many different kinds of business with success; since that my health has been poor and I need not work to make money to better my own condition. All I do now is to benefit others; and I see no way to do so much good as in co-operative association, if I can get a sufficient number to join with me who are determined to do right in all things, and will estagestly seek to learn what is right in all questionable cases. If this ofter finds favor with you, appoint a committee, or send some one or more to see the property and situation, and let me know what you will do as soon as possible, for I must make some change very soon as I have already entered into negotiations with persons to come on to the place, and must accept or reject their offers soon. If you can get half of the stock taken, or even less, to begin with, and suitable persons to work and manage the affairs, it would be acceptible to me, and with my lands, would be sufficient to try the experiment.

David Sears.

ORTHODOX MORALITY.

For the Religio Philosophical Journal.

ORTHODOX MORALITY.

Morality Among the Heathens and Christians—Death-bed Repentance, etc.

If there is any one class of people who have an exalted opinion of their own merit and worth, that class is Orthodox Christians. They are of the par excellence order. They lift up their heads and thank God that they are not as other men. All the honor, all the virtue, all the morality in the world, they seem to imagine they completely monopolize. Every ism opposed to their Biblical isms, must of necessity lead to the most barbarous degradation. Every man who has the least skepticism as to the infallibility of their sacred writings, must be entirely deficient in all the pure and elevated characteristics of human nature, and consequently a vile and dangerous member of society. Their venerable guide and preceptor having had an existence since the world's babyhood, his word must not be questioned, his morality must not be doubted. To become his disciple and follow his teachings is to become a paragon of asintliness; is reject his teachings is to become a monster of vice.

Incredulity leads us to examine these conclusions.

Are these people the superior beings they

sions.

Are these people the superior beings they claim to be? Are they more religious or more virtuous than other men? Have they more morality than Heathens? If mildness of disposition, if religious pilgrimage, if carnest prayer have anything to do with purity of character, the Heathens must be by far the most humane and moral.

and moral.

Is there any more rascallty and crime in Pekin Is there any more rascality and crime in Pekin or Constantinople than there is in London or New York? Reports recognized as authentic, show there is far less. There is a story extant of a traveler arriving at Constantinople, and being surprised at seeing stores filled with goods unlocked and unwatched, esid to his Turkish escort, "Why! how are these goods kept from being stolen." "Ah," was the cool reply, "we mever allow a Christian to pass through our city without a guide."

Here is a forcible illustration of the degree of confidence Heathens have in the honesty and morality of Christians. And what confidence have Christians in themselves? Do not their bars and locks, their pledges and oaths, answer the question.

confidence Heatness may be as a confidence morality of Christians. And what confidence have Christians in themselves? Do not their bars and locks, their pledges and oaths, answer the question.

Is there anything in the belief and teachings of Orthodox Christians, that should make them better than the people they hate and despise for infidelity? These Christians claim that man is naturally a depraved being,—that he prefers evil to good—that in life there are two roads,—one leading through flowery fields and sylvan groves, finally ending in everlasting woe; the other as narrow rocky road, leading through thorns and thisties, finally ending in eternal blies. If the traveler wishes, he can take the pleasing and beautiful road to the very edge of destruction; then owing to the close proximity of the other road at this point, he can by a single step cross over and be at once at the entrance of paradise. over and be at once at the entrance of paradic Either road can be taken, and the same glorio

destination reached. In other words, the sinful course is the course of pleasure and happiness, while the righteous course is one of sorrow and suffering. Thus, a man can live a life of sin which they consider happiners, till the eleventh hour, then by repentahec, all his sins will be forgiven, and at once he will be entitled to all the joys of the man who always lived an honest and virtuous life. What ideas could be more inconsistent and abominable? What doctrines could contain more encouragement for corruption and vice? Who would lead a virtuous and moral life when one of pleasure and sin brings the same reward? With such doctrines is it to be wondered that such universal depravity exists in Christian lands? Where in the teachings of the so-called infidels, can such encouragement for vice and sin be found? They believe in cause and effect,—in the immutability of law,—in a reward for virtue, and in a penalty for crime. They have no subterfuge of forgiveness and death-bed to skulk behind and avoid the penalties of their transgressions. If Christian morality is superior to either Heathen or unfield.

EUREKA, CALIFORNIA.

The Condition of the Spiritualists
Society—Want of Mediums

Society—Want of Mediums.

LETTER PROM W. J. SWEASY.

DEAR BROTHER:—In your issue of July 3rd there is an article from Brother Todd, headed, "Coming to California."

From this statement, I presume he does not know that Humboldt county is in California. It is a frequent mistake of those who live in large cities to overlook the existence of villages and small towns. If he does know that we are in California, he has done. us an injustice. The time was when this would have been very excusable when the mines and mining towns constituted all that was known of California; but to-day, California consists of a variety of counties, famous for various productions and industries, and claim to be recognized as a portion of California, and to which the rough mountain roads and fiften cents per mile does not apply. Such being allowed, I dissent in tota as far as this place is concerned, to his description of the inhospitality of California. It is true we have not the convenience of railroad travel, and that. Humboldt county is cut off from the other portions of the State by a range of mountains almost inaccessible to a lady, and only practical for one hundred and fifty miles by mail or horse, and as far from San Francisco, distance by sea about two hundred and forty miles. Almost daily we have saff vessels arriving and leaving for the same port, and various countries on the Pacific.

Two years ago, a lady medium came here, unexpected and unknown—she was received with open arms; a dozen homes were pleased to receive her; her expenses on Steamer were paid; every one vied to make her visit agreeable, and when she left after giving us five lectures in various parts of the county, a reasonable compensation was paid her, with which she expressed herself more than astisfied. Again, one of our members expended over a thousand dollars in currency to bring a medium here, and the parabhernalis for a Joecum; but the medium died between Panams and San Francisco. And to-day, I can assure any true medium, test or inspirational, or one posses

there are a few believers and many inquiers, and a good audience could be got together at any time.

Truly, our lot is cast in a pleasant place, we have a most agreeable climate, seldom freezing enough to skim over water, and yet, in summer not warm enough to necessitate a change of clothing. We have a neat flourishing little town that will compare favorably with any in California, and a total absence of extremes of wealth and poverty; and to show that we are gotting to be of some importance, the Holy Mother church is just establishing a Catholic Missionary Seminary, and Brother Sam Strong has just finished the best hall in the county, 40 x 70, especially for Spiritual lectures, a lyceum and social gatherings.

Now, if any of those "coming to California," think they could pleasantly and profitably serve the Lord in this far West for the time specified, let them write to me, and we will give them every information.

Eureks, Humboldt Co., Cal., July 26th, 1869.

For The Religio-Philosophical Jos WHO MAKES US DIFFER? Effects of the Mother's action to

BY MRS. M. A. WHITTIER. As this question is often asked, and our theo-logical teachers say "God," I would, like Elihu "show my opinion," conferred by a life-experi-ence.

"anow my opinion, conserved as New England man of more than ordinary ability, settled near me—his wife a woman high in the scale of intellectuality. I was with them much in the vicissitudes of life, up to the period of a birth of their fourth child. Then sickness in my inaulty, and the subsequent spirit birth of a dear one to spirit life, was the cause of my not knowing, and seeing their fourth child. The three older possessed very fine minds.

One Sabbath morning, I was sensibly impressed to go to their house. I falt some misgivings, as

they attended the Presbyterian Church, Mrs.—, being a member; but duty urged and I obeyed. I found them at home, but their children not in. When making apology for coming on their day of worship, they said, "We never were so glad to see you. We have gone to church till our children have outgrown the minister, and ask ma such questions on religion and the Bible, we can not answer; and thought we would stay at home to day, and let them go out and gather flowers."

The father, soon brought photographs of himself and wife and three eldest children. After commenting on their artistic finish, also life like expressions, be brought one of this fourth child, saying, "What do you think of this?" I replied, "Very unlike the others."

He said, "but who made them to differ?" when before my mind's eye, as in panoramic view, I saw the child as he was, and the reason why; they urged me to say what I thought. I told them "I did not wish to as it would be only my thoughts."

They both insisted. I answered, "You can not believe one word he says."

The father with tears streaming down his manly cheeks, said, "That is true; neither can we catch him in a lie, for his ans wers are ready, and he goes from one to the other."

But the question is, "Who made him to differ from the others?"

My answer was, "The causes lie down deep in your domestic life-experiences, and to uncover the same would wound you sensibly, and then it is only what appears to me." When they could refrain from weeping, they said, "We wish you to tell: we will acknowledge all."

Ans: "I see you, Mr.—, sack, and your wife having been caught the dogma of expediency, that the end justifies the means, telling you houdreds of lies."

With the promptitude of trathful natures they acknowledged all to be so.

The husband them said, "Do you remember the year I lay so long sick with nervous fever in harvest time, when so much depended on the crops being secured—so many carcless men in the field, and such inefficient help in the kitchen?"

Well, the wife resorted to a likinds

Philadelphia Department.

вү..... п. т. сип.р, м. р

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

LIFE .- NUMBER 4.

Conc of the most singular and interesting characteristics of life is its anti septic power (from anti, against and septum, a division), a power of preservation. We admire its wonderful building and no less wonderful tearing down power.

The ingenious bridge builder, who arranges his structure so that a defective plank or boit may be removed and replaced by a new one, has borrowed his idea from the living organism, which is continually doing this. But we would speak of the powers of life to preserve the elements and compounds of the various tissues of the body, but wegetable or animal,—under so many conditions which are most favorable for the rapid decomposition of these tissues and compounds, although these are composed—of substances calculated to promote just such changes.

"The beauty and perfection of the life force is manifested in this power to retain and preserve these tissues, in many loatances, year after year.—This quality of the life force is dependent upon many conditions—the sir we breath, the food that is taken and every thing which acts upon the life forces. The influences of pure air in prolonging life, and enabling it to resist the changes which themsistry is ever demanding of it, are very apparent. We read that air, which is redolent with the life of flowers and plants, having received as it passes in gentle breezes through the forests and over the fields of "living grafin"—not only the life glving oxygen, but also something of the esperabundant life of the plant itself. Food, both liquid and solid, must be considered. Man has taxed his ingenuity in all ages and countries, to find the elixing ordinary and the second or the second or the word to this hour, He has been issuing prohibitory proclamations against ail manmed nostrums, from the Engoland run, Irish whisk with as most signally falled everywhere.

God had written NECTAR in the clear crystal founts of pure, sparkling cold water, and from the dawn of the word to this hour, He has been issuing prohibitory proclamations against ail manmed no

kind will sbandon it. The time has come now when a considerable portion of the human family are in a condition in which it would be better to savoid the use of animal food entirely.

As a physician, we often find patients in conditions in which atimal food seems absolutely accessary to sustain the life forces, and enable them to carry the system through some trying orded.

At present, it does not seem possible to lay down any fixed rules, but we believe the time is coming when the necessary atrength on the animal plane, will be received by our association with the more refined and graceful animals. We find the deer, the grey hound, the horse and many other animals and birds, have a very beneficial effect upon the more developed human organisms. Association with these for a small portion of the time is thus beneficial, but if it be continued too long, its effects are apparent in rendering us like the animals. This is true of all, but especially of children.

As man ascends in the scale of refinement, he will not only avoid the use of meats, but also roots and gross vegetables; and then fruits and grains will form the food best adapted to his wants. Living naturally upon pure food, with no other drink than nature's beverage,—pure cold water,—and breathing the purest atmosphere that c.n be obtained, man will rise to higher conditions. There will always be select associations of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are congenial on the plane of life. The coarse, rude boor will not intrude upon the society of those who are congenial on the plane of life. The coarse, rude boor will not hey have a dapted. In this higher development of life towards which thereae is moving, there will be much more real enjoyment than it at present realized. Man and women will not be seeking weak and thumsy excuses for the viplation of physical laws, but wil

The movement for woman's rights has spread to Italy. Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her fathes in a valley in Piedmont; and, producing documents, she demanded an investigation of her pretensions. The Senate complete with her request, and finally recognized her as the Princess Luscaris Palcologue, ordering her name to be thus inscribed in the 'Book of Goid!' at the Capitol. The 'Princess subsequently went to Florence, where she has now taken a bolder step and founded a masone lodge for women.

SPEAKER'S REGISTER

PUBLISHED GRATUITOUSLY EVERY WEEK

FELISHED GRATTIFOCH FIRST WEEK.

To be useful, this should be réliable. Il théréfors behaves Lectures to primpily soilig us of change whenever they seem to solumn it intended for Lecturers only, and the solution for the third that we are compelled to estirct it to the imple address having particulars file four ned by appeals correspondence with the individuals.

outer 50 to learned by special correspondence with the Led-richadas].

J. Mailson Alleu will lecture in Tere Haute, Ind., six noneaths from May 1st. Address box 647.

Herrison Angier, Calamus, Calaton Co., fowa.

C. Faurels Allyr, Stonelam, Mass.

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

Mrs. M. K. Andresso, trance speaker, Tquuton, Mass., P.

D. Box 48.

Box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark-et com 16.

Harrison Abely.

O. Box 48.

Mrs. Orrica Abott, developing medium, 127 south Clark-Stream 16.

Mrs. Orrica Abott, developing medium, 127 south Clark-Stream 16.

Marthon Aboly, M. D., 194 South Clark Steet, Chacago, Lectures on Laws of Life, Tumpers ce, and Reform and Progressive subjects.

Charles A. Andrus, Jushing, Mich.

J. O. Alibs, Springsidd, Mass.

Dr. A. T. Azevs. Address box 2001, Rochester, N. Y.

Mrs Anna E. Alles, 147 West Washingtonaty eet, Chicago, Janes M. Barzes. New Castle, Ind.

Joseph Baker, Editor of the Spiritualist Janesville, Wis.

Wm. Bush, 183 South Clark St., Chicago.

A. P. Bowman, Joyfield, Michigan.

Br. J. O. Barrett, Gion Bealsh, Wisconsia.

Dr. J. K. Bailey, bux 391 Laporte Ind.

Dr. Barrard, Lauslug, Mich. Lectures upon Spiritualsm and scientific subjects.

Mrs. Barrett, Gion Bealsh, Wisconsia.

Dr. J. R. Bailey, bux 391 Laporte Ind.

Mrs. Br. P. M. Brown. Address N° Spring street, Rast Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. Address N° Spring street, Rast Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. B. J. West 12th streets, New York

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. Address Chicago, care of Rattoto-Patic
Sprinct. Journal, Mass.

Wm. Bryan. Address Dox 35, Camden P. G. Mich.

Wm. Bryan. Address Dox 35, Camden P. G. Mich.

J. H. Bickford, Charlessiow, Massachusgetts.

John Corwin Fire Corners, New York.

Mrs. August J. Charles, Ill.

Mrs. D. Wm. Charles, Ill.

Mrs. D. Wm. Crane. P. O. pox 355, Ekrast, Ind.

Albert E. Carpenter, address care of Hanner of Light

Mrs. Mrs. Carpenter, address care of Hanner of Light

Mrs. D. Wm. Crane. P. O. pox 355, Ekrast, Ind.

Albert E. Carpenter, address care of Hanner of Light

Mrs. D. Wm. Crane. P. O. pox 355, Ekrast, Ind.

Albert E. Carpenter, address care of Hanner of Light

II. Mrs. Dr. Wm. Crane. P. O. pox \$35, Elkrast, Ind.
Albert E. Carpenter, address care of Banner of Light

Albert E. Carpenter, address care of Hanner of Ligh Beston, Mass. Mrs. A. H. Colby, Trance Speaker, Fennville, May Co Ind. Dr. J. R. Doty, Stockton, Ill. Miss Lizzie Doten. Address Pavilion, 57 Tramont stree

Miss Lizzie Duten. Address Pavilion, 57 Tremont street locton, Meis.

Hebry J. Durgin. Permanent address, Cardington, Ohio George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quinty, Mass. E. C. Dunn, lecturer, can be addressed Rockford, Ill, Riss Eliza Hone Fuller, inspirational speaker, San Fran-

B. C. Dann, lecturer, can be addressed Bockford, Ill., Miss Zinis Rove Puller, lengthrational speaker, San Francisco, Cal.

Miss Almedia B. Fowler. Address, Sextouville Wis.
A. T. Foss, Manchester, N. B.
A. J. Flabback, Storgia, Michigan,
Charles D. Farlin, clajroyant speaker, Dearfield, Mich.
N. S. Greenlest, C. Address for the present 82 Washing ton sersion. Chales, Jovenil, Mass.
Lasar D. Greenlest, Address for the present 82 Washing ton sersion. Chaless, Mass., or as above.

Miss. Laura D. Force Gordon, San Francisco, Cal.
K., Gravas, author of "Biography of Satan." Address Richmond, Luc.
Ill. Force Gordon, Will lecture in the State of Nevada Richmond, Luc.
Ill. Force Gordon, Will lecture in the State of Nevada Will Further notice. Permanent address, Transarre 'City, white Pine District, Lander Co., Newhols.
No. D. W. Gordon, Mass Masia, Wis.
D. L. P. Griggs. Address Cottar Falle, Jova.
N. D. Goodwin, lecturer, Kirkwood, Mich.
Miss Loan Ettuchingon, Owensvellie, Cal.
O. B. Masseltion, Mass Masia, Wis.
Dy. M. Heary Houghton. Address, Millar Onlo.
Miss Julia J. Hubbard. Address, Quanctos street, Bostos Mosse Hull, Robert., Lake Court, Jul.
Mrs. S. A. Horton, 24 Wannesti street, Lovell, Masselman Hull, Blaghon. Address No. 20 Wilmost street, Werester, Masseltunesta.
Wrs. F. O. Byser, 122 E. Madisco street, Saltimere Md.

W. Hull, Inspirational and Normal Speaker, -- Hol During Sept., Kendalville, Ind.; Oct., East Sagi

Ind. During Sept., Kendalville, Ind.; Oct., East Saginaw Mich.

Charles Holt, Warren, Warren Co., Pa.

Mrs. M. S. Townsend Hoadley, Bridgewater, Vt.

Dr. William Joules, Speaker, Wales, Michigan.

Wm. H. Johnson, Corry, Pa.

Dr. P. J. Johnson, Inspirational speaker, Belvidere, Ill.

Abraham James, Pleasanville, Venago Co., Pa., box 34.

H. A. Josos, S. Scanoff, Ill.

S. B. Jones, Power 602, Chicago.

Dr. Wm. B. Jocelyn, Lecturer, Healer, Clairoyant.

Address him in cars of this Office, Room 8,—162, South

Clark Breed.

Dr. G. W. Kirbys, speaker. Address this office.

Goorge F. Eitzidge Euffalo, N. Y.

O. F. Kellogg, Bast Trumboll, Ashbabella Co., O.

Ira S. King, Tragae speaker, care of Joseph Smith, P. O.

Box 1118, Indianapolis, Ind.

J. S. Loveland, Monmouth, Ill.

See 1118, Indianapolis, Ind.

J. B. Loveland, Monmouth, III.

Mrs. P. A. Loyan, Whoma Minn.

W. A. Loveland, Monmouth, III.

Mrs. P. A. Loyan, Whoma Minn.

W. A. Loveland, So Bronsheld street, Boston.

Geo, W. Lowk. Addrase Bastle Greek, Misch.

Mrs. L. W. Lich Address II Reveland Rts.

Boston.

May F. Longdon, 60 Montgomery street, Jersey City N. J.

John A. Lowe. Address beater, Sturgis, Mich.

