\$3,00 PER YEAR IN ADVANCE

Bruth wents so mark, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

[SINGLE COPIES BIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING APPOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, APRIL 3, 1869.

VOL. VI.-NO. 2.

Diterary Department.

WHE BECGAR AT CHIRCE
STV. SLACKIND PLEASE.

An old milk cits by a Gothic way.
His bair as grey as the steem:
And whe woold spec if the lichen crty
Hed crept o'er his ascient bone:
He poises his ear to the cracks in the door,
He grips at his greeny crasts,
A sexual of cherch meats degain to the moor
From a ledy's genite bonch.

From a may a general content.
The odd of great Handel carether the afThe odd man hume in hie rags.
He grips hie crucks has attill sking there.
Beats time to the tune on the flags:
The tune dies under the lady' teach,
Now a grave voice beats the air.
Its words were of hope and faith for each
As live on terms with despair.

As live on terms with despekt. The old main send gives left his to a smile. Not of Joy —but more like a move — her clerg man, we filled the finite the wis to Through the cruzin, to the beggar's our; the present his orders does not be faint, And may, " He may tell his exheel of the tempered wind that guards the lamb. While his head in , down in its weel."

While his hand is down in its weel."
The ciengman talker of the mercy divisor,
Of the common heart of ex all,
Es entands the curf and hing in a line,
And depremates greatly the Pall?
And the beggen bength, and thins it is a sham
And enys, 'llo may tall his acheel
Of the tempered wind that guerte the famb
While has hand is down in its weel."

While his hand is dwn in its weet."
The circyman cape to his Abded Sorth—
"All are one in the sight of God...?
The beganed hermit who cithed on a rett.
And the monarch with his red;"
And the old man length, and fress it is ohan
And cape, "He may rell his orbord
Of the temperate whet that guarted jies lamb
While his hand is] down in its word,"

While his hand to down in its weet."

The circyman baids all be humble in way _____
And talls how simple is price.

And talls how simple is price.

Then his jerstilled fingers das hen his brown
And his bonk in set such.

Built the brogger innight, and declares it a sham,
And says." For may rell his action!

Of the tempered what that grands the innit

While his hand is down in its weet,"

While his hand is down in its woods— only the old man creeps from his nooth, And limpt on his weary way, including of these who preach from the Soch White they turn the poor beggars away; hen he searching! Inaple and envers H'en-And any, "Private preach, in their achool the tempered with the granted the lamb. While they warm themselves in the wool."

WILPRED MONTRESSOR;

OR, THE SECRET ORDER OF THE SEVEN.

A ROMANOE OF MYSTERY AND CRIME.

BOOK THIRD-THE ARREST. .

CHAPTER XXVIII.

MENNERUNA.

MEMERIAM.

"A physician is not the master of his time, Mr. notressor," said Doctor Everard, on entering as library and discovering the traveler points are a folio edition of the works of Faracclausers of the Turst, excuse my absence at the pointed hour."

The retern of the Doctor to his residence had an delayed by his visit and subsequent detendent of the bedside of the burglar's wife, and by her professional engagements, until a later ricod than usuals be towished me, Doctor, "Pied Wilford Montressor." I have been diping into the treasures of your library, from inportantes to Dr. Chew."

"The progress of the science of medicine is an attresting sury," said the Doctor. "The mysrious laws of the human organism are gradulary unveiling themselves to the ken of philosomers."

phera:

"You remind me of my appointment with
you. What of Miss Parcy, Dector?"

"I called at her residence on my return hither;
and expressed my desire to put her into a magnetic sleep, in the presence of a exjentific friend.
She heatisted at first, bit finally consented, as
she politely remarked, from a sense of gratitude

ne."
Did you urge your request strongly?"
No. Mr. Montressor, and unless I am mistakthe revelation of your name and standing in
tely exercised a potent influence in securing
consent."

During the walk from University square to rince street, Dr. Everard related to his comanion the incidents of his recent visit to Mrs.
Villiams. He was surprised at the deep interest hich the traveler manifested in the narrative, the desire of Montresor, Dr. Everard promed to attend the woman regularly, and to sert his medical skill to the utmost for her sillef and restoration.

which the traveler manifested in the narrative. At the desire of Montressor, Dr. Everard promised to attend the woman regularly, and to exert his medical skill 'to the utmost for her relief and restoration.

On arriving at Miss Percy's residence, the gentleman were ushered into a pleasant sitting soom, or boudoir, communicating with the drawing from. Miss Percy, arrayed in an elegant morning dress, was reclining languidly upon an ottoman. As her visitors advanced toward her she rose gracefully though with an apparent effort, to receive them!

"Be seated, Miss Percy," and Dr. Everard, kindly. "You are still feelbe."

"It is nothing but languor."

Doctor Everard introduced his companion to the haly, and a desultory conversation, ensued, in the course of which Miss Percy arfully remarked:

markel:
"Appearances are deceiful, Mr. Montressor; yet people judge by appearances. I have been, more or less, an invalid for years, but I fail oftentimes to receive the sympathy of my friends, because I do not