James B. Morrison, tou 378, Hervehill, Mass.

Dr. Leo Miller, Appleson Wis.

Dr. John Maybew. Washington, D. C. P. O. box 607,

Dr. G. W. Morrill, J. A. Address Boston, Mass.

Mrs. Hannah Mores, Jodick, Will County, III.

Mrs. Asna M. Middledrock, box 778, Bridgeport, Conn.

J. W. Matthews, Hepworth Illinois,

Mrs. Barah Helen Mathews, Quincy, Mass.

Charles B. March. Address Monewow, Jusuan Co., Wis.

Mrs. and Mrs. H. M. Miller, Elmirs, N. Y., care W. B. Hatch,

Mrs. E. Merguand, Trance and Inspirational speaker, 123

South Third Street, Williamsburg, Long Island, N. J.

Samas M. Martin, Birmingham, Mrch.

Dr. W. H. C. Martin, 173 Windess, street, Hartford, Conn.

Mrs. J. Monn, Campton, III.

Prof. R. M. McCord, Contralis, III.

A. L. E. Nash, Iccturer, Rochester, N. Y.

Mrs. S. Nash, Incturer, Schotter, N. Y.

Mrs. Paffer, Krance speaker, South Hanover, Mass.

O. S. Poston, 114 South 6th street, Room 2, Philipdelphis.

J. H. Priest, Berlin Wisconsin.

Mrs. Harriett E. Pope, Morristown, Minn.

Lydia Ann Paranal, Inspirational speaker, Disco, Mich.

Mrs. Pilae. Address St. Louis, Mo.

Mrs. Pilaen, Lolarvogffe, of Russell St., Charlessown, Mass.

Dr. P. B. Raidolph, care bux 532, Boston, Mass.

Dr. P. B. Raimolph, Mrs.

Dr. J. Petter, L. Crosse, Wisc.

J. Faller, L. Crosse, Wisc.

J. Faller, R. Pessel, Turnos and Sopher, Stansman,

Mrs. Lander Smith, Medium of Whittenove, commungle calions Meucocka, III.

Awain E. Shimmous, Address Woodstock, Yt.

H. B. Storer, 54 Pleasant street, Boston, Mass.

Dr. P. B. Raimolph, Jares bux 532, Boston, Mass.

Dr. P. B. Raimolph, Jares bux 532, Boston, Mass.

Dr. P. B. Raimolph, Mrs.

E. V. Wilson Lombard, Ill.

Mrs. N. J. Willis, 3 Trymont Now, Room 18, Boston,

Mrs. M. J. Wilcoxson, address, care of S. S. Jones, 192 Son.

Clark Street, Chicago, Ill.

Electry C. Wright. Address care of Baynen or Lionty,

Mrs. E. M. Wolcott. Address Dauby Vv.

Mrs. Hittie E. Wilson, (colored) Address 70, Tremont

street, Batton, Mass.

Elijah Woodworth, inspirational speaker, Leslite, Mich

Address, Wankengan, cale of Groor G. Ferguon.

Gliman R. Washburtz, Woodstock, Vr.

E. S. Wheeler Address care of American Spiritualist

Ill. Superior et., Cleveland, Ohio;

Dr. R. G. Weils, Rochesier, N. Y.

Prof. E. Whilejah, Styles, O.

A. B., Whetter, V. W. C.

Marran Woodson, trance speaker, Hastings, N. Y.

Mrs. L. A. Willis, Labragon, Mass, P. One 47E.

Mrs. Mary E. Withen, Elisten Street, Newark, N. J.

A. O. Woodres, Battle Greek, Mich.

Miss II. A. Willis, Labragon, Mass, P. One 47E.

Mrs. Mary E. Withen, Eliston, Mass, P. One 47E.

Mrs. Mary E. Withen, Eliston, Mass, P. One 47E.

Mrs. Mary E. Withen, Eliston, Mass, P. One 47E.

Mrs. Mary E. Withen, Eliston, Mrs., London, M. J.

A. O. Woodres, Battle Greek, Mich.

Miss II. Marin Worthing, N. Y., box, 1454.

Willis P. Wastwerth, Wankengen, Ill., care of George G.

Farmer T. Young, care of L. Eawyor, Three Oaks Mich., inging August and Septes ber. Mr. and Mr. Wm. J. Toung, Bosse City, Idaho Territory. Mrs. Juliette Yeaw, address Northboro', Mass.

Hillinols Missionary Bureau. Hanvet A. Jones, President Mrs. H. F. M. Saows, Vice resident: Mrs. Junk N. Manus, Secretary; Dr. S. J. Ava-

NISSIONARIES AT LABOR.

Dr. E. O. Dunn, Rockford, Illinois, P. O. Box 1000. W. F. Jannanez, Drawer 1005 Chienge, Illinois.
Bocistics wishing the services of the Missionaries, should address them personally, or the Servicky of the Burean.
All contributions for the Illinois State Missionary Cases will be acknewledged through this paper seek meeth.
Contributions to be sent to Mrs. Juna F Masse, No. 28
North Read-Port. Illinois.

Religio-Philosophical Journal

OFFICE 192 SOUTH CLARK ST., 34 FLOOR.

s. s. JONES,

ELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION CHICAGO, SEPTEMBER 11, 1869.

Torius of Subscription see Premium Hels and P.

ny person receiving this paper after the time for prepaid, desired to have it discontinued, he or she are not of that fact by letter, without clear and nitiones to take the paper after his or her time herrigation has expired, payment will be required to the contract of the required to the required to

The Pen is mightier than the Sw

PSYCHOLOGICAL PHENOMENA.

PSYCHOLOGICAL PHEN OXEN.A.

be Fower of Man over Aulmain - Pythin

yran - The Warning Voice - The Obedies

snake - The Allectionate Swan.

Man is a microsom of the Universe; animits are not

snee, if he knows how to direct the sixty-for primal

snee schooled within his organic structure, he can

tered any aximal, for the highest ordic only contain aby

same of the selements, therefore can really be only on

this as powerful as man."

steen of the elements, therefore can really be colf one fourth as powerful as man."

The various features of man's life from the cradle to the grave, are worthy of careful study. The declaration of a prominent philosopher, "That the prop r study of mankind is mun," was true to the letter. Mun to a certain extent is here an enigma; his true nature has never been solved. The mysterious action of the magnetic and electric forces of his system, the circulation of the blood, the assimilation of nour-tishment to supply the waste that is constantly going on, and the wonderful action of the nerves and nerve contres, to a certain extent are involved in mystery, and just so long as such is the case, the proper study of mankind is man.

Pythagoras, quite an eminent philosopher of ancient times, eccentric in his actions and weird in all his movements, seemed to be endowed by nature with more than ordinary powers. He was the enigma of the day in which he lived. His people did not understand him. They could not comprehend the nature of the wonderful in flagore that he seemed to passess. If its intellect.

His people did not understand him. They could not comprehend the nature of the wonderful in fluence that he seemed to passess. His intellect was colossal in proportions; his influence is many respects, most powerful. He knew his power, yet did not comprehend the source whence it sprang. He could not explain the nature of his own acts. Though eminent as a philosopher, he did and understand himself and the strange influence that surrounded him. Like all men with his peculiar tempersment, he was often despondent, and his whole interior nature would seem affame with the spirit of sadness for he knew his power and ceitred to know its for he knew his power and desired to know its

for he knew his power and desired to know its source.

Walking in the green fields on one occasion, his mind contemplating the grandeur and magnificence of the scenes around him, he suddenly stops and turns his eyes heavenward, as if directed upon some object, destring to attract its attention. Steadily he gazze, his eyes seem to fissh an electric fire; his whole soul seems to be imbued with a heavenly fervor. But what is he gazing at? See that feathered songster, its plumage glistening in the sunbeams,—warbling its sweet, heavenly music, not far above Pythagoras' head—there it is flying in a circle, joyous and happy, fearing no danger, and gradually approaching him. Nearer it cymis, and soon lights upon the shoulder of this eminent philosopher, and there appears to be perfectly at home, knowing that no dung: can possibly arise. He passes along, the crowd of airy songsters constantly increasing, until the very air is alive with them. This was, indeed, a strange speciacle—to see this eminent philosopher, carefully a strange speciacle—to see the seeminent philosopher exerting his influence over the animal creation. But all at once they seemed frightened—they fly away, a parently alarmed for their safety. The "spell" hat been broken, the influence which gave him this power had been windraws,—the magnetic connections severed, and the little songsters of the six hastened away in great alarm.

On one occasion, when turning a troublesome ox from a field of grain, it is said he whispered

one occasion, when turning a troublesome om a field of grain, it is said he whispered in its ear, admonishing it to never commit a like redation again—strange to say, the ox, pre-us to that time unruly, became from that ment perfectly orderly, and gave no trouble

women tperfectly or lerly, and gave no trouble thereafter.

Do you suppose that Pythagoras knew anything in reference to his "smarkable powers, the source whence it sprung,—and why he was compelled to exert it? We presume not.

In all ages of the world, we find men occasionally arising that possess certain marked-traits of character, which render them distinguished. One man, like Napoleon, whelds a wonderful influence over the minds of others. He is a central orb; those around him are mere satellites; they obey him—it may be reluctantly—because they are compelled to do it.

This power in its action is governed by well defined laws, for it owes its origin to the action of law. That which owes its origin to the action of law, and the word of law. That which owes its origin to the action of law, will invariably be governed by law—it can not be otherwise.

Not only is it rue that one man may control many men, and influence their actions, but it is also true that in many instances, he possesses wonderful influence over the brute creation. We know a man in Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri that possesses a wonderful influence over the brute creation. The man un man un missouri that possesses a wonderful influence over the brute creation. We know a man un Missouri t

one having it in charge, and never falls at once to obey—his commands. The influence of man over animals, in many instances, is truly marvelous; the influence of spirits is equally so. A farmer having a large, fine Newfoundland dog,—was surprised to see him walking leisurely along in an adjoining field, with no one near him, as he was never known to leave the house unless accompanied by some one of the family. While looking at him, he noticed that he seemed to be greatly pleased at something, when all at once there arose up by the side of the noble animal, the spirit of his deceased wife, and walking along a few rods, as suddenly disappeared. She was wonderfully attached to this dog, and so influenced him that he was induced to walk forth with her in the fields.

fields.

A clergyman, in the early settlements of New England, happening to be traveling in an unfoquented part of the forest, all at once heard the words, "Stop, turn about." Without tightening the reins of his bride, his borse unddenly stopped, and turning back, he did not travel but a short distance, before he saw a light, not far away, which led him to a house where he secured comfortable quarters for the night. Returning to the place in the morning where he heard the voice, he saw but a few feet in front of him, a precipitous embankment, over which he would have fallen and been killed, had it not been for the warning given. The horse seemed to hear the voice as well as the man, and manifested a feeling of terror. eeling of terror.

The As that Balaam was riding, saw the angel even before he did, showing if the biblical ac-count he true, that the Ass had a better clairvoy-int vision than his master.

even before he did, showing, it ine otonical account he true, that the Ase had a better clairroy ant vision than his master.

It was spirit influence and assistance that awed the lions in the presence of Daniel.

But the most remarkable case on record of spirit influence over animals, happened some time since in the city of New York, a full account of which was first published in the New York Siza, and copied therefrom into the Jour NAL. We allied to it briefly again, as we intend soon to explain the cause of this wonderful manifestation, therefore desire our readers to the first circles in the city; was attractive in appearance, and possessing a well cultivated mind, it is not strange that she drew around her a large circle of admirers. Finally she met one, to whom she promised her hand and heart. The day for the marriage ceremony having been appointed, she prepared for the occasion, expecing to make at least, one heart happy. Strange, her affiance d old not come, and to add to the pange of the occ sion, he was found murdered, showing plainly that he had been foully dealt with. For three years thereafter, she refused to receive company; and when she did change her mode of life, almost the first place she and one of her admiring friends visited, was Central Park, and while walking around enjoying the delightful seenery, a swan not far distant, with plain demonstrations of delight, separated from its group, and coming up to the lady, manifested the greatest joy, allowing her to carees it and fondle it as she chose. She finally let the place, and while doing so, was watched by the awan until she disappeared from its sight. Not yet satisfied, the lady again returned to the same place, arriving there from another direction. Strange to the lady again returned to the same place, arriv-ing there from another direction. Strange to say, the same swan again detected her presence, and with the same manifestations of delight, again approached her. The lady attributed the cause thereof to some strange influence of her betrothed, as he was murdered near the spot, inbetrothed, as he was intracered near the spot, in-timating the idea that transmigration was no humbug, but that he had only changed his iden-tity, and was now a swan!

The power of man over animals will be more fully explained in a future article.

THE NATIONAL TEMPERANCE CONVENTION.

THE NATIONAL TEWPERAYOR
CONVENTION.

The National Temperance Convention met in this city on the 2nd inst., to inaugurate a movement for the formation of a new party, the object of which is to institute prohibitory measures against the use of intoxicating driaks anywhere in the United States. Truly, this is a gigantic enterprise, and one that should meet the hearty approval of the people.

Gerrit Smith, the philanthropist and reformer, whose whole life has been devoted to the cause of humanity, and whose efforts have generally been accompanied with success, was the leading spirit in this movement,—his gray hairs, dignitied, maoly appearance and calm suggestions in regard to the proper course to be pursued, contrasted strangely with the eccentric, angular, oddly dressed "Ned Bantlings," whose fame has been heralded forth in the columns of the New York Weeklies, in the form of romance, including murder, ship-wrecks, betrayed confidence and seduction. It was well, perhaps, to have those two extremes of life on the restrum, in the inauguration of a movement, having for its object, the reformation of this large Republic. Such men as Ned Buntline, George Francis Train and hundreds of other eccentric characters, have their mission to perform as well as those who are looked upon as their superiors in every point that distinguishes the truly great and good man.

We look upon the Convention as the harb'inger of a great revolution,—not immediately at

every point that distinguishes the tru'y great and good man.

We look upon the Convention as the harb'inger of a great revolution,—not immediately at hand, but requiring at least a half a century to accomplish its mission; and although the principal characters engaged in the discussions, brown rather bolsterous in their remarks toward its close, resembling a parcel of unruly school-boys whose teacher was sadly deficient in discipline, and who become disorderly because they were prompted to do so by the action of their own interior natures,—we still think great good will result from the deliberations.

While we rejoice in the inauguration of the movement, deeming its final success certain, we deplore the unruly conduct that characterized the actions of some of those participating in the proceedings, as it certainly will tend to detractfrom the real merit of the measures proposed.

The following represents an occasional tangent-like movement that characterized the debaters: DAVID AND OCLLATH.

Miss Way remarked that David went out and slew Gollath. Had not the Temperance party as many men as accompanied him? (Applance.) Mr. Hatdeld said he had heard of many people who went out wooling, and had return to the control of the control of the control of the came back with Gollath's head under his crue. (Coutineds and very hearty langther.) Dr. Ross claimed the floor; several others claims ed it—very phody addressed the chair. There was confusion and hisses, and Dr. Hatfield declined to go on.

A geotleman asked if Dr. Hatfield was one of aditors of the Tringwa, and if he had pouned article in Thursday's paper. [Laughter and

editors of the americal planes. Liauguerrapiane I. Durnday's paper. Liauguerrapiane I. Durnday's paper. Liauguerrapiane I. Durnday's paper. Durnday and Durnday I. Du

Mr. Hau

house of ill-fame. [Hisses, applause and general conjaion.]
Mr. Haumond claimed to be as honorable a gentieman as Dr. Hatfield. Re judged from his reply that he was a Methodist missister. He would for the state of the state of

adjourning to prayers.

Mr. Hatfield is certainly a "disorderly" man, and, as it appears, he was the principal turbulent character of the occasion, taking particular pann to measure "intellectual acumen" with the dignified, matronly Miss Way, who, if her voice had been strong enough to fill the hall, would have been one of the leading spirits of the Convention, but on account of that weakness, she was once forced off of the rostrum to give room for those whose voice was more largely developed, but whose ideas were far less pointed and appreciated than those presented by her.

Although the proceedings of this Convention were, at times, disorderly and undignified, we still see incorporated within it real merit, which cannot fail to exercise a healthy influence in the Nation, and which will result in great good. A movement that has for its object, the allevistion of suffering, the promotion of merality and the encouragement of honesty in the political parties of the day, cannot fail in having beneficial effects on the masses of the people.

At the close of the proceedings, the following Mr. Hatfield is certainly a "disorderly" man,

flects on the masses of the people.

At the close of the proceedings, the following entiment was offered by Rev. J. E. Rutledege, of

sentiment was offered by Hev. J. E. Rutledege, of Neponset, Ill.:

The National Probibition Party. May it live to capture old King. Alcobol and bury him in Lake Michigan, with als head downward, so deep that the hand of the resurrection can never brieg him up again to curse mankind, and here in Ohl-cago to creet his monument, and on it place this linscription:

Beneath this sketch
There lies a wretch—
Cold water took his breath—
And when he died,
Creation cried,
We'er tickled most to death.

We'er tickled most to desth

With the above ended a movement, having
for its object the inauguration of measures that
will tend to elevab humanity in the scale of existence, and relieve the country of an untoldamount of evil. We wish it success; we believe
it will finally triumph; we see within it, the
dawn of a brighter day. And when the clouds of
intemperance that now so thickly overshadow
our beloved contry, shall have passed away, we
can truly thank those who assembled in Convention in this city, to sow the scede of a moral
revolution!

"HOW TO COME TO JESUS,"

"How TO COME TO JESUS."

"But how am I to come to Jesus."

Such were the words rather abruptly addressed to close of a long conversation with the speaker.

He had been an officer in the army. His sunken sud pallid check indicated that he was not long for this world. He was dying of consumption.

His lifs had been a very sintal life; and has shy, almost repalleve, muner made it. difficult to approach him. After some experiments, however, It last the second to welcome my visits, and, although be said but liftle, to listen earniestly to what I had to say. One day I said, "You have not spoken to me of your past life. In what light does it appear to you son?"

"On that I could recall it! I has been very bad,—all sig, and optiming else. It is a great burnous own. I wish could lorget it and blot to ut."

"It may be blotted out. There is a way of de-

this long life of an, and sweep it away from his memory forever?"

an not save."

"But further: he la ready, ever ready to do this; ready even now, while we speak together, to do this great thing for you."

"Still the thought comes back on me, what about me? How am I to get to, be one of those the state of the same that th

pentantman has faith."

"I see it more clearly. The very fact of a man coming to the Savior ing the repentance; otherwise he would not come at all."

"Yes; to take up sin as a burden, you must have repentance; to take this burden to Jessey sou must have faith; and both repentance and faith are only found in our place,—at the foot of the cross."

While pa sing near Farwell Hall a few even-ings since, a sanctimonious, solemn visaged, aus-tere looking young man, whose appearance in-dicated that he expected at no far-distant day to

pass over the "River Jordan," and when fairly on the other side, to meet a special delegation of ministering angels, who would, with paslm and praise on their tongues, conduct him to the presence of the Son of God, whom he has so faithfully served, to receive from his hands, that meed of praise, that his prayers and confactions so well entitle him to,—handed us the ab we, "How to come to Jessa." We have no doubt that this young man, who "dispenses" these tracts on the streets and by-places, has prayed long and earn estly for the conversion of the world through the "blood of the Lumb," and when on his knees, he never fails to confees the extreme wickedness, not only of himself, but of the whole world, at the same time calling on God to save everybody through the stoning grace of the Redeemer.

everybody through the atoning grace of the Redeemer. We have no objections to the prayers of this young man, although we do not think there is any more efficacy in the same, than those uttered by the Bramin before the altar of Bram. Indeed, we think that the prayer of the Bramin is enti-tled to just as much respect as those uttered by Dr. Havfield and the Rev. Mr. Moody, and will receive a response from the angel world quite as soon.

soon.

According to this tract, there is no such thing as an "correpenting believer;" no "currepentant man has faith," "To take this burden to Jesus, you must have faith; and faith and repentance are only found at one place, at the f-ot of the

you must have faith; and faith and repentance are only found at one place, at the f-ot of the cross."

If this method of reasoning on the part of our Methodist brethren, does not cast into the shade anything of the kind that we ever before saw, we are greatly missaken. It is plain that this "reformatory" tract was not intended for those whose reasoning powers are well developed, or who can grasp intricate truths intuitively. Many would suppose, on carefully perusing the above, that it would be absolutely essential for a person to have the identical cross on which the Saylor was crucifed, in order to find "faith and repentance." An individual actuated with a desire to become a good Methodist, would wonder where he could find the "Cross" thereis alluded to, not thinking for a moment that the same is a figurative expression, intended to envelop in darkness, an idea in regard to the truth of which the world has ever doubted.

We find that the Orthodox in the promulgation of their peculiar ideas, still adhere to the biblical fashion of talking and writing in parables, believing, no doubt, that mystician will give in their peculiar dogmas an appfarance of truthfulness which could not be obtained from any other source.

Instead of going to Jesus to be saved, we

truthfulness which could not be obtained from any other source.

Instead of going to Jesus to be saved, we would advise every one to "go to himself" and hold communion with his own interior nature, see the wants thereof and endeavor to supply them in such a manner, that good will result therefrom, recognizing the sublime fact, that it is cowardly for any person to desire to "be caved" through the life of snother. "Become a Savior anto yourself," and you will have no reason to complain of your treatment in the Spirit World.

"ME BEG."

Mrs. 'Addle Ballou, in her remarks at the
National Temperance Convention held in this
city, thus touchingly a ludes to the "poor little

city, thus touchingly, a tickes to the "poor little boy," I am reminded of the story of the poor little boy, who, with dilapilated garments and hungry visage, pinched with want and suffering, was the subject of sympathy, and in whose behalf some kind persons were making an appeal. He was starving; cold and dirty. Some one says to him: "Why don't you beg?" "Me beg!" says he, and his little blue eyes rolled up, filled with tears. "Me beg! Dan't my kness sticking out of my trousers beg? Dan't my hungry, sunken countenance beg? Dan't my sunken cheeka, thin with suffering and want, beg?" Are not the wives, widows and erphans of the land, the hungry child, with the torn and solled garments, appealing for the abolithm of the accursed dramshop, which is scattering its rain over our country? Are not the wives and mothers of the country appealing to be made free from this, this great and increasing evil?

country appealing to be made free from this, this great and increasing evil?

THE DAVENPORT BROTHERS

Will be here on the 15th of November, and will remain at least two weeks, giving all an opportunity to witness the wonderful manifestations given through their mediumship.

J. Brainard of the U. S. Patent Office, thus speaks of their seances at Washington: "Any candid person who has visited the exhibitions of the Davesport Brothers, at Metzerott Hall, must at least admit that the demonstrations age of a mosewonderful character. On Toesday evening I had a very favorable opportunity to detect any deception on the part of the Davesports and their associates, having been selected as office of the committee of examination. Every fopportunity that could have been asked was afforded the committee to detect the least degree of frand, I know not the opinion of the 'ther members of the committee, both of whom are entire strangers. I, therefore, speak only for myself, and I believe that those present on that occasion will give me credit of sincertly when I state that I know of no developments in science that are capable of explaining these phenomens."

JUSTICE TO THE PUBLISHER.

We desire to say to all of the subscribers for this paper, that your good will as duly appreciated. You have, many of you, done much to increase its circulation. We thenk you kindly tor doing so, and hope all will at this time make a renewed effort to obtain new subscribers. Is it asking too much of those whose time is up, and nearly up, to renew for six months or a year without further delay? Be kind enough to do so, friends, and you will aid in inspiring us with renewed energy.

MALL ROBBERTY.

We desire our readers to bear in mind that wh the sum of three deliars is to be paid to this offic the expense of the Post Office order, TRN CRN; or the expense of registering—FFFREN CRNTS, m deducted from the amount to be remitted.

A NEW PROPOSITION.

To any one who has never taken the Jours we will send it for three months on trial, on receipt of My cents.

SPECIAL NOTICE.

If any person receiving tals number of the Journal, on which the letter "E" does not appear, either upon the tag attached to the margin of the paper, or upon the wrapper, he or she will understand that payment is expected. In case arrearages are now due, it is expected that the same will be paid. We do not publish a paper to give away, unless we so indicate upon each copy of the paper sont. We can not afford to do so. If any person has a different understanding of the matter, they will oblige by advising us of the grounds of such expectations at once. A year's subscription, it is true, is but a small amount, but when such losses are frequently repeated, it necessarily results in bankruptcy of the publisher, the wrong is perpetrated upon. Never get a postmiser to do that which you would be ashamed to do yougelf. Plain talk is the bas in business matters.

Geo. W. Carpenter, of Butler, DeKalb county, Ind., writes to us that the friends in his neighborhood are in need of spiritual tood, and which would be duly appreciated, and the mediums and lecturers find hospitable homes. Mediums and lecturers will please make note of this, and address as above.

DR. J. R. NEWTON.

The advertisement of Dr. Newton, published in this number of the JOURNAL, should be perused by every invalid. There they should go and be healed.

DR. T. BOND,

Of Penfield, Pa., writes that a good physical medium would find a home and employment in his nelghborhood. Any such are invited to cor-respond with the doctor:

Miterary Botices. +

THE ATLANTIC MONTHLY,
Devoted to Literature, Science, Art and Politics, for September, is on our table. The Atlantic is always a welcone visitor, for it invariably brings a fresh supply of food for the mind, to satiste its hunger and give it a higher and better view of life. The Atlantic has achieved a world wide reputation already and what is worthy of special atteution, is the fact that its articles, from month to month, continue to increase in interest and merit.

that its articles, from more to increase in interest and merit.

Fields, Osgood, C.A., publishers, Boston, A
Terms \$4,00 per year; single number, 35 or

OUR YOUNG POLKS,

An illustrated Magazine for Boys and Girls. Flelds, Osgood & Co., puplishers, Boston, Mass. Terms \$3,00 per year. This Magazine, as its name indicates, is admirably adapted for the young,—all its uticles being selected with the view of imparing solid information, instead of light and trashy reading that can benefit no one.

LOOMIS' MUSICAL JOURNAL,

LOOMES MUSICAL JODINAL,

Devoted to the interests of the Musical Prolession, Masonic Frateralty and Odd Fellowship.
This nicely got-up journal will be particularly
interesting to those enumerated above, for in its
three departments can be found rare gems of
thought that tend to elevate the mind. The
lovers of music will find within its ample pages,
many instructive lessons, while the Mason and
Odd Fellow will find such allusions to their respective orders that will be of especial benefit
to them.

to them.
C. R. Loomis, publisher, New Haven, Ct.

C. R. Loomis, publisher, New Haven, Ct.
THE OVERLAND MONTHLY,
Devoted to the Development of the Country.
We like this journal. There is a beauty and
freshness connected with its pages, that reminds
us of the green slopes and valleys of the "Queen
of the Pacific," and we never examine its well
filled pages without feeling we are benefitted
thereby. The Western News Company, Chicago, keep this valuable journal on their counters
for sale.

THE PHRENOLOGICAL JOURNAL

THE PHEROLOGICAL JOURNAL
For September contains the portraits and blograp bles of John Rogers, the designer and modeler of the well known "Rogers' Gropps;" Jos.
A. Wright, cr. goverpor of Indians, and late
Minister to Prussis; Von Baer, the Russian
Naturalist; Vinnie Ream, the Washington Sculptress; besides interesting articles illustrated and
other wise on Heads large and small; Personal
Beauty; St. Mark's Cathedral at Venloc; Apoplexy, or the Philosophy of Sudden Death; the
Rhinoceros; Controversy, its Uees and Abuses;
Life Baving Apparatus; True Relation of the
Bexes; A Visit to a Cloister, or the Ape men by
Carl Vogt; Presentinents, etc. Price 30 cents,
or \$3 a year. S. R. Welles. Published 339
Broadway, New Jork.

WRITINGS OF OMAHA.

Chicago, S. S. Jones, Publisher, Esligio-Philosophical,
Publishing Association.

The above samed pumphlet, in nest covers—should be
in the hands of worty reader. Spiritual philosophy is the

in the hands of every reader. Spiritual philosophy is the Thesus, The String Chapter treats of Dirition of substances—The True first chapter treats of Dirition of substances—The String Chapter and Limits—Man 's Doublity—Spirit Latengolis—The World Opens an Essesse are Multiplied.—
The second chapter treats of —Man Strangs to Himself—See and Spises Fish may So to into Burk—Mattee, how Determined—Magnetism and Electridity struct Bird.
The third chapter treats of Transverse Currents of Magnetism and Electridity Survoulding the World—thief Pressure—Russure of Atmosphere—Mattee—Theories of —The fourth, thapter treats of the Daubity of Man—The Spidi Body only Lives—Why It Lives afters the Material Sody Died—The Absormal State—Univ We Know of Spiritual Things—The Modern Discovery of Communications, Raps, Moyer and Tips—The Foo (Sirks—Modis—Spiritual Atmosphere around the Body—Magnetis sition—Shakes Charm Birds—Spiritual orlive—Spiritus magnetism Medice—Religions Conversions Thyogip Magnetism.
So little work has erre been published which abounds with more intensely interesting and instructive insister.

Spiritualists visiting Chicago, will find a pleasant home at 183, 4th Avenue, on the South side. Only the fine minutes' walk from the Post-Office.

Amusements.

MC'VICKER'S THEATRE.

The poetical drama, "Enoch Arden," founded on fennyson's beautiful poem of that name, has made successful draw upon the public, with Edwin Ad-ms as the star, during the present week.

ams as the star, during the present week.

Mr./Frank E. Alken, the proprietor and popular manager of this stractive resort, again made his appearance upon the boards of this theatre, on Monday evening, August 30th. The play, as we previously announced, is "Progress," a production of Robertson's and given here for the first time on any stage in America. In connection with the afterplece, "easy shaving," it has delighted the large auditory with which it has been received at each succeeding exhibition.

OPERA HOUSE.

OPERA MOUSE.

A two week's engagement was commenced on londay, August 30th, at the Opera House, by the elebrated Ærial Gymnasts, the Gregories, accommended by a ministure reieros of dogs, monkies, poes, and goats; with the original Punch and Justice.

The regular season at this new and beautiful theatre has been ampiciously opened, and the talented and popular mineritel troupe, under the management of Emerson and Manuing, has made a successful reappearance, in a new and sparkling programme. Go and see them.

PUBLIC MEETINGS.

convention at Racine. Convention at Execute.

evit in with be held at the Court House in the ci
s, Whecomato, on Saturday and Sanday, October 2
1890; for the purpose of organizing a South

in Spiritualist Association.

proparkers will be present. Provisions will be me

taining all who may come. Then, friends, let
rand rally to this feast of reason and few of soul

By order of Com.

Two Day's Meeting.

piritualisis of Rosco and vicinity will hold a two
setting at the Free Church, in the village of Rosco,
sith and "8th of September. Ood speakers will be
to address the meeting, and a good time is expected,
generals will be made to enterfain these who come

Kansas State Convention.

The State Society of Kanras Spiritualists will hold their Third Anonal Convention in the city of Topeks, as the constitution Hall, No. 138 Kansas Avenue, on the lat, and and days of October, 1800, commencing at 2 o'clock r. N'riday, and perhaps continuing until trait lines Monday noon. Delegates and other friends will be properly cared F. L. CRANS, President S. S. K. S.

Northern Wis. Association of Spiritualists
The Annual Meeting of this Association will be held a
Oskfield, Fon Du Lic county, Wisconsin, Saturday and Suc
fay, 25th and 56th of September. Good speakers will be i

R Z. MASON, Pres't. L. D. NICKSON, Vice Pres

obituary.

SPECIAL NOTICES.

Money Made Without any Risk

end for an Agency of the Positive and No re Powders. Address Prof. Payton Spe. D., Box 5817, N. York City. See adve the Powders in another course.

gamily of man has nover devised a remedy for the and Ague, or Chillis and Fever, equal to the Spiritual Remedy, Mrs. Speuce's Pos-nd Nega Ive Fowders. I have known a a to curs to or three case, radically and perma-a twenty-four bours. See adver learnest in another Balleds, post paid on the News of \$1,00 area, stegg ive Powders, I have know as Box to cure to or three case; redically and permanents. But to cure to or three case; redically and permanents. Halled, post paid, on receipt of \$1,00 to the control of the con

To the Afflicted.

To the Afficted.

take pleasage adding my testimony to that of so many are concerning the healing powers of Ds. J. M. Gaart, of City, and receilty from Gal. The protracted labor of last eighteen months; with serious expourses from heat hails to the mest biting cold of Winter, had induced by presentant of the whole system as to free ms from field of active labor. A severe pain is the region of the try, was refequently followed by spasms and coldness, the alarmed my friends as the sure indications of any departure with the pale boatman. But less than a my departure with the pale boatman. my in the pale beatman. But less than s upt has restored my appetite and very nea ly ree of best health. The pain has entirely all the spasmod c action, and my sleep has

will all the rect and invigorating.

w days, I shall, by the blessing of Heaven and the ower of this worthy and convisitest gentleman, to the field of my ministry. I most heartly recommitte suffering to Ds. Gazars, as a healer of no mean the suffering to Ds. Gazars, as a beair of no fabor.

ADVERTISEMENTS.

GOOD PHYSICAL MEDIUMS,

undersigued, a Practical Newspaper man of a experience, who thorougally understands we take for success, wishes to enter into an arrang me or two Good Physical Mediums to success Areat, would not object to a good he ress T. L. Box 2055, Buffalo, New York.



Use the Liquid for BED-BUGS, the Powder for INSECTS. All Druggists sell. For \$1, \$2, \$3 sizes. Address COSTAR COMPANY, NO. 18 Howard St., N. Y.

4 Oh My! Oh My! "Those corns will kill me" Ap Use 'OOFTAR' 18" OORN SOLVENY. For Outs. Byrs, brukes, Old Sore, SUCKTHOEN ABUTES!" BUCKTHOEN SA AP USE 'OOFTAR' 19" BUCKTHOEN SA AP USE 'A DE SA AP USE 'OOFTAR' 19" BUCKTHOEN SA AP USE 'A DE SA AP USE 'OOFTAR' 19" BUCKTHOEN SA AP USE 'A DE SA AP USE 'A DE

IMPORTANT TRUTHS.

A Book for Every Child.

BY MRS. R. P. MILLER, M. D.

ok is designed as an ald to parents a
hildren wuths for the purpose of py
ot evil habits which destroy health, h

femation of evil habits which destroy nearms, expensions into their children or impact to their children or impact to them a knowledge of its contents. Price only 20 Address S. S. Jones, 192 South Glark street Chicago.

THE "EUGENIE"

OR

LADIES COMPANION.

Is a Periodical Bandage.

nited Nov. 17th, 1868. Recommended ninent Physicians in Europe and the United Sta I of and worn by the Ladice of the secret Co. se, and is commended by every Lady

Might.
It is always ready for useful very compact, being kept in small ornamental, perfumed box, that can be carried in a small ornamental, perfumed box, that can be carried in a day's pocket if required. It being made without bucklet, buttons, books or eyes, of the requires to planting, it cannot become loosened in any 11 being made of pure, soft and smooth rubber, it cannot na may way chafe of riritate.

It more than saves the dost of itself in material, as the grant of the control of the contr

PLANCHETTE SONG.

s by J. O. BARRETT, music by S. W. FOSTI s song—the first and only one of the kind e The authors have popularized the Planche napirational song, that voices the love thou

napirationas sug, its ring spirit.
30 cents—two cents additional for postage olivering is the beautiful chorus:
Write, write, canny Planchette!
Set the truth—choe humming!
Write, write, canny Planchette!

ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Propritors.— Wholesale and stetail Dealers in all kinds of Nursery Stock Special attention poid to the Cultivation of the Grape! Pears and Cherries.

EVERGREENS and ROSES, BULBS, &c.; th kinds of Veget bils Garder. Seeds and Plants.

Spr Sweet Presio Plants in large and small quantities to
suit purchesers.

All of the shore will be self-red as low as can be obtained
in the markets Give us a cuit and we will do you good.

7.0.16, Vol. 5, tt.

GRAHAM, PERRY & CO.

GRAHAM. PERRY & CO.

REAL ESTATE and LOAN AUENTS.

ROOM 8, MAJOR BLOCK,

Cor. La Sulle and Multion Sts. Chicago, Ill.

City and Country Best Estate purchased and sold. Investments made and L am Nayolisted. Attention given to all 1200 Lotts and Acre Property in Jefferson for Sale, volle scale.

NOTICE TO SPIRITUALISTS. PLENDID PHOTOGRAPH PICTURES OF

OF

MR. CHARLES H. READ,

THE FAMOUS PHYSICAL MEDIUM.

Will be sent to any address, by sorlosing: 15 cts and one
three cent stamp, Address Charless H. Rata, care of E.
FORTAITY, No. 1 Spring Lane, hoston Mass.

RS. DR. EMMA STEELE, CLAIRVOYMant, Healing, Business and Test Medium.
Examinations and Fractipulous sent Age, Sex and leading
symmor required Terms three bollars.
Office 20, N. Ma 81, St. Louis, Mo.
vol. vi, ao 23.

DR. J. R. NEWTON

WILL HEAL THE SICK

In Levenworth, Kansas, commence lith, at 8 o'clock a. M. every morning. FREK! after 12 o'clock, at the Plant

Dr. J. R. NEWTON OF NEWPORT, R. I.

Practical Physician for Chronic Diseases 23 Harrison av., 1 door N. Beach St.,

BOSTON.

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

Dr. J.-R. Nawron's practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every practice not only acknowledge this power but receive the treatment for themselves and families, as well as advice it to their patients.

as well as advice it to their patients.

case hopeless, the patient has been restored to permanent health. ALL who receive treatment are benefited.

By this treatment, it takes but a few minutes for inveterate cases of almost any curable disease—and so sure is the effect, that but few diseases require a Dr., J.R. Nawton.

so sure is the effect, that but few diseases require a second treatment.

Dr. J.R. Newton issuccessful in curing Weak Eyes, Partial Bilindess, all diseases of the Brain, Weak Spines, Tumors, Falling of the Womb, all kinds of Sexual Weakness, internal Ulcert, Dropsy, Loss of Sexual Weakness, internal Ulcert, Dropsy, Loss of Weakness of the Linbs, Dyspepals, Rheumatism, Nerrons Debillity, Diabetes, Bronchitis, Diseased Liver, Kidneys, Heart, Throat, Effects of Polson, Humors of the Blood, Skin Diseases, Bladder and Kidneys, Scrofula. Cancers, Epilepsy, Neuralgis, Jaundice, &c., dec.

LEF Tatients bedridden from Femals and Spinal Paralysis is low and uncertain; sometimes these patients have been fully restored with one operation, they are, however, always benefited. Deafness is the most doubtful of any malady.

"Without Money and Without Price,"

The following late testimoulals are given with the consent of each who wish them known for the benedit of suffering humanity:

The street of each who wish them known or we he consent of suffering humanity and the consent of suffering humanity and the consent of the co saturity, and so nerrous 1 could hardly stand or sit still, and at times suffering so great pain that my wailings were intolerable to those around me, on Saturday last, Nov. 38th, went with my mother to see if you could cure me, for I had tearned so much of your wonderful power of curing all kinds of diseases without medicine, which all other doctors said were incurable, that I had faith you could. To make a short story, I say, you cured me perfectly, with one treatment. I arose upon my feet, walked without limbing, 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 can do. And, to sum it all up, I say that man, as far as I know or other discern, and for the first time in my life am in the full enjoyment of health. And I thank my Heavenly Father that I am a well man. My former life and suffering seem like a dream.

dream.
In gratitude I am your friend,
ABRAHAM CLARKE.
INDIANAPOLIS, Nov. 30, 1868.

INDIANAPOLIS, NOV. 20, 1800, reposally appeared before me, Abrahau Clarko, deposes under oath that the foregoing state-to servery word true. En every word true. Loseribed and sworn before me, J. P. Pinkerton, bacribed and sworn before me deposition of indiana, p. P. PINKERTON, Notary Public.

state of Indians.

J. P. PINERRYON, Notary Public.

The foregoing statement or my son, Abraham Jarke, is all tries.

Rev. Frederick R. Young, came from England as June, with a maindy that baffiel the best physicians in the country. He returned carred with the state of the state

sase to 20 years, perfectly cured with eut, walked a mile or more at once. Spinal Weakness.

Packard, West Bridgowater, Mass. speak for 16 months. Cured instantly well as any one. A speak for 16 months. Cured instantly well as any one and the speak for 16 months. Cared instantly act weakness, lame back and general able to walk but little the last two. 18 were that her friends feel as if in raised from the dead.

Hill, Smithtledd, Mc. Very lame four in 18 minutes, walked off well without 18 feft his crutch and cane.

W. Dewey, Worector, Mass. Spine was the case, three years, unable to walk for well without out. (Richmond Razzilled).

k, Ellsworth, Mc. Spine Disease, a affering, cured. by, Bangor, Mc. Very bad case of Newark, N. J. Catarrh and

cured.

is Phillips, Waterville, Me. Four years are so contracted as to be unable to put the floor when in a sitting posture. Had of the most eminent physicians. Her straightened to walk, the first treatvescenting herself perfectly cured to the o had pronounced her incurable, they, this Dr. Newton has some power that recount for.

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

William Grinnell, Excler, Me. Wry Neck; cured: Clara A. Hill, Bradford, Me. Three years an incursion of the said with paralyzed limbs, bland; could not been admitted by the said with paralyzed limbs, bland; could not been amounted by the said with the said strength of limb, the next day walked a mile.

D. D. Alkin, Esq., Bangor, Me. Blind with one eye. Great inflammation; cared.

Ellery C. Crosby, Albion, Me. Cured of Consumption; he was so low when brought as barly. Mr. Said was so low when brought as barly. Mr. Moses M. Hodalon, Kenduskeag, Me. Heart Disease and Female Weskees, bed-ridden four years, was cured, dined with the family, then walked out, the next day rode five miles.

Mrs. Charles K. Mathews, Waterville; Me. Feand one-half years, cured with one treatment.

Mrs. Mercy Harrison, Bradley, Me. Large Ovanan Tunor, confined to bed, and so low it was thought she could not live; she is perfectly cured.

Clars. A. Boyce, Indianapolis, Ind. Blindness 12; cared.

Lasac Lockwood, Indianapolis, Ind. Neuralgia:

ara A. Doyce, successions as cured.

as cured.

tears, so bad as to lose sight of one eye four
s, cured and sight restored; age IT years.

but Carr, St Massachusetts avenue, indianapoind. Right eye totally blind, cured, sight perin five minutes.

in five minutes.

13. Clarissa A. Boyce, Indianapolis, Ind. Blind12 years; cured with one treatment.

13. Amanda Myers, Indianapolis, Ind. Neuralthree years; cured.

14. The Bears Indianapolis, Ind. Chronic Indianapolis, Ind. Chronic

ated. Throat; cured.
anah O'Conner, Lanesville, Ind. Leg drawn
contracted cords; cured in five minutes.
ble C. Stephenson, Pendieton, Ind. Wry Neek
plue Disease; cured; vasiked off well,
A. Giebhard, 14 Delaware street, Indianapod. Cured of Inflammatory Rheumatism.
Annie Scott, Indianapolts, Ind. Lame hip
vars; condined to her bed most of the time;
alt to good health.

years; confined to her bed most of the time; ored to good health. maph Suigrave, Perry Township, Marion Co., Heart Disease and Dyspeptic 30 years; cured. chemierson Hemming, New Paris, Ind. Paralysis over; cured with one treatment so that he had

all over; cured with one treatment so that he find no use for crutches.

Mary B. Lincoln, Norton, Mass. Spinal injury from's fail; unable to walk for 13 months. She was perfectly cured, Dec. 20th issi, in 30 minutes, Nathun Rowley, Faiton, N. Y. Cared of Dyspepsia and Liver Complaint. His wife was bedridden for three years, from Spinal and Female Weakness; was perfectly cured with one treatment. Miss Amanda M. Hubbard, Winsthrop street, Koxbury, Mass. Spinal and other Weakness; confined to her bed with intense suffering for over three part as nor cured, dressed lerself and walked out and called on her neighbors. This was in June and called on her neighbors. This was in June

Hon. W. D. Stewarts, Mayor of Syracure, N. Y., his son IS years old, cured of a Tape Worm. James A. Woodin; Camden, Oncide Co., N. Y., Gravel, with Spinal Weakness 10 years, suffered pain all the time, instantly relieved of pain, and permanently cured with one treatment. Albert Stebbins, Homer, N. X. Very Rune four

permanently cured with one treatment.

Albert Stebbins, Homer, N. Y. Very Inme four years; could just hobble on crutches.

Harman Cowell, Heron, Wayne Co., N. Y. Bartially blind from birth; cured with one treatment to read fine print without glasses.

Almond Linus stand for eight years; cured with one treatment of the stand for eight years; cured with one treatment of 15 minutes, and walked to 'depot.' Sarah Afin Delang, North Huron, N. Y. Tumor near eye; cured with one treatment.

Mrs. C. A. Smadley, Vermillion, N. Y. General Debillty, Womb and Spinal Weakness; unable to walk but little for five years; cured at once and walked over a mile.

Fig. 3. Section 1. Se

Mrs. Ettrabeth router, 1 armoun, Mass. Could not speak above a whisper for six years; cured instantly.

Mrs. child imm ivey years, mable to stand, cured instantly to walk as well as any one.

R. H. Ferris, South Farmington, bad cough for thirty years, perfectly cared. Is now more healthy than ever before.

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

Mrs. W. J. Chase, No. 4 Ohlo place, Boston, inflammatory rheumalism. Cured with one treatment.

James Downing, 29 Wrapping street, Charlestown, totally blind. Perfectly cured with one treatment. Can see to read fine priot without glasses.

Mass Martha Bartlett, 137 west Leons street, conweakness; given up by of twelve years, and great
vectors with one treatment.

Mr. Isaac Pray, of Salem, was so afficied with
lameness in the hip Joint and leg as to disable him
from walking up stairs the usual way for seven
years: was cured in one treatment.

Mr. Nathaniel Ham, of North Naverly, had a very
twas cured the by swoller; walked with a crutch to
years: was cured in one treatment.

Mrs. Nancy J. Fowler, Margin St., Salem, iameness, and was cured immediately, running with the
sgility of a child.

Mrs. Judson Chase, Harbor street, Salem, for
nine weeks had been suffering from hip complaint
and an baccas, during which time she could not
made and the stail of the coach, March 31st, requiring two persons to it in a coach, March 31st, requirminutes 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. James Extes, of South barvers, had sunford
from tumor of three years' standing.

Mrs. Lavid Porter, of South Danvers, had running
in forty-eight hours from the time of a child.

Mrs. James Extes, of South barvers, had sunford
from tumor of three years' standing.

Mrs. Lavid Porter, of South Danvers, had sunford
from tumor of three years' standing.

Mrs. Lavid Porter, of South Danvers, and running
the sunford provided the sunformation of the sunford
from tumor of three years and sunford
from tumor of three years and sunford
from tumor of three years was perfectly restored
with two treatments.

Etia Meader, daughter of Henry Meader, of South
Danvers, had lost her voice for thereen months;
was perfectly cured with one treatment.

Julius Comotok's child, eleven years old,

E. R. Gridley, Auburn, N. Y. Called and re-ported himself perfectly cured of Paralysis by Dr. rs. Clarissa M. Laird, 79 Pearl St., Syracuse, N.

Mrs. Clarissa M. Laird, 79 Pearl St., Syracuse, N. Cancer curred. Harrisburg, West Va., Lame S. rs., curred in 5 minutes, and, walked off with her ruch on her shoulder; also cured of loss of vedec. James S. B. Norton, Farmington, Maine. Bad Scrodula humorall over head and body, perfectly ared and his sidn made perfectly chear with one restment; he was so bad thist he could not feed inself for five months.

Mrs. Ann Marion, Newburyport, Mass. Cared of Felon.

a Felon.

Mrs. Dana Morse Marlboro', Mass. Dyspepsia and general debility 41-2 years, vomiting perfectly cured with one treatment.

Mrs. J. H. Higgins, East Boston, Rheumatism 16 years, cured with one treatment.

Mrs. W. A. Kilburn, Woburn. Lame 3 years given up by all physicians, cured with one treatment, walked of three miles without crueb.

Edward/Marston, Provincetown. Lame back for several years, caused by a fall, perfectly cured with one treatment.

son, Mall Hill, Pa., cured instantly hand. W. Prescott, City Point Hotel, South emale weakness and general debility, cured

Bosson, female weakness and general debility, cured.

Astby J. Thornton, Greenville, R. I., female weakness and general debility could walk but little for six years, cured with one treatment.

Mrs. Carolina Hinckley, Hyannis, Mass., spasms in stomach and limbs for three years, cured.

Mrs. E. Brooks, Merritt, Scituate, Mass., loss of voice for two years, cured with one treatment.

Mrs. Abby W. Bruffum, Leominster, Mass., cured of a tumor as large as a person's head.

Mrs. Eunice A. Brown, West Roxbury, Bourn street, cancer on eye fifteen years, perfectly cured, one treatment.

Mrs. Sarah F. Young, Malden. Mass., could not lise her hand to her head for 13 years, cured in-

raise her hand to her nead for no years, stantly, Eugene T. Sherman, 224 Washington street, inflammatory rheimation, cured instantly.

Mr. Charies Fisk, Lexington, Mass., cured of Miss Grace Lovis, South Boston, Mass., chronic hiccogh for nine months, chred in five minutes. Benjamif Green, South Boston, fever sore; cured with one treatment. Son also cured of chronic mearlay. C. M. Sables, Chelsea, Mass., blind with one eye;

O. M. Sables, Chelsea, Mass., bind with one eye; cured instantly oddenow, Gloucester, Mass., spine disease, unable to walk for over one year; cured with one treatment.

Mrs. Emily Robqins, 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.

In the control of the control of the control of the larged spices with one treatment.

Electic, Magnetic & Clairvoyant Physicians.

" By their Works ye shall know them."

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

have fitted up a fine suit of rooms, and are now treat the sick on reasonable terms. From long in treating the various diseases to which the ilv are ambded, we feel Confident that we can rerepared to treat the sick on reasonable serms. From yarefence in treating the various diseases to white unuan family are subject, we feel Confident that we once to besult those who are shifted with any cut once as incurable by all other systems of genetics offer pain removed instantly by the ancient infect the pain removed instantly by the ancient infect Incurating On Of Hands

Special attent by Mrs. Clevel

Observations of the property of the property of the poet reason of the color of the property o

ioney.

We are furnishing many eminent Physicials. A box of 25
orenger \$1.50; of 50; \$2.50; of 100, \$5.00. Sent to any adress in the United States. A liberal deduction to Physicians od Drugista.
Address Drs. S. McBards & CLEVELAND, Popes Block, Madi-n St., Office room, 68,

MOSEBACK & HUMPHREY. GENERAL AGENTS, 34 RIVER STREET, CHICAGO

These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour and are warrented to give entire satisfaction in every instance. Vol. 6, No. 14.

VITAL FORCE.

BY E. P. MILLER M. D.
is one of the most valuable books
ould be read and heeded in every far
prevent sickness, preserve health as

SPIRIT PHOTOGRAPHS.

Mr. W. H. MUMLER,

W. H. MUMLER, No. 22, Vol. 6—6 wks. (pd)

The only Complete and Strictly Scientific Works of the kind Published.

PHYSIOLOGY OF WOMAN,

HER DISEASES FROM INFANCY TO

· OLD AGE:

a reading. In three books—complete in one volume, you be St. (MORRELL, M. D. Pith Edition, 1 Vol. 12 mp. 945. cloth, 5.50. Pith Edition, 1 Vol. 12 mp. 945. cloth, 5.50. even as extra copy for themselves. For six copies, will restrict an extra copy for themselves. For Sale by all B obsesiors and Periodical Dealers, and ent by mail carvently packed, free of postage, on receipt of deprinted price, but

Ameriaed price, by

JAMES CAMPBELL.

Pablisher and Bookssiler, 19 Tremout St., Museum Ballding,
Boston. Also for sale at this 'Office. Address S. S. Jones
12 S. Clark St eet, Chicago, Ili.

nois yold with

ANTED, AGENTS to canvasa for the American Choppin. Machine Co. The best open to the Co. The committee of the Co. The best open control of the Co. The

SWEET EGGS AND BUTTER.

Eggs kept fresh for a year.
Soar and Rancid Butter rendered sweet.
White and streaked Butter made yellow.
Freeh Butter kept sweet.
And How to prevent milk from souring;
by new methods.

And How to prevent mits from souring;
by new methods.
427-Circulars sent rast, relative to the above.
Agents wanted. Liberal inducements offered.
Address PRAOTICAL GHEMISTRY CO.,
No. 4 ARCA DE COURT, Chicago, HI.
Vol. 6, No. 14, tf.

MRS. PERREES NEW PAMPHLET FOR THE THOSE AS Mrs. Southeaut. and.

drs Southworth says, "No one is so good or so wise
ill be made better and wiser and bappier by perusing
irituells."

MY LOVE AND I,

By Mrs. Ferren. "Read it at night and think of it," and the lion. Thus. Cor wis said up to reading the manuscript, "It teaches the higher-relations of man and woman," so-man the Rossion Invastriavos.

Friedd conts: posting Jeents. Vol. 6. No. 13. TERVINE TABLETS—A NEW REMEDY FOR ALL NERVOUS DISEASES. Floward to the task, and safe and sure in offect. Send 50 cents for a package to Dr. Settras, Hollaport, Allegany Co., N. T., or Co. 6, No. 16, 16.

POBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of sales tobaco—Ba. Latt's Nervisor failets. Bend 60 cents far a package or actives for Gircular, showing its wonderful power to correct ill kinds of Nervous Ijanawa.

Wanted in Every Family.

The Disease Preventative Lamp-wick. Nos explosive.
Direct Alleghany Cay, 3 doors from the corner of Websie
rest. James R. Rassa.
mod rot 5,45. DR. J. M. GRANT., Magnetic Physician, Clark St. Chicago, Ill. Office b

P OR LADIES ONLY ... For an article having a remark-able sale, address Mrs. M. Nedan 1,150 Palton St., New York. Also for sale at this Office. Address, S. S. Jones, 192 doubt Clark street, Chicago III

W ANTED-LADY AGENTS, in every Town and Fill age, to sell what every lady will purchase at sight.

SPIRITUALIST'S HOTEL. Board by the Day or WEEE, at \$1,50 per day, at \$4. Hudson street, Boston, Mass. No. 19, Vol. 0. 3 m.

CHICAGO.

Dr. J. Wilbur, Magnetic Physician, (Late of Milwanke), has fitted up a suit of rooms at 68 Milboo St., oor. of State, where he will best the sick with-out medicine. Fatletes at a disease cured by Magnetised Paper. Office hours from 5 a.m., to 5 r.m.

RETURN OF MR. WEST.

PETER WEST, the Medium, has again returned to this city, and has taken rooms at 1899, 8. Clark St., Robma 12 and 15, where he will be glad to see all of his friends and form the acquaintance of new ones. Vol. 6, No. 19. tf.

TAYLOR'S BED SPRINGS. ARE FREE FROM EVERY FAULT AND

ANNOVANCE that accompany other fled Springs, more or less. All who try them are pleased with them, sent free of freight on re-cepted price, Six Dollars, A good chance for Agents to make money. Send Stamp for Circular. Address J. C. Taylor, Ann Arbor, Mich.

GO TO THE BEST.

BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL

ALL THE DEPARTMENTS ARE FULL AND COM-The largest, "and universally acknowledged to be the cost thorough Listitution of the kind in the country."

most therough Ideitution of the kind is the country."

Book & signification of the kind is the country."

Book & signification of the kind is the country. It manner is the country in the country is the country in the country in the country in the country is the country in the

All Go To Chicago

Young men flock to this Institution from all parts of the initial distate and the Canadas.

All. II. By great the foundation of the Chain of Colleges, and Colleges theology and the College School, haring reastferred his laterest in all other Colleges to other parts, he is prispared to make this begreat Practical Business relating fichocl of the age.

Bend for the Chicago Courier, the organ of he Institution.

ther information please call at the College Office,
for College Paper, Groulars, Specimens of Paper

BRYANT & STRATTON.

Communications from the Juner Zife.

MRS. A. H. ROBINSON.

developed trance medium, and may be implicitly re
me coming from the source they purport to—the

sed by Ritchie and Nevina, short hand Reporters, 118 Dea

All Questions, to be answered, at our Inner Life seances, should be lacorie, well written, and directed to the editor, when inconvenient for the questioner to be present at the

Beloved Father, ever present, ever kind, and ever full of mercy and goodness—Thou, who art in the heavens above, on the earth beneath—Thou, who watcheth all things with an eye of wisdom—Thou, who hiddest the seasons come and goodness—Thou, who hast created man as the highest type—grandest and meet noble of Thy works—Thou, who hast marked out the different paths for Thy children—unto Thee we would look with that perfect trust which assureth us that it is Thy will, Thy pleasure, and that Thou "doeth all things well."
May our souls ever be filled with that trust that we shall be enabled to say—even though our paths be filled with thorns, and we become weary and long for rest—from our souls we can exclaim, not our will but Thise be done.

In everything we behold life and power sufficient onts listelf—sufficient for its unfoldment apon the material and spiritual planes of life. Yes, our Father, all things are governed by Thee With the care that Thou bestoweth upon that which is beneath us, need we fear that Thou wilt be unmindful of us, Thy children the weak Thy blessing, when we behold the many benefits that Thou art constantly bestowing upon us? Need we fear for the future? Nay; our Father, we will ever trust in Thee.

Realizing that within the breast of every child, Thou hast implanted the trust, the assurance, that we are the children of an infinite Father, let us be true unto ourselves, thereby being true to Thee.

QUESTIONS AND ANSWERS.

QUESTIONS AND ANSWERS.

Q. I would like to know how you work the organs of that medium so as to talk, i. e., the ractical way of getting possession of the medium's organs of speech to give us those words.

A. That is a very good idea, for everything hould be made practical.

I must say that I use them just as I would my find the word of the

of speech, you know how! I use mine, ann now I work the organs of this medium to speak to you.

But the question is, how I get possession of those organs not my own?

By my own individual power, and the aid of others I make myself positive to this organism, t. c. externally not interiorly. I close the external senses of this organism. My mind being positive, I enter, as it were, right into her spirit, and that which is her organism becomes my organism. It is mine while I have possession of it, just as much as yours is yours, yet I do not remove the actualing principle, neither do I harm it in any way whatever—take nothing from R—seem to close the external, and instead of her senses taking cognizance of the external, it is mine. How it is done is the question. It is simply by the law of positive and negative forces—she becomes negative to us, we positive to her, and thus nake use of her organism. That is the best explanation we can give.

Q. We have been told that while the spirit from the Spirit World was controlling the medium that the medium's spirit would leave the body. How is that? Is it true or false? Can two spirits be in the same body at the same tune?

A. The question is, is it true or false, as you

from the Spirit would leave the body. How is that? Is it true or false? Can two spirits be in the same body at the same wonly selected the same body at the same sum of the same body at the same body. A. The question is, is it true or false, as you have been told, that the real spirit of the medium left while we control the organism? Now, is it true or false? We will say that there may be instances where the spirit is impressed so incelby, and the impressed is so vivid upon the personal impressed, that they retein it when they become conscious upon the external plane, and actually feel that they did leave the form.

As far as our experience goes, we may say that we know of no spirit leaving its form togive place to another, and after once wacating it, taking possession of it again.

Here is myself. I occupy your attention. I do not remove your spirit. So with this organism, the spirit is its own individual self—is unconscious of external things, and not belig conscious of external things, and not retain a correct idea during this time of what transpires. The spirit of he medium to make room for another spirit. I occupy your thoughts but do not take them away.

As we have said before, a glass or pint of wine contains more spirit than a pint of water. While I make use of this body, I do not take upspace. There are mediums who are not unconscious, yet he was a thing the properties of the spirit of the medium leave the form, or is it consciously impelled to do as it does? The impression was so strong that they believed that they pray he proposed the properties of the spirit of the med

body retain the forces that are necessary to usetioner. We are told that the spirit does entirely disconnect itself from the body. For the spirit was the spirit with the series ord, the life principle, is not several. I would sak if there are no cases of perint the form controlling and communicating mach a medium—is it not possible?

Yes, if they have transpired, it is possible int was the case—if we knew of instances thing are seeming facts; but yet I knew, it is brought about by spirits outside of material form. I know it from my own science.

material form. I know reinoe, rould not for a moment doubt the sinceri-or truthfulness, of the individuals who be-to the contrary, whoever they may be. It is for them. Take nothing for granted that not accord with your judgment.

Q. How is it that people are seen by two different persons, the body in one place and the spirit in another place, at the same time? I have heard of that but never experienced it.

A. We would ask, in the first place, if they were but two in one place that saw the real body?

Questioner. Yes, it was a teacher who left her school, and her pupils saw her in the garden.

den.

Spirit. Well, my sister, is it not possible that
the same law would operate upon the sense of
vision of several that operates on the senses of

vision of several that operates on the season one?

One?

Questioner. I think so.
Spirit. If there is a power by which spirits can manifest themselves in different ways—by moving ponderable substances—then taking possession of an organism is accomplished by the same law—by the same power, i.e., a concentration of forces brought to bear upon the organism or substance. We believe that the law that operates on the mind of persons, on their internal senses, is the same.

Q. I suppose the body of the lady was in the garden, and her thoughts were in the school room; but how she could be tangibly seen I do not understail.

A. It does not follow that the thoughts of the teacher, being in the room, would have the power to make her body visible in the school room.

We say again, that it is by the same psychological law or power in this instance—the same law by which the teacher was seen—operates upon mediums and makes them feel that they are off at a distance from their bodies when they really are not.

We are glad to get the opinions of individuals and exchange thoughts with them. It is certainly a pleasure to us.

Q. Is the controlling spirit outside of the physical body in the orifide, but from the internal. We do not stand here on the outside and gire our thoughts to you. My spirit, all that organism as real to you as your own-physical organism has before your death?

A. It is just as real as my own was. I could occupy it for all time. I cannot say that it would be as perfect for me to express my thoughts through as my own. As far as my senses are concerned, this really is myself.

Q. While thus possessing a material organism, are your feelings of sympathy, etc., of the same character that they were while you were occupying a physical organism before the change called death? In other words, do you feel, on taking possession of the physical form, as if you were living upon the material plane whether we have possession for a physical organism or not. While we have possession of a modium, and take possession of a physic

A. Yes, I believe I could, if I wished to do Questioner. Can you control her absolutely against her will? Cannot she resist you? Spirit. No, she cannot resist me, to save her soul. Questioner. Well, that is a mighty power that a spirit possesses—a power to hold a medium for years. Question by a ladg present. Can you control me?

Mr. N. Can spirits control me?

A. Well, str. I can say that I would not control you. I am very partial to females. [Laughter.] Yes, sister, I think I can control you.

BENJAMIN KINSLY-HIS HISTORY. Frank's Journal, No. 34.

BENJAMIN KINSLY—HIS HISTORY.

Frank's Fournal, No. 34.

GIVEN THROUGH THE DIAL.—FRANK, MEDIUM.

I am Benjamin Kinsly, You have kindled a fiame in my heart by what you told David Younger. You say that God is love, but Moses says He is of wrath and vengeance, and all the ministers teach that hell is the portion for the wicked; and that it is everlasting. I do not understand why you teach so differently. I wish to learn, for the mere thought of its being possible to ecso pe this hard condition, stirs up trenzy within me.

I lived in Cincinnati; was a book-seller. Few had better opportunities of enjoying life than myself. I lived to the advanced age of fifty three before I thought of marrying. I cared not for woman, and sa my ungainly person was not fitted to excite admiration, I abunned everything like lady's society; but I fell in with a girl of more than ordinary beauty,—poor and penniless, who attended my bindery. I determined to make her my wife, but was rejected. My addresses were continued for sometime, but her repugnance seemed to increase, and the matter was nearly given up when I learned that she had agreed to marry me. It seems that her mother had made her promise to do so if I would settle some property upon hgr. This was done, and we were married; but no peace was mine, for I soon discovered that my wife had not the slightest regard for me; nor could her favor be gained by anything I could do. Her heart had siredy been given to another, and to end the matter, I determined to take her life, and only, walted for an opportunity.

Hatred and lleentiousness had already taken possession of her; hatred against me and licentiousness with her lover, calling herself my wife, but refusing all intercourse with me. Many times I found her in the arms of my rival, ilingering till a late hour at my bouse. Girl as she was, keet in ignorance of the world, it is astonishing how whe knew so much of mankind-how she came to discriminate between one and another—it seemed to be intution in her. I make no apology for my conduc

reigned within, and I determined she should not in the comment of the carse of my relatence; but how to accomplish this was the difficulty. At length I determined to try a slow poison, and in order I determined to try a slow poison, and in order I determined to try a slow poison, and in order I determined to try a slow poison, and in order I determined to try a slow poison, and in order Leaving home as if on business, I went to I louisville, and there enquired of an apothecary for a remedy for my mother's lumbago. He gave me a vial of liniment, but charged me not not let a vial of liniment, but charged me not not let a vial of liniment, but charged me not not let a vial of liniment, but charged me not not let a vial of liniment, but charged me not not let a vial of liniment, but charged me not let a vial of liniment, and in ally lead to death. This was just what I winted.

I came home and found her and her lover together. By this time they cared nothing for me or my presence. Hell raged in my bosom and made mefercious. I dashed in with ax in hand, and began to lay about, but he escaped out of the window. My wife feel lineanible upon the floor.

I anguage cannot express the fury that took posession of me. Milling of the lineanible upon the floor.

out or the window. My wise sent inscessore upon the floor.

Language cannot express the fury that now took possession of me. Millions would I now give had I not have seen that woman; and gladly would I now separate-from her, but what could I do when she refused to go. But one course was left, and that I soon poil in practice. A few drops of the medicine was given every day without any peculiar effect being perceived for some time; but gradually it was apparent that her step was not so lithe; the even not so bright; her cheeks not so iresh and florid, and a general debility was obesgred. A physician was called in, and he pronounced her enciente. Not assuption fell on me. The drops were contracted another physician was invited to consult—another physician was invited to consult—another physician was invited to consult—another physician was invited to consult—the sent of the consult—the consult—another physician was invited to consult—another physician was invited to consult—the consult of the consult of

abated at last from sheer exhaustion, and I sank into forgetfulness.

When I awoke, an immense number of creatures came around me, looking much like negroes; only their eyes were inflamed and their countenances distorted. I was compelled to join, and with them I have since remained. I came to you for advice, for I understood that many have been benefitted by your instructions. I can bardly conceive how a mortal can do this. If a bright spirit could come, I would gladly hear what he had to say; but that is not to be thought of. I only hope that some ray of light may come to theer this desolate heart."

I now read to him the instructions counter the contract of th

structions. I can hardly conceive now a mortal can do this. If a bright spirit could come, I would gladly hear what he had to say; but that is not to be thought of. I only hope that some ray of light may come to cheer this descilate heart.

I now read to him the instructions given on a former occasion to David Younger, a Methodist clergyman.

"You err in supposing that God is a God of wrath. You forget his attributes,—Love, Goodness, Wisdom and Power, and that he is infinite in all, infinite in Love to devise what is best for the happiness of his cipacity; infinite in Goodness, looking to their welfare, and infinite in Power to carry out all his plans.

Now look to the account you read in the Bible of the creation of man, that God made Adam and Eve, put them in the garden, and knew at the same time they would disobey his commands. He forbase them eating of a certain tree. They ate, however, and are sent out into the world bereft of everything. They become corrupt, although God intended they should be perfect. "It giveree his heart that he had made man." His wrath is, kindled, and he destroys them by a flood except one family, who increase and multiply, but continue just as wicked as those he had destroyed. God's wrath burns as flercely as before.

He now devises another plan to appease his wrath. Nothing less than to be born of woman, come as a little child in to the world, go through a life of poverty and sfliction, and finally de a shameful death on the cross! All this is said of him who put this orb in motion; who spake, and light shone; who sent world after world folling in space, and filled all creation with his power?

Have you ever thought of the utter absurdity of all this? and how it contradiction, and finally de a shameful death on the cross! All this is said of him who put this orb in motion; who spake, and light shone; who sent world after world folling in space, and filled all creation with his power?

Have you ever thought of the utter absurdity of all this? and how it contradiction, who filled th

What so likely to awaken fear as the dread of future punishment? and what so likely to give power as to make them believe that a priest can forgive sia? The love of gain and power have ever been the main objects that moved the priesthood, and all this about eternal punishment was invented by them to affect that object. A moment's reflection will show that it conflicts with the hoblest attributes of Deity, and, therefore, cannot be true.

You are suffering. What has caused this? Not a revengeful Being, but the operation of laws established at the foundation of the world. When writhing with pain form a severe burn, is it because God is angry with you? or if death canues from being submerged in the water, is it for the same cause? You know this is not so. And besides do son not send such as no the same cause.

as it occause God is angry with you? of it death casues from beeing submerged in the water, is it for the same cause? You know this is not so.

And besides, do you not seel there is no proportion between crime and such panishment? Even on earth we try to adapt the one to the other. Eternal woe! What mind can grasp the the golf? Can any amount of sin throughout the seed of the control of the seed of the control of the seed of the seed

THE" ROUND HOUSE," KANSAS. onderful Manifestations—Father King He Uses Electricity—His Statements in Regard to His Age—No Humbuggery.

Regard to His Age—No Humbuggery.

LETTER PROM WM. O. ELDER, M. D.

DEAR BROTHER:—I am sick this morning and unable to attend my professional duties, but I can not resist the idea of having a tew words with you, I returned day before yesterday from a visit to the Round House," in Linn Gounty, Kansses. The manifestations would astonish evep you. They are something great and new! The young poot Wallace, in liooking at the career of the First Napoleon, exclaimed.

something great and new! The young poet Wallace, in looking at the career of the First Napoteon, exclaimed,

"He whose broad banner to the winds unfurled,
Rode like a whirlwind round a prostrate world."

I think this morning I am incapable of such excitement as the above; but when I viewed that loose disconceted bench with a beautiful but peculiar frame upon it, with the bass drum on the north side and the tenor drum on the south side of it, lashed fast to the frame with copper and steel wires crossing, and all firmly bound by them for the purpose of retaining the electricity so that the allows as I now do with this gold pen to write or talk to you, that is, as an instrument or means of use and power, settling the question forever that. Spiritualism is not electricity, but that spirits can use it as a means, of power, and did beat and play on the drumsso as to be heard three or four miles. In view of all this and the other various instruments, etc., I could but think how much could be Mr. Tipple sat very day for eighteen months, if my memoryis correct, before there were any aymptoms of success, and then it came in miraculous power. What patience, patience!

I was grieved to learn that the gentleman and lady that came from Chicago here a few days ago, got no demonstrations, besides losing time and money.

This fall and winter they aim to sit again. Now

These was a pit the and the series are ways ago.

This fall and winter they alm to sit again. Now it an certain that there have been manifestations given here that have never been witnessed before on earth—a pity the whole has not been written out, no volume could be more interesting.

These men gave their whole time for months to this one object, feeding every one who came here to witness the manifestations, and in no case would they receive a cent therefor. Mr. Tipple is now engaged at sanish work, incapacitaling him for engaged at sanish work, incapacitaling him for a limit of the sanish work, incapacitaling him for son here, and simplify and improve spirit inter-course by studying this whole arrangement.

Annual Convention of Spiritualists at

Annual Conveution of Spiritualista at Belvidere.

The sixth Annual-Convention of the Boone Co. Spiritualista, was held if Belvidere, Aug. 20th, 21st and 22nd, 1869.

The Convention assembled on Friday, the 20th, at 2½ F. M. The house was called to order by S. Lovett, of Belvidere. On nomination for officers, the following persons were elected: President, G. H. Ellis, of Beloit; Secretary, Miss H. H. Catleton. of Marengo. After which, a conference was had, in which D. Warren of Darien, spoke on "Religion, what is it?" Lawyer Shewey, of Ind., continued at some length upon the same thought. M. T. Peters, of Chicago, followed, giving a careful survey of the numerous forms of religion, asserting that? all forms, Spiritualism is the only one based upon common sense; also, that of all ages, the present one is the most irreligious, -Brother-Shewey corrected this remark, by giving the true definition of religion, showing that in the present age, there is less blind devotion, but more of true religion. Mr. Peters-accepted the criticism, and remarked that with the most intelligent nations, there is to be found the most crime. Mrs. S. Huntington, of Marengo, corrected brother Peters by referring to ancient history, which proved that the cases of crime to the past ages, exceeded those of the present, ten to one. Meeting closed with remarks by the President.

EVENING SESSION

With remarks by the President

EVENING SESSION

Opened with a song by Miss Mary Cool, of Marenço, followed with remarks by Mr. Shewey, which were noted for their beauty and strength. In the meantime, E. V. Wilson having arrived, gave an interesting lecture, at the close of which he read several characters and described spirits, all of which were readily recognized. Meeting closed with a song by E. T. Blackmer, of Chicago.

of Chicago.

SATURDAY MONNING SESSION
Called to order by the President at 9½ o'clock.
Music by E. T. Blackmer. Conference one
hour. E. V. Wilson then addréssed the medlog in his usual earnest manner, which produced a marked eff. ct. Meeting closed with
good music.

AFTERNOM EESSION.

Song by E. T. Blackmer. Conference one hour, in which 'M. T. Peters, E. V. Wilson and others participated. The time of the regular speaking having arrived, D. Warren spoke nearly two hours, Sucject, Progression, not Salvation, the Law of the Universe." Meet-

ing closed with a song by Miss Mary Cool.

Opened with the reading of a few selections from "Spirit Echoes," by E. V. Wilson, and music by E. T. Blackmer, followed by E. V. Wilson with a highly instructive and interesting-lecture on the "Law of Spirit Control," at the close of which, the speaker described six spirits all of which were recognized by their friends. Meeting closed with music by E. T. Blackmer.

poirtis all of which were recognized by their friends. Meeting closed with music by E. T. Blackmer.

Blackmer.

Blackmer.

**Morning called to order by the President at 9½ o'clock. Music by the choir. Conference one hour, closing with a song by E. T. Blackmer and followed by E. V. Wison with one of his clear, logical, convincing discourses on "Is Jesus God? If so, did He accomplish his mission?" Meeting closed with music by the choir.— The Silent River."

AFTERNOON SERSION.

**Meeting called to order by the President at 114 o'clock. Address by Samuel Smith, of Hock. Address by Samuel Smith, of Hock at Parent Smith, of Hock. Address by Samuel Smith, of Hock. Address

ing blows against the pre-somming functory.

Meeting closed with music by the choir.

EVENING SESSION

Called to order by the? President at 7½ o'clock. Exercises commenced with the regitation of a poem py Miss H. H. Carleton. Song by E. T. Blackmer, followed by E. V. Wilson with a lecture on the subject, "Spiritualism—why am I a Spiritualist?" which was acknowledged by all to be one of the best lectures they had ever listened to, at the close of which, the speaker gave several remarkable tests. Mrs. Herring, of Beloit, rectled a fine poem, followed by E. T. Blackmer with one-of his soulstiring songs. Thus closed one of the best attended and most harmonious meetings ever held in Belvidere, proving that Spiritualism is a reality, a religion as old as Deity, based upon the eternal sciences and destined to be the guiding star of all the nations.

Miss H. H. Carleton, Secretary.

WHERE IS TRUTH?

BY MRS. H. N. GREENE.

Thoughtful.

BY MRS. II. N. GREENE.

Every human heart, at times seriously and carnestly asks, "Where is truth?" There are voices echoing, along the mysterious chambers of the soul that cannot be silenced. Sometimes the heart-seeker grows weary of investigations and like a little child sits down and weeps over its disappointment. Often the brain becomes confused and half distracted by the endless theories and sophistries of the present age.

How many listen to Spiritualistic teachers who seem to be almost divinely inspired, who borrow, as it were, the seraphic eloquence of departed spirits, who have grown old in knowledge, wisdom and power, and then turn sorrowfully away and ask, "Where is truth?"

I love the doctrine of Spiritualism. It has laid mowers of Arcadian beauty blooming at my feet; it has opened the vaulted sky and bright angelic faces from the immortal country have shone radiantly upon me; it has sustained the bereaved heart when one atter another of, my household treasures have gone out of sight; it has comforted me in hours of darkness and desolation, when the blue sky, the green earth, the vine-clad hills, seemed draped in sorrow and mourning?

To day, the earth is wondrous fair and beau-

vine-clad hills, seemed draped in sorrow and mourning?

To day, the earth is wondrous fair and beautiful, clothed in summer verdure, and dotted over with flowers of every shade and color. But, oh! I miss so much the lorugs that once gladdened my earthly vision; and sometimes through bilinding tears, my skeptical head and over burdened heart asks, "list true,—do these departed come back again?" In such hours of doubt and questionings, how lame and evanescent seem all material things. The tried heart asks then to nestle closely to the Divine heart, and rest upon

questionings, how lame and evanescent seem allmaterial things. The tried heart asks then to
nestle closely to the Divine heart, and rest upon
the promises that never fall. It needs then the
soft angel hand to calm list tumulutous throbbings, and point to more abiding spheres, where
the tread of the Death-Angel is never heard
along the immortal shores.

But if we would have truth, we must seek for
it as earnestly as we do for earthly gain. We
must prize it more than the gold which perisheth. We must lay upon the altar of self-sacrifice
everything that retards-soff spiritfall growth.
Iff there is a cross to be lifted, we must cheerfully
bear it up the steep ascent. We must act upon
the principle that truth is better than falsehood;
that peace is better than war; that freedom is
better than slavery, and that we will forever
stand upon the firm platform of justice, truth
and right, though like Jesus, we have to suffer
martyrdom.

and right, though like Jesus, we have to sufler martyrdom.

It is painful to observe how vacillating and indefinite are many of our religious and Spiritualistic teachers. They seem to lack that moral force and magnetism which every teacher should possess; the fibre and true steel which tempered the reformirs of the past. They seem to handle with gloved floggers the gigantic evils of the present day, and to forget that the great heart of humanity is crying out for teachers and helpers. Oh, that we could always be positive and true to our highest convictions. I would that we could ever aspire after that noblity of soul, that divine inspiration that will enable us to adhere to the right "though the heavens fall."

Hopedale, Vine Cottage, July, 1869.

The Prince of Wales has presented to the Exeter Museum a mummy and coffin discovered during the progress of some excavations recently made in Egypt, by command of his Royal-Highness, with the sanction of the Vicercy of Egypt. Mr. S. Birch, of the British Museum, pronounces the mummy to be the body of Amenhetpai, a man prepared by the wax process. The coffin is covered with hieroglyphical nacriptions, an explanation of which has been supplied by a learned gentleman.

In Paris, a wast lyrical theatre, to contain 4,000 spectators, is to be constructed, the price of admission to which will be, for certain parts of the house, only one franc.

WATERS.

NEW SCALE PIANOS

one and Cabinet Organs.

The best cassifictured.

Wearranted for Six Years.

on Maloderon and Organs at greatly reduced prices

of Maloderon and Organs at greatly reduced prices

organs for \$50 and upward. Second-band instru
organs for \$50 and upward. Second-band instru
st great bargings. Historisated Catalogues mailed for

onis. Warerooms \$41 Broadway, New York.

HOMAGE WATERS.

To Water Visco or State of the Vater Pissos of the Vater Visco or State of the Vater Pissos or State of the Vater Pissos of the Vater Pissos from personal knowledge as being of the very best quality—The Vater Pissos are built of the best and most three Vater Pissos are built of the best and most three Vater Pissos or built of the best and most three Vater Pissos or the Vater Vater States—Grana or Vater States—Grana or Vater States—Grana or Vater Vater States—Grana or Vater Pissos for two years I have personally the Vater Pissos or two years I have personally the Vater Pissos or two years I have personally the Vater Pissos or two years I have personally the Vater Pissos or two years I have been secretly tested for three vater Vater Pissos or two years I have been secretly tested for three vater Vater Pissos or two years I have been secretly tested for three vater V

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PERPARED BY

Jeannie Waterman Danforth,

Clairvoyant and Magnetic Physician 313 East 33rd street New York. Sent by Mail or Express to all parts of the World.

Tonic and Strengthening Powders: Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pilla. PRICE \$1,00 EACH. MAILED FREE.

Vegetable Syrup ; se Humors: cur, s Cancer, Scrofula, Rheu-m, and all chronic diseases

Female Strengthening Syrup;

Bronchial a d Pulmonary Cordial, Children's Cordial, for Fits, Coite, &c., And Worm Syrup.

And World Dyrup.

Addres, Halls, Dan Poletti, as hore, or Addres, Halls, Dan Poletti, as hore, or Louiz, o

CHARLES H. WATERS.

INHAEL HALL, Toledo, O. CHARLESS. KINSEY, Cincip PAUL BREMOND, Houston,

A good clairvoyant medium is a biestig to bumanty.

W. Koow Mrs. Danforth to be such. While presticing in the state of the such that the presticing in the state of the such that the state of the such that the state of the such that the such

Florence

Sewing Machines.

Notification (1) ALAMARIAN the most valuable count are published upon the emotor absumpt to Lote report to mental philosophy as developed by appertments amounter fating the immertality of the soil and the amunitor of spirits with mortals.

Frice \$1.00, Sent Fries of Palge.

Address S. JONES,

10 Bouth Clark street, Chicago Ill.

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE.

By Mas. E. A. Logaz.

Localization of the future of the future. The future of the f

PLANCHETTE-THE DESPAIR OF SCI.

WEARE ALSO NOW IN A SITUATION TO FURNISH Miscellaneous books of any hind published at regular rates, and, on receipt of the moore, will seed them by mail or express as MAY has Detains. If sent by mail, one them by the control of the control of the control of the control to prepay postage. The patternage of our friends is solicited. In making remittaness for books, buy postal orders when precisions. If postal orders cannot be hold, register your

IST OF BOOKS AND ENGRAVINGS

for eals at this office. All offers by mail, with the
re of books desired, and the additional amount specifical
be following list of prices for postage, will meat with

Charles	prompt attention.	3
á	A TOTAL STATE OF THE PARTY OF T	1
	Alice Vale, a Story for the times, by Lois Wals-	
Š	American Urisis, by Warren Chase	16
8	Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	20
	Apocryphal New Testament	16
ř	Paper 6 Reason, by Thomas Paine. Cloth	
	A Woman's Secret, by Mrs. C. F. Corbin	20
Š	A Lecture in Rhyme The Past, Present and Puture. Er Mrs. F. A. Logau 25	
9	Arcans of Nature, or History and Laws of Creation, Vol. 1, by Hulson Tuttle	20
3	Arcans of Nature, or the Philosophy of Spiritual	
ĝ	-on Tuttle	20
	A d C of Life, by A. B. Child,	1
8	A: dula or the Divine Guest, by A. J. Davis	20
	Approaching Crisis, by A. J. Davis,	12
è	Run Views of Living, New Work, by A. B.Child 1.00	19
3	Store man of Our Spring, in Poets Work,) by Budson	
2	Book of Poems, by J. Wm. Van Namee. Cloth	2
	1.25	
3	The Caleb S. Weeks. 25	1
	tan V d'atener interest of progressive	
	Dealings with the bend, by P. B. Randolph	
	pretage A cloth	10
	Tempers by Taylor	
	Exeter Hall,	

hans a visit of rates are thereast of progressive	۹	,
proper and a second sec	00	-
dealings with the bead, by P. B. Randolph	16	
wall and the After Life. by A. J. Davis, paper 35,		
pretage à sloth	- 01	
Justindied Man, by Randolph	20	
Temple by Taylor		
Exeter Hall,	10.	
· A caretra u	-	2
deet of therety or the American Prople, by Theo-	т,	6
A Color was an accombination	10	
dies ' to the by H C Wright Paper, 30 cts.,	2	
was to the Cloth	60	10
ate, and frue Revival of Religion, by Theodore	7/4	
	10	3.
fast-rails on the Soundary of another World, by	-	
Reduct Date Owet.	.00	
Knoch Pond	90	
erre Lare and Affinity, by Miss Lizzle Doton	10	- 3
'rer Thoughts Concerning Religion, or Nature vs.		
Theology, by A. J. Davis	20	. 1
'agitive Wife, by Warren Chase. Paper, 80 cents.		
Cluth		
Gazelle, by Emma Tuttle	-20	10
Gist of Spiritualism, by Warren Chase	~	
Great Harmonia, by A. J. Davis. 6 vols. vis: Vol. 1. The Physician; Vol. 2 The Teacher; Vol. 3. The	1-	
Seer; Vol. 4. The Reformer; V.i. 5. The Thinker.		
Bach	.60	20
Quide of Wisdom and Knowledge to the Spirit World	20	. 1
Harbinger of Health, by A. J. Davis	.60	20
Harmonial and Sacred Melodist, by Asa Fitz	40	
itarmoutal Man, or Thoughts for the Age, by A. J.		
Davis. Paper, 40 cts., postage, 6 cts. Cloth	10	19
Stewart	**	10
History and Philosophy of Evil, by A. J. Davis. Paper		
40 cts-postage 6 cts. Cloth	75	20
Hayward's Book of All Religious, including Spiritu-		
The state of the s	-	-

Harbinger of Health, by A. J. Davis	ı
Harmonial and Sacred Melodies, by Asa Pitz 40	ı
Harmobial sud Sacred Melodist, by Ass Fitz	ı
Starmoutal Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 5 cts. Cloth 75 19	ı
filerophaut; or, Gleanings from the Past, by G. C.	ı
	ı
History and Philosophy of Evil, by A. J. Davis. Paper	ı
40 cts—postage 6 cts. Cloth	ı
Bayward's Book of All Religious, including Spiritu-	1
Hayward's Book of All Religious, including Spiritu-	1
tioly Bible and Mother Goose, by B. C. Wright 25 2	1
History of Moses and the Israelites, by Munn	ı
	ı
Important Trutbs, a book for every child, 20 2	1
Is the Sible Divinet by S. J. Finney. Paper, 30 cts.—	ı
postage 4 cts. Cloth	1
Inquirers' Text Rook by Robert Cooper	ı
	ı
Josus of Natareth, by Alexander Smyth	1
	1
Eise for a Blow, by H. C. Wright 73 13	ı
Koran, with explanatory notes, by Geo. Sale, \$ vo.,	1
670 pages, best edition yet published	1
·Life Line of Lone One, by Warren Chase1.00	ı
Lows and Mock Love. Cloth, plain; 25 cts., postage.	ı
6 cts. Gilt	1
Lectures on Geology by Prof. Wm. Denton	1
Life's Unitokings	ı
Life of Thomas Paine, with critical and explanatory	ı
observations of his writings, by G. Vale	ı
Life of Jeeus, by Henan, postage free	1
Life's Uses and Abuses, post paid 60	ı
Love and its hidden mysteries, by Count De St. Leon, 1,25 16	ı
Magic Staff, an Auto-Biography of A. J. Davis	ı
Manomin, by Myron Coloney1.25 16	ı
Marriage and Parentage, by Heury C. Wright	ı
Ministry of Angels Realised, by A. E. Newton 20 1	Ť
Morning Lectures, (Twenty Discourses,) by A. J.	ı
Davis	ı
Midnight Prayer. Price	۱
Moses and the Israelites, by Merritt Munson	ı
Mrs. Packard's Prison Life	ı
small edition	ı
Manual for Children, (for Lyceums,) by A. J.	ı
Davis. Cloth 80 cts.—postage 8 cents. Morocce,	ı
gilt. \$1.00; nos hare 8 cents. Abridged Edition 45 8	ı
Mother Goose, by Henry C. Wright	ı
Mature's Divine Revelations, by Andrew Jackson	ı
Devis	ı
Davis	ı
	ı
Ocean's Wave. By Wm. Bush. 50 10 Our Planet, Geology, by Denton. 150 39	ı
Our Planet, Geology, by Deaton	ı
Optimism	ı
Optimism	ı
Questions, by A. J. Davis	ı

Inquirers' Text Book, by Robert Cooper	10
Eim for a Blow, by H. G. Wright	13
Life of Jerus, by Benan, postage free	10
Manomin, by Myron Coloney1.25	16 16 20 3
Davis. 1.18 Midnight Prayer. Price. 8 Moses and the Israelites, by Merritt Munson. 1.00 Mrs. Packard's Prison Life. 1.40	94 90 94 10
Mannat for Otldres, (for Lyceums,) by A. J. Davis. Cloth So tat—postage Sents. Morocco, gilt, \$1.00; postage S cents. Abridged Edition	
Ocean's Wave. By Win. Bush	10
Philosophy of Spiritual Intercourse, by A. J. Devis, paper 60 cts., poetage 6 cts. Cloth	•
Fialn Guide to Spiritualism, by Uriah Ulark	20
Principles of Nature, by Mrs. M. M. King	8 20

1	Hagie Staff, an Auto-Biography of A. J. Davis	1
6	Marriage and Parentage, by Henry C. Wright	£
	Manomin, by Myron Coloney	
3	Morning Lectures, (Twenty Discourses,) by A. J.	
,	Midnight Prayer. Price	•
- 1	Moses and the Israelites, by Marritt Munson	2
	Mrs. Packard's Prison Life	а.
8	Mannat for Children, (for Lyceums.) by A. J.	100
	Davis. Cloth 80 cts.—postage 8 cents. Morocce, gilt, \$1.00; postage 8 cents. Abridged Edition 44	
	gilt, \$1.00; poe inge 8 cents. Abridged Edition 4 Mother Goose, by Henry C. Wright	а.
i	Sature's Divine Bevelations, by Andrew Jackson	0.0
	Davis	
	New Tostament Miracles and Modern Miracles, by J. H. Fowler	
	Doean's Wave. By Wm. Bush	10
	Our Planet, Geology, by Denton	B.
5	Optimism	'E
	Questions, by A. J. Davis	- 34
1	Playing Soldier or Little Harry's Wish	
e.	Philosophy of Spiritual Intercourse, by A. J. Devis, paper 60 cts., postage 6 cts. Cloth	. 10
	bilosophy of Creation, from Thomas Paine, by	
	Horace Wood, Medium. Paper, 80c; postage 4c. Cloth. 00	10
3	Plain Guide to Spiritualism, by Uriah Clark	-
1	Poems from the Inner Life, by Lizzie Doten	SIG
7	J. Davis	
- 1	Principles of Nature, by Mrs. M. M. King	1
- 4	Present Age and Inner Life, latest Rayland and Ros	
P	ranchette—The despair of Science	16
P	re-Adamite Man, by Randolph	
P	hydology of Woman,	20

some and Events, by A. J. Davis,	
Adamite Man, by Randolph 1.25	
siology of Woman,	æ
arged Ed. by A. J. Davis	
lation of Slavery to a Republican Form of Govern-	
nent, by Theodore Parker 16	
port of an extraordinary Church Trial, Conserva-	
ves vs. Progressives, by Philo Hermes 18	
vival of Religion Which we Need, by Theodore	
arker 10	
rlings Progressive Papers	
chenbach & Dynamics	1
f-Abuegationist; or the True King and Queen.	83
y H. C. Wright. Paper, 50 cents, postage, 6 cents.	
loth 76	- 1

ichenbach & Dynamics	29
Abungationist; or the True King and Queen, by H. C. Wright. Paper, 50 cents, postage, 6 cents.	
Cloth	10
irituelle,or Directions in Development, by A. M.	671
-dia Perree 30	
f-Contradictions of the Bible	3
Copp. a Poem for the Times. By Thos. Clark1.00	00
Willard	-
Lectures on Theology and Nature, by Emma	-
lardinge Paper, 75 cts. Cloth	-
of Things By William and Elizabeth Denton_1.50	20
rit Menifortations, by Adin Ballou, 76	12
rit Mustrei, by Parkard and Loveland. Paper,	Shirt .

hings By William and Elizabeth Denton_1.50		Ł
enifortations, by Adin Ballou, 76	12	ı
ustrei, by Packard and Loveland. Paper,	200	ı
Mosed 50		ı
Nomenages, S. M. Landie, M. D	20	ı
Ouward March to Freedom, post paid 40	5337	ł
	20	ı
the Ages, by J. M. Peebles,\$2.25	28	ı
Physician by A. J. Davis \$1.00	20"	ľ
Life, by Mrs. Bweete,	90	ı
Diver by Dr.G. W. Kirby 18	-	ł
Volces		ı
an's Struggle, by Mrs. H. M. Green 25	21	ı
managed of min II di accontinuate m		ı

JOHN C. BUNDY,
Poet Office Drawer 6923, Chicago, Ill. Post Office Drawer 6023,

Proclamation of Freedom, the 23 by 27.

The Child's First Prayer, size 18 by 21.

Fortrait of Christ,
The Virgio Mary,
Washington,
Lincoln

THE KORAN-TRANSLATED INTO Explain time-claimly from the original fishio, with applanatory notes from the most approved communications, and a preliminary discourse by 'deo. Sales, Gust. This is the set claimly discourse by 'deo. Sales, Gust. This is the set dilitiou were inseed in America. "Great care has deen taken to prevent the work from being disfigured by typographical errors, and it can be consulted with the assurance that it is a perfect translation. It consulted with the assurance that it is a perfect translation. It consulted with the assurance that it is a perfect translation. It consulted with the assurance that it is a perfect translation.

S. S. Jones, 192 South Clark st., Chi age.

BENNETT COLLEGE

OF ECLECTIC MEDICINE AND SURGERY. MEDICAL EDUCATION

LADIES ADMITTED

ALL the lectures on perfect equality with ge

163 South Clark Street, Chicago.

RS. M. SMITH, LATS OF PHILADELPHIA, MAG-betic and Clairvoyant Physician, 550 Hubbard Street, Corner of Paulina, Chicago, Ill. no22 vol5—2

ARRIVAL AND DEPARTURE

Omaha Line-Depot N	orth Wells stre	et ,
	Leave.	Arrive.
Cedar Rapids	*8:00 a. m.	*6:50 p. m
Pacific Fast Line	*10:15 a. m.	•3:51 p. m
Pacific Night Express	19:15 p. m.	17:00 a. m
Dixon Passenger	4:00 p. m.	11:00 a. m
Propert L	146.	
Freeport Passenger	*9:00 a. m.	*2:30 a. m
Preeport Passenger	•9:45 p. m.	*3:45 p. m
Bockford, Klgin, For River and	Harrison In her	
. State Line	*4:00 p. m.	•11;10 a. m.
Geneva and Elgin Passenger	•5:30 p. m.	*8:45 a. m.
Lombard Accommodation,	•6:10 p. m.	•7:00 a. m.
Wisconets Division-Depot corner	of Canal and	Kinnie etreet
St. Paul Bapress	*10:00 a(m.	•7:15 p. m.
Janesville Accommodation	*3:30 p. m.	•2:00 p. m.
Woodstock Accommodation	5:30 p. m.	*8:30 p.m.
Milwaukee Division-Depot corner	of Canal and	Einsie streets
		120707071

*8:00 a. m. 8:00 *19:00 p. m. *16:30 a'l Pass. Agt., 56 Clark st., Chica

NEW CHEAP BOOK!! THE STARLING

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

SPIRITUALISM.

PLANCHETTE;

OR, THE DESPAIR OF SOIENOE-ing s full account of Modern Spiritualism, its Phenom-land the various theories regarding it. With a survey such Spiritualism.

of French Spiritualism.

This long assourced volume from the pen of a well-known American man of letters who has given, for the last thirty years, mesh statesion to the subjects, treated, will not disappoint public expectation.

Flanchetts, is a volume of 410 closely printed pages, and Flanchetts, is a volume of 410 closely printed pages, and coth \$1.25, mailed post-paid on receipt or gave covers; or, in cloth \$1.25, mailed post-paid on receipt or the publishers.

RORESTS BROS.

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

A highly Entertaining and Instructive work. Price, \$\overline{3}\$; Prices \$\overline{3}\$; \$\overlin 8. S. JONES, 192 South Clark St., Chicago, Lil.

THE BIOGRAPHY OF SATAN; OR, A THE DEVIL AND HIS FIERY DOMINIONS; disclosing the oriental origin of the bestef in a Devil and Future knotless Punishment. All about the

BOTTOMLESS PIT, KEYS OF HELL, f Darkness, Casting out Devils, etc. By

K. GRAVES,
of "Christianity before Christ. Price, 35 cts.; post-

ge 2 cts.

The Trade supplied at liberal rates.

A STELLAR KEY

TO THE SUMMER LAND,

ng Asioun-ling Disclosures and Startling Assertions. of with Diagrams and Engravings of Colestial By

ANDREW JACKSON DAVIS.

Spiritualists—read it:
Infidels—read it:
Slaves of Old Theology—read it!
Price, \$1; pestage—16 ets.

A RABELA: OR, THE DIVINE GUEST.
Containing a New Collection of Gospela. By
ANDREW JACKSON DAVIS.

THE PRINCIPLES OF NATURE AS DIS-covered in the Invelopment and Structure of the Uni-verse, the Solar System, the harth, also an Exposition of the Spiritual Disverse. Given imprintionally. 9 MRS. MABIA M. KING.

Manomin, -

THE GREAT REBELLION

Price, \$1.25; Postage, 16 cents. LYCEUM MANUALS.

h Edition now ready. Price 80 cents; Post

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

on 8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

nbracing authentic Pacts, Visions, Impressions, Discov-in Magnetism, Clairvoyance, Spiritualism. Also quete-from the opposition. By ANDREW JACKSON DAVIS

With Appendix, containing Scholker, Grant Hortagata, "viridly portraying the wide difference ordinary state and that of Chairroyance. Price, \$1.00; Postage, 20 cents. 8. 5. JONES, 192 Souts Clark Street, Chic

THREE VOICES, LIVE BOOK OF POE BY WARREN & BARLOW

Ist, The Voice of Superstition, gives a contest between the God of Moses and Batterous quotations from the Bible, proving Satartom the Garden of Eden to Mount Calvary.

and, argumentate so togram.

Srd. The Voice of a Febble, seache, from Nature
the individuality of matter and mind.

The Work is sought for, and read by thousands, and
is upvocing superstitutions error, and exattering truth broad
is upvocing superstitutions error, and exattering truth broad
of neady 200 pages. Frice 5, 22 postage 16 cents. For
mile at the office of the Emission-Personautionaution
Address 8 A Jose, No. 8, the Superiors street/Galeop, Illidrives 8 A Jose, No. 8, the Superiors street/Galeop, Illi-

HOW TO BATHE.

MORE GREAT CURES.

MRS. SPENCE S
POSITIVE AND NEGATIVE POWDERS.

Catarrh, Neuralgia,

Neuralgia, Liver Complaint,

Neuralgia, Liver Complaint,
Chronic Diarrhusa.

Albert Front, of Bucksport, Me, under date of Nov. Ith
1506, writes as follows: "When I first took the people has
boots the POSITIVE AND NEGATIVE FOW
DERRS, they laughed; but, low they are getting excite
boots them, and the Doctory and aportisective wast to ge
boots them, and the Doctory and aportisective wast to ge
for one hor, and they cured her right away."

General Prostration; Diptheria, Searlet Fever, Cholera Morbus, Delirium Tremens

This is to certify that I have cured the following cases, as many others too numerous to mention, with MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

SPENCE'S POSITIVE AND REGATIVE POWDERS. A young indy of St. Vitus' Dance, of near six year' standing, and given up by all other occlose. Corred by the standing, and given up by all other occlose. Corred by the standing, and given up by all other occlose. Corred by the standing of the service of the servic

Deafness.

Milk leg. umatism, Fits,

e delighted with them. Agents and Drug-sale for them. Frinted terms to Agents, hysicians, sent free. of Diseases and Directions accompany each it free to any address. Send a brief descrip-sonse. If you prefer Special Written Direc-sonse. If you prefer Special Written Direc-

Prontier Department.

BT..... E. V. WILSON

BALTIMORE COURT

BALTIMORE COURT

Coe For Women as Exercised By Man.

Maris N. Pollard, the wife of E. A. Pollard, tely tried in the Baltimore Criminal Court charge of abouting with latent to kill Dr.

A. Moore.

ce use charge of substitutions of the court of the groups of the groups

plated ball, which passes wirst, doing idjury to the muscles that will last through life.

Mr. Wills cross-examined the witnesses, and then by permission of the Court, took the stand and detailed his former professional connection with Mrs. Pollard, giving it as his professional judgment that

or permission of the court, comsiled his former professional connection with Mrs.
collard, giving it as his professional judgment that
it the time of the commission of the alreged assault
he accused was not of sound mind.

I would be a considered to the court of the court of the
he accused, was not of sound mind.

Sound of the court of the court of the court of the
he accused, which request the Judge said he would
part only provided Mr. Knott, the State's Attorhey, and Mr. Mitton Whitney, counsel for Dr.

Scare Ald not object.

and Mr. Milton Whitney, counsel for Dr. re, did not object. here greatlemen having signified their willing-Mrs. Pollard was led to the witness stadie enveloped her face, her proceeded to detail to court she history of the wrongs she claimed to cure the history of the wrongs she claimed to cure the history of the wrongs she claimed to one couraged, as she sileged, by Dr. Moore. She builded a rather lengthy story by stating that by linch she had been deprived by these men all she possessed except her honor, and that do nly be taken with her life. She also stated to the course of the co could only be taken with her me, here were that she bore no relationship whatever to Mr. Pollard, his treatment of her having been of such a learning to the compel her to apply for a divorce, which was now pending. She did not deny the sasult charged, but channed that, Dr. Moore had desided having, had any knowledge of the whereabouts held having had any knowledge of the whereabouts had been been been been compelled as the same than the same had seen him enter and depart from Moore's house only the night pre-man and his constant interference between her were here as the same depart from the same depart from the same depart from the same here are the same depart from the same here are the same here.

me to prison;" she then fell on ner knees, and again appealed to the Juige, saying, "For the sake of my more than orphaned child on the Juige, asking, it for the sake of my more than orphaned child other." Sie then sagk with her best on the knees of Mr. Wills, her counsel, uttering hysterical sots, until Messra-Irvin and Carter, beputy Wardens of the jail, appeared, and, as editately as possible, removed her to the office of the clerk of the court. Judge Gilmor was evidently much moved, but preserved his equationity, and the business of the court proceed-her excited outcries in the clerk's office, and succeeded in attracting a considerable crowd. When the court adjourned, Deputy Warden Irvia removed the prisoner, amid her continued excitement, to a hack standing on Lexibgton street, and, accompanied by the gentleman who came with her from Washington she was conveyed to jail, where she now remains."

now reinales."

We clip the above from the Chicage Journal. Beatenced to jail for thirty days for alightly wounding the man she knew to be the cause of her trouble, by Jadge Gilmore!

Before Jadge Wilcox and a jury of his brother men, Mr. Balley is tried for killing the man who seduced his wife, and is acquitted. We wonder why Balley did not kill the Rev. Mr. Call.

General Cole kills "Hiscock in Albany, —sane the moment before he did the killing, and dann the

General Cole kills Hiscock in Albany,—sane the moment before he did the killing, and sane the moment after, and is sequitted.

The Rev. Mr. Lindsey, of N. Y., croelly whips his little son to death, and justifies himself under the law of Moses, and is free to day to kill another child.

the law of Moses, and is free to day to kill another child.

Hester Vaughn, a stranger in a strange land, descried by her husband, and all alone without money or friends, gives birth to a child in the dead of winter, in an attic without fire or light. The child is found dead in the mornleg. She is tried for murder, and found guilty.

Mrs. Butler, of Michigan, in an insane condition, kills her three children, and is sentenced to the Penitentiary for life, and the Curistian Judge regrets he has not the power to scattence her to be hung.

Mrs. Pollard shoots the destroyer of her domestic peace, alightily wounding him in the wrist, and is cent to jail for thirty days.

Is this fair? We think not. Woman ought not to be tried before a min, or by a jary of men. Her judge should be woman, and she should be tried by a jary of women for every offense against the law.

When, O woman! will you assert your rights and be true to yourself?

We clip the following from the Chicago Evening

the law.

When, O woman! will you assert your rights and be true to yourself?

We clip the following from the Chicago Evening Journal, of July the 6th inst.

"Home, the medium, has been invited to the Court at St. Petersburgh, where he is a great favorite."

worlte."

Pretty good for one of the sons of the Devil (*)

—lait not? Would you not like to be in his case?

my dear Christian sons of God,

We have told you before and now tell you again,
that your only hope is in following the pagable of

eers.

"And I say unto you, make unto yourselves riends of the Mammon of unrighteousness that when ye fall you may enter into everiasting habitations."—Luke, 16th chapter.

Disorderly Christians.

Believing in the old adags of "What is good for the gender," and whereas the churches love to herald to the world the short-comings of Spiritualists, we propose herasing to gift the world the benefit of hearing of Free Lov.

gree the world the besenft of hearing of Free Lovers in the Christian churches.

Here is a specimen of a Baptist Free Lover, in the failest eites of the term, and is backed by letters fully endorsing him, from some Baptist congregations, stating him to be a man of ability, and a worker of the church, and especially the sisters of the churches. Wonder if this same Royakin ever preached in Monmouth, Ill?

A REVEREND SCOUNDREL BROUGHT TO GREEF.

From the Paola (Kansas) ADVERTISER, of June 19th, we copy the following account of a clergy-man recently brought to grief in that place. He was at one time, we believe, pastor of one of the Baptist churches in this city:

About a year, ago, there came to this place, a pretended Baptist clergyman, named W. F. Royakin, bearing letters from some Baptist congregation, stating him to be a man of a olity, morality, and a worker of the church. Bellevity, morality, and a worker of the church, the Baptist congregation, attempting him to be a man of a olity, morality, and a worker of the church, and supported bim as their pastor. Subsequently to his taking charge of the Baptist interests in this city, damaging remore began to be whispered about that Royakin was a hypocrite, and was "Wearing the livery & Heaven to serve the devil with."

It was charged be had been guilty of most outrageous conduct—the seducer of innocent gries, and the destroyer of home circle happiness. Churges that should not only drive him from any common longer threatheff in whispers, but became loud and deep, until saveral respectable members refused longer to listen to him. However, the cherch is as body, were not disposed to credit the facts which had been related of him. Royakin Mid not attempt to vindicate himself from the foul as persions which so frequently loomed up to share him in the face, until, like the, dark to over to be when him. Satisfied that his career in Paola would be cut short by evidence to sentain the ramors of his crimes against God and humanity, he signified his intention to leave, thinking it night possibly aver the publication of his guilty and infamous conduct; but he will have the pleasure once more given the past when he had possibly aver the publication of his guilty and infamous conduct; but he will have the pleasure once more given the nave when him he church no longer unfor from a base imped head evidence of his culti. For some time we have held evidence of his culti.

Industry of season planes if hung pp that the community may been bin, and the charch no longer suffer from a base impositor.

For some time we have held evidence of his guilt, and have only been awaiting further developments that would fornish us proof positive to uphold us in putting this unan upon the record with the deepest, darkest criminals which have ever diagraced any country. The scoundred is known from Belleville, illumber the best made several attempts to ingratiate himself into the affections of ladies, and although circumstances were husbed, they were nevertheless facts. He is believed at present to be living in open adultery with a woman whom he claims to be his wife. Several good reasons existing in open adultery with several conditions to be his wife. Several good reasons exist has been suffered to the several strength of the several development of the several good reasons. The several good reasons exist the several good reasons. The several good reasons exist the several good reasons exist the several good reasons exist the several good reasons. The several good reasons exist the several good reasons exist the several good reasons. The several good reasons exist the several good reasons exist the several good reasons. The several good reasons exist the several good reasons exist the several good reasons. The several good reasons exist to be several good reasons exist to be several good reasons exist the several good reasons exist to be several good reasons exist to be several good reasons exist the several go

Here is another—sent us from St. Louis. Sr. L. C. Pace confesse to having loved the sisters in his church too freely, and also as being. Free Lover himself. But why expel him? Why not keep these mee la, your own churches? Is not the blood of Christ able to cleanse them of all sle? Again, You ought to let them sin seventy and seven times. When those among you do not reach a score, you turn them of

when those simic you do not reach a score, you turn them out.

It is a truth that Spiritualism has had more trouble with cast-off ministers than acy other class of people; they having enjoyed so many libertles wijk the flock in the charactes that they presume upon their free love proclivities when we undertake to reform them.

take to reform them.
So gentlemen and ladies of the churches, please
Keep your old free Love hacks at home, for we do
not want them.
Before the adjustment of Conference, the following resolution was adouted:

lowing resolution was adopted:

Resolved, That L. C. Pace having been convicted of adultery according to his own confessi in, and having surrendered his parchiment and declared his in-action to withdraw from the church, we hereby declare his withdrawal Irom Conference.

For the Religio-Philosophical Jo CHRISTIAN INCONSISTENCIES.

Whom Are We Indebted for the Right o Organize our Free Religious Spiritua I Associations?

BY H. S. BROWN, M. D.

The Christians say all persons are naturally depraved and their Christ pronounced the people of his time serpents and a generation of vipers. The civilians say all persons are naturally innocent, and none are pronounced depraved and vipers, until proved guilty of some crime. The Christian's Christ asys that all persons who do not believe the gospel his followers preached, should be dammed. The cuvilians say that people who do not believe the Gospel (good story) that others preached, nutil they are proved true, are the most reliable people of the earth, and instead of being damned or condemned, should be existed as the best saviors of mankind.

The Christian's Christ says that he who looks

the most reliable people of the earth, and instead of being dammed or condemned, should be exaited as the best saviors of mankind.

The Christian's Christ says that he who looks upon a woman to least after her, has committed adultery with her in his heart. The civilian says the man who looks upon a woman ta lest, yet does not commit any criminal act toward her, has not committed adultery with her in any sense; and is one of the noble of the earth because he has realsted accessfully the temptation to do evil. It is not the tempted that do wrong, but those who do not resist temptation, and commit the criminal act of adultery, theft, marder or other criminal act of adultery, theft, marder or other criminal act of adultery, theft, marder or other criminal. The civilian teaches that all people being naturally depraved, all their natural thoughts are criminal. The civilian teaches that all people being naturally innocent, their thoughts are pure unless they commit some crime.

In the present and previous articles, I have stated five primary principles that guide Christians in establishing their associations. No more inhuman judgment can be found in any system on earth against unbellevers in his Gospat than those of the Christians and their Christ. It would seem such want of belief is the sin against the Holy Ghost that will not be forgiven in this world nor the world to come. He would not condemn the woman taken in adultery, and saked his Father to forgive his marderers; but we do not find any special request for the forgiveness of unablevers,—they must believe or be damaged.

With these facts before us, can any one find reasonable ground to think that free organizations could be formed under Christian rule? Let us consider that the murderer is forgiven; the adulteres not condemned; the thief promised a home in Faradise jout the unbeliever is damend without a promised lorgiveness. In this way, a reward is coverily offered to those theres that steal from free thinkers, and if they persist in organizing on their free t

Seward reached Portland, Oregon, Monday, and was received by the munic authorities. The people turnedgout en mass

SPIRITHIALISM IN IOWA

Letter from E. G. Bartlett.

Mr. S. S. Joygs:—We organized a County
Spiritualist Association, the 19th. Inst,—Peter
Hammond, Eresident, and E. G. Bartlett, Secretary; constitution and declaration of principles, similar to our State Association. Bro. O.
H. Godfrey, of Council Bluffs, has been lecturing among us, with acceptance. He is a worthy
brother, and is doing all his frail constitution
will allow for the good of the cause. We commenced with few in number, but the angels
said this Iowa must be redeemed, and we all
say, "Amen.",
Lecturers or any true Spiritualist or reformers, are invited to call on us while passing
through. Chariton is our nearest town on B. &
M. Railroad. Persons wishing to comnunicate with ns, will plesse address E. G. Bartlett, Laconda, Warren Co. Iowa.

NOTICE OF MEETINGS

The ANDOURS, Ohio. Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ a. s. J. S Morley, Conductor; Mrs. T. A. Vaspp, Guardian; Mrs. E. P. Caleman, And Conductors

ATIENS, Mice.—Lyceum meets each Sabbath at I o'clock P. Conductor, R. N. Welster; Guardian of Groups, Mrs. L. B. Allen.

L. B. Allen.

ABBLAS, Mice.—Regular Sunday meetings at 10½ a. m. and 1½ p. m., in City, Hail, Mala street. Children's Frogressive Lycoum meets at the same place at 12 m., under the angular cof the Adrian Society of Spiritualists. Mrs. Martha Hunt, Fresident; Earn T. Rhervick, Socretary.

Music Hatt.—Lecture every Sunday afternoon at 234 o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trances and imprintional speakers.

nin nois, normal trace and Implicational speakers.
Sericovitis Illill—The South End Lycom association
have entertainments every Thursdeed Sericovition
have entertainments every Thursdeed Sericovition of the winter at the Islal No. 50, Springdeld street. Children's Progrossive Lycom meets every Sunday at 10½ a. M. A. J.
Chase Conductor; J. W. McGirte, assistant Oxoductory Mrs.
M. J. Stewart, Guardian. Address all communications to A.
J. Chase, 1871 Washington street.

herin, Frenchent; R. H. Gould, Servicary; Mary L. Brunch, President; R. M. Guld, Servicary; Mary L. Brunch, President of Editories "hold meetings to Sunday and Wednesday evenings, 18 Services and Services attents. Mrs. F. O. Hyer syeaks till further nation. Children's Progressive Lycoma neces every Sounday and to A. M. Mondeey hattleds.—The Society of "Progressive Spirituders" Progressive Lycoma neces severy Sounday and to A. M. Mondeey hattleds.—The Society of "Progressive Spirituders" for the total hours.

Barson, Ma.—dpiritualistabold needings in Proceed Chapel every Study afternoon and excessing at the total hours.

Excessing at the sound bours.

Barson, Ma.—dpiritualistabold needings in Proceed Chapel every Study afternoon and excess [1]. Michael Progressive Lycoma meeds in the same place at 3 p. m. Adolybus J. Chapters.

BRIGHT, Wis.—The Spiritualists of Scioit hold regular Sunday meetings at their church at 10% a. m., and 7% 2. m. Wis. S Yost, President; U. S. Hamilton, Secretary. Lycoum

When S. Tons, President U. S. Hamilton, decreinsy. Lycome moret is 12 s. Mr. Wh. Wadworth, Conductor; Miss O. Berture, Guardian of Groups.

Battle Creek, Mich.—Co. Spiritualitie of the First Free Church, held inecting every Soudey at 11 s. M. at Wake-levil Hall. Lycome seeds at 12 M, Guorge Chase, Ouddoter; Mrs. L. E. Balley, Guardian of Groups.

Belviders, Hi.—The Spirituals Society hold meetings in Greek Islail two Sundays in such most firencom and svening 10by and 15g. Setzeet. Military Fragranders Lycome [10] to the Children's Fragranders Lycome [10] to the Children's Fragranders Lycome Assymod, Assistant Conductor; Mrs. Haram Bulwell, Guardian.

BRIDGEFORT, CONE.—Children's Progressive Lycoum moets rery Sunday at 10½ a. m., at Lafayette Hall. H. H. Cran-all, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROCKIN, N. Y The Spiritualists hold mee, cland street Lecture Room, near DeKaib avenue cuday at 3 and 75 p.m. Children's Progressive Ly cets at 105 a.m. J. A. Eartiett, Conductor; Mrs. redford, Guardian of Granes.

Bratford, Guardian of Group.

Spiritual miscular for Inspirational and Trance Speaking and Spirit Test Smallestations, every Sunday at \$ 5, in., and Trances are receipt at 1½ Grock, in Grenach Hall (Upper Ioom) No. 111 Myrtis avenus, Svooklyn. Also, Sunday and Friday revening at 1½ Grock, in Continental Hall, corner Fourth and South Sinth streets, Williamsburg. Also, Sunday at 3 and Transfer and Grock, in McCartier's Temperance Hall, Franklin street, Spinish Code, Groon Point. Contribution 10 cents, page 12 and 12

tribution 10 cents.

CREARS.—For Associated Spiritualists hold meetings at Frenous Hall every Stunday after zoou and evening, commison gat 3 and 7 fg x. z. Admission—Ladles, Scenti gentlemen, 10 cents. Children's Progressive Lyroum assembles at 10 fg x. z. Leader Partie, Conductor J. J. S. Transion, Assistant Conductor Mrs. E. B. Dodge, Guardian. All lesters defined to Mrs. L. Children, Co. Dec. ings at

Castrace, Mo.—The Spiritualists of Carthage, Jasper Co., bold meetings every Sunday evening. C. C. Colb), Corsponding Secretary; A. W. Pickering Clerk. Campaindapont, Mass.—The Spiritualists hold moeting ory Sunday in Williams Hall, at 3 and 7 P. M. Speaker

sugard.

Dovin Any Forcaser, Ma.—The Chillery's Prograssiv-Lycenin holds its Sunday season in Mervich Hall, in Dovie, at 1045 s. B. B. Averill, Occadeor, Ma. A. R. Forsy, Guardian, A conference is helf at 155 p. m.

De Quonz, I.u.—The First Society of Spiritualists, hold their regular meetings in Schraders hall, at 10 e'clock A. M. the first isonaly in sech month. Childrens Prograssive Lycentm at the same place at 5 c'clock such Sunday, sweing, J. O. Magaed, Conductor; Sires Search Pier Gardjan of Groups, Social Leves for the beautif of the Lycenm, every Wednesday variang.

Groups: Social Leves for use research or use ayesum, away Wednesdey evening. The First Popular of the Association meet Boltzes, Ierus.—Its piritualist association meet in Geod Templer's Hall (west side) at 1016 o'diolok A.M., and 7 F. M. Children's Progressive Lyceum meets at 1½ F. M. F. M. Silvyo, Corresponding Secretary estimate very Bunday afternoon and swecing in Bedding and Dickinson's Hall. Speake engaged.—Min C. F. Tables during January. Formon', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. General Confession of the Confess

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairroyant speaking medium.

IARTFORD, CONN.—Spiritual meetings are held every Sun-evening, for conference or lecture, at 7½ o'clock. 'Chil-o's Progressive Lyosum meets at 3 r. J. S. Dow. Con-Houseon, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritnalist Society,) Sunday afternoons and

Hamsonrow, N. J.—Meetings held every Sunday at 10%, and Sunday at 10%, and street. J. B. Holl, President; Mrs. C. A. K. Foore, Early Sunday Sunday, Phys. J. C. A. K. Foore, Sunday, Phys. J. Leave Banson, Condontor; His 'Late's Bandall, Junablas of Groups. Lyresum numbers 100 members. Grand Baglés, Mikhigan, Children's Progressive Lyresum Crand Baglés, Mikhigan, Children's Progressive Lyresum

Rapida, Michigan, Children's Progressive Lycenm by Sunday in Empire Hall, at 12 o'clock. A. M. ductor, Mrs. E. W. Barns, Guardian.

Havana, Ill.—Lyceum meets every Sunday evening at two Pelock, at Halygroff's Hall. H. H. Philbreck, Conductor: Miss R. Rogers, Guardian

viciock, at Harygord's Hall.

H. H. Philbreck, Conductor; Miss B. Bogers, Guardian.

JEAST CTV. N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York strips. Lecture he the morning at 105, a m. upon Natural Science and Philosophy as loais to a gendine Theology with adentific captimistic and interesting strip the philosophysical paperstus. Eyecum in the advances. Lecture in the result of paperstus. Eyecum in the advances. Lecture in the result of the paperstus. Eyecum in the advances of the paperstus. The paperstus in the paperstus, upon the Science of Spiritual Philosophy.

speaket, upon in Streets of Progress" organi Lores, Ins.—The "Friends of Progress" organi manestly, Sept. 9, 1986. They us the Hall of the Library Association, "but do not hold regular med-Library Association, "but do not hold regular med-fent; F.A. Coleman, Secretary; D. A. Gardes, T. Johnsthan Swain, Collector.

Jonnathan Swain, Collector.

LOUSTILE, Ky.—Spiritualists hold meetings every Sunday
at 11 a.m. and 7)/p. m., in Temperance Hall, Market street,
between 4th and 6th.

LOWELS, MASS.—The Children's Progressive Lyconm held

lag Secretary.

MASS.—The Spiritualists of Lynn hold meetings every
Sunday afternoon and evening, at Codet Hall.

Lapears 1.8s, Association of Spiritualists hold meetings
every Sunday, at 10½ a. w., and 3 p. w., at "Oncort Hall."—
Dr. S. D. Colling, Freft; F. A. Tuttis, Section.

MARO MARIS, Wis.—Progressive Lyceum meets every Sunday at 1 p. m., at Willsard's Hall. Affred Senier, Conductor: Mrs. Jane Senier, Guardian. The First Society of Spirituations meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hassitine, President; Mrs. Jane Senier, Secretaes.

MILWAUKER, WIS.—The Pirst Society of Spiritualists moets at Bowman's Hall. Social Conference at 10½ a.w. Address The Progressive Lipocane meets in the same hald at 2 w. T. M. Watson, Conductor; Settle Parker, Guardian; Dr. T. J. Freenan, Menical Director.

Monacova, Ill.-Lyceum meets every Sunday forenoon. bloot one hundred pupils. J. S. Loveland, Conductor; D. R. tevens, Assistant Conductor; Helen Nye, Guardian of

Frouga.

MORRIMARIA, N. Y.—Pires months of the Morrison and Morrison Mount, corner Washington assistant season of the Morrison and Progressive Lycom mosts every Mintay, at 10% oftends as Conductor, Hodson Tottle Guardian, Ruma Tottle.

Guardian, Ruma Tottle.

Mass.—The Mariboro Spiritualist Association with Mariboro Spiritualist Association and Mass.—The Mass.—The Mariboro Spiritualist Association and Mariboro Spiritualist A Guardian, Ruma Tuttle.

Mariboro, Mass.—The Mariboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prot. Wm. Deuton, once a week for a year. Mrs. Limie A. Taylor, Soc

NANCHESTER, N. H.—The Spiritualists hold meetings reey Bunday, at 10 a. H. and 2 r. H., in the Police Court form. Seats free. R. A. Seaver, Provident; S. Pushes,

Socretary.

NEW York CHT.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, come of thirty-fourth street and sixth avenues, at 10½, a.m., and 7½, p.m. Conference at 12 m. Children's Energiesive Lycoma at 2½ p. m. F. & Zanasworth, Conductor; Har. M. W. Farranth, practically and the Conference of the Conference overy Sunday at Same place at 2 p. m. Seats free.

Beals free.

NEW YORK.—The Friends of Humanity meet every Sunday
at 3 and 1½ P. M., in the convenient and confortable half
270 Grand street, northeast corner Foreythe, at thote seat to
Ecwery, for moral and spiritual culture, inspirational and
Ecwery, for moral and spiritual culture, inspirational soft
of spiritual superincees, facts and phenomena. Some free
and contribution taken my.
The Spiritualists hold meetings every Sanday at Lamartins

of spiritual experiences, facts and phenomena. Seate free, and constribution takes up. and contribution takes up. and contribution takes up. and contribution takes up. and the property of the system and West 20th atreet. Locaures at 105 o'clock a.m. said 7 p. m. Conference at 3 p. m. Nrwanz, N. J.—Spiritualists and Friends of Progress held-meetings in Mucle Hall, No. 4 Back street, a 25 g. and 75 pressive Lycour. 9. T. Lock Conductor; Mrs. Harrist Parsons, Guardian of Groups.

Owwoo, N. Y.—The Spiritualists hold meetings every Sunday at 25 g and 75 p. m. in Lycoum Hall, West Scood, as 25 g. and 75 p. m. in Lycoum Hall, West Scood, meetis at 125 p. m. J. L. Fool, Conductor; Mrs. E. Doulttie, Guardian.

uardian. Oneso, Wis.—Children's Progressive Lycoum mosts every abbath at 10 o'clock a. m. John Wilcox, conductor. Mrs-hompson, Assistant Conductor, Miss Cynthia McCann, Grar-

Standard Course.

Province R. L.—Meetings are held in Prair's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lycoum musts at 12% o'clock. Lycoum Conductor, J. W. Lawis; Ouardias, Mrs. Abbie H. Potter.

Connected, J. W. Lewis; Guardian, Mrs. Abole H. Potter.
Plytrasgra, Mass.—Lycems Massociation of Spiritualists hold
meetings in Lyceum Hall two Sundays in spch month. Childrew's Propressive Lyceum meets at Il o'clicks. M. Spakers,
Feb. 2 and S; I. F. O'recolest, March 1 and 8.
Feb. 2 and S; I. F. O'recolest, March 1 and 8.
FUTHAN, OFMER.—Meetings are held at Octoral Hall sever,
Sunday afterwoon at 15,0 o'clock. Progressive Lyceum at 1056
in the Softenon.

Sunday afternoon at 154 o'diock. Progressive Lycene at 1654 in the followous.

Philadelphia, Na.—Children's Progressive Lycene No. 3, make at Omegar Mall, Constitut, above Liti street, at 154, at 164 and 16

dres's Progressive Lyceain meets in the same hall at 2 p.m. Rockrenz, i.i.—The First Society of Spiritualists meet and have speaking every Sunday evening at 1 o'clock, at Brown's Hall Lyceain meets at 10 c'dick, at Inte same hall Dr. R. O. Donn. conductor; Mrs. M. Rockwood, guardian. Rockstres, N. T. Enlegison Society of Progressive Spiritualists, N. T. Enlegison Society of Progressive Spiritualists, N. T. Enlegison Society of Progressive Spiritualists, N. W. Parcellis President. Speakers engaged, Mrs. Beach A. Byrna, during Nov. (C. Pannie Allry, diffrig Feb. Lyceam every Hunday at 2 P. M. Mrs. R. P. Collins, Conductor; Silks G. Selbob, assistant Conductors.

RICHLAND CENTER, Wis.—Lyceum meets every Sunday at half past one at Changler's Hall. H. A. Eastland, Conductor Mrs. Delia Pesse, Warding.

Mrs. Dials Passe, Glacking.

Brainversini, Ill.—Bpirimalist Association bold regular
meetings every Studen promising at 11 o'clock, at Capital
Hall, South West corner bits and Adams street. A. H. Worthese President, H. M. Lapphers Secretary, Children's Prosaries, Condenters, Miss Likies Porte, Guardian.

Brainven, Ill.—The Children's Portpessive Lycons of Sycamore, Ill., meets every Stunday at 2 o'clock, p. m., in Wilkies' New Hall. Harvy A. Joses, Conductor, Mrs. Horatio James, Canadian.

The Free Conference meets at the major place on Stunday at 3 o'clock p. m., one hour seasion. Beany and speeches lim-erial Students of Students

Francisch, Mass.—The Masses of Students of St

cording Secretary.

Bransvillin, Mars.—The Fraterial Society of Spiritualisal Society of Spiritualisal Society of Spiritualisal Constitution of Marshall Society Spiritualisal Constitution of Constitution of Spiritualisal Constitution of Const

Connector, mass v. a. newwest, unemias.

TREAR HAVE I.A. newwest, unemias.

TREAR HAVE I.A. newwest, unemias.

TREAR HAVE I.A. new First Spiritual Society hald
mestings in Pence's Hall, corner and and Ohio strots.

Lectures at II.A. S., and 8 P. M. Ropakers engaged, J.

Madison Allen, for six months, from May FireChildrens Progressive Lycothe meets at the same place at
23/4 P. M. E. O. Grantille, Goden meets at the same place at

ordering are held and regular speaking in Old mmit street, at 71/2 P. M. All are invited Progressive Lyopum in the same place every A. A. Wheelock, Conductor; Mrs. A. A. Toledo, O.—Meetings a Masouic Hall, Summit at free. Children's Progress Sunday at 10 a. M. A. A. Wheelock, Guardian.

retary and Treasure.

TopEla, KaSEal.—The Spiritualists of Topeka, Kansas,
meet for Social Services and inspirational, speaking every
Sunday evening at the Odd Fellow's Hall, No. 188 Kansas
Avenin. Mr. U. T. Thomas, Inspirational Speaker.

Virgiamp, N. J.—Friends of Progress meetings are held i tum street Hall wrery Sunday, at 10% a. m., and wrenin pasident, C. R. Campbell; Vice-Presidents, Mir. Barsh Coot y and Mrs. O. F. Stevens; Corresponding Secretary as Treasury, S. O. Sylvester; Becording Secretary, H. H. Ladd

WILLIAMBURG — Spiritual meetings for Inspiriational and reace Speaking and Spirit Test magnifestations, every Removed at 2 m. and Thursday evenings 17 fg o'lend, in Grana-spiritual and Thursday evenings 17 fg o'lend, in Grana-spiritual and Friday evenings at 716 o'lend, in Chirm. Also calls, corner Fourth and South Milhi streets, Williamsburg, its, Stunday as 4, and Trueday at 716 o'lend, in McCherids, and Charles of the Chirm. Also Milhi Spiritual Chirm. McCherids and Chirm. Many Chirm. McCherids and McCherids and

Tunpeance Hall, Franklin street, opposite Fox Office, Green Frank. Contribution to ceata.

Weacauran Man.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Collidera's Progressive Loyeum meets at 12 o'clock every Sunday at the same place. R. E. Fuller, Corresponding Serviary and Conductor of the Lyceum; Win. M. A. Slearra.

Suzzilan.

Washington, D. C.—The National Spiritual Association.

Hall corner 4/4 street and Pa. Ave. Regular lecture Sundays as 10/4 s. s. and 1/4 rs. Hall Goo. Chorpanning Prest.
John A. Landvoigt, Secretary, J. S. Jones, Treasurer.

PROSPECTUS

OF THE

RKLIGIO-PHILOSOPHICAL JOURNAL

women. It will preed the came or the tuning generation fact, we intend to make our Journal cosmopolitan in ci-ter—a friend of our common humanity, and an advoc-tion rights, dulties and interests of the people. This journal is published by S. S. JUNES: late the

RELIGIO.PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

The Journat is a large quarto, printed on good paper with ww type. The articles, mostly original, are from the pens on se most popular among the liberal writers in both hemis-

nourse annual members and the state and the state and more sublime truths are an analyzing crucible of science and reason.

A watchful ye will be kept upon situars governmental a watchful ye will be kept upon situars governmental and watchful ye will be kept upon situars governmental and the state to make or journal polents in power law with the right, whether such principles are found in platforms of a party apparantly in the munotify or majority. A large space will be devoted to Spiritual Philosophy. A large space will be devoted to Spiritual Philosophy and all who feel

TERMS OF SUBSCRIPTION-IN ADVANCE:

One Year, .. \$3.00. | Six Months, .. \$1,50. Single Copies 8 cents each.
CLUB RATES:
When Post Office Orders cannot be procured, we do

atrons to send money.

Subscribers in Canada will add to the terms of subscription 6 cents per year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is uncless for subscribers to write, unless they give their feet Office Address and some of State.—Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the An obscribers wishing the direction of their papers changed none town to another, must always give the name of the on, Chunty and Mate to which it has been sent.

From, Charge and State to wants as many real annual of the Agr. Specimen copies sent favourity siz, ununders of the State State are included in the Complete a volume. Thus we publish two volumes a year.

ADVENTISHMENTS Inserted an ivraint-year across alless for the Stat, and twants carry a line for each subsequent in-

The space occupied for displayor large type will be recon-ed as if the advertisements were set in nonparied entire a sid-All letters must be addressed S. S. JONES, No. 192 South Clark Street, Calcaro, Ill.

INDUCEMENTS TO CANVASSERS.

INDUCEMENTS TO CANVASSERS.

In order to greatly forcease the subscription list of the Rizuto-Pittocentral, Journal, we often magnificent indexements for precuring subscribers. Men and women, Incharge supposition, will find it profitable to canvass for the paper. Any one sending \$100 shall receive thirty-three copies for six months directed to such now subscribers and a test places as received; or such a preportion for six months and one years as hall suit, as as to be equivalent to \$2 copies for one year, and a premium to be sent where directed, by sayress, one of those bountiful Florence Geology, &knobses, which sail verywhere for sixty-fee dollars, and if a higher priose Pictogon emblaic is desired, it will be furnished in the same proportion as alove. (See descriptive advertisement. Any solicitor she shall make as aftert and fail to raise \$100 for subscriptions to the Journal is above, will be allowed relenge, See per cent of whatever money they may remit, not less that is no dollars, payable in any books or engraving meastioned is

FIGHR FLORENCE SEWING MACHINE IS UNSURAPASSED.

To case of management, variety and quality of work

for case of management, variety and quality of work
requiraty of teation sets. It statem each sid of every seaso,
a valuable feature belonging to and claimed by no other ma-chine. Octorian containing full information, with amplies
of sewing, furnished upon application to Wm. II. filtery &
Co., Guerral Agenta, 163 Washington street, who will carefully select premium machines, and forward by exprise as
fully existed provided the control of t

Rep Publishers who traces the above Prospectus three times and call attention to it editorially, shall be critical to a copyright to ERISION-PERIOCOMENTAL YOURRAL one year. It will be proveded to their address on receipt of the papers with the ador-

THE GARDEN CITY IMPROVED PLANCHETTE

DIRECTIONS.

Let one or more persons all about the table on whit instrument is placed, each placing a hand lightly on to board, simply touching the same, taking care to have the board, the contract of the contract of the contract moments, then letsoms one of the contract of the moments, then letsoms one of the contract of the fit the persons composing the party as of required ma power, or any one of them is, the question will be anxi-PRICE, \$1.50 EACH.

8. S. JONES, 162 South Clark Street,

Chicago, Ill.

Br. E. P. Hiller's Books.
Vital Force, How Wested and How Preserved; Paper, 50
conta postega de conts; (citel, 51, 50). Perseaved; Paper, 50
Conta postega de conts; (citel, 51, 51).
How to Baths, paper 40 cents, postega's cents; (citel, 15cis.
The cenus of exhausted vitality; Muslin, 51 postega 13

Important Truths, Mrs. R. P. Mi'ler; 20 cents, posinge 2 cents.
The above books all treat of the sexual organs and the laws of health. They should be placed in the hands of every man, woman and child.
For sale at this office. Address S. S., Jones, 192 South Clark street, Chicago, III.

DAWN.

JESUS OF NAZARETH: OR A TRUE J. History of the Man called Jesus Garist, given on Spritts who were Cotemporary Morela with Jesus while of Sarth, through the Medianabile of ALBLANDERS SHITEL. Proto, ELS of protage, 34 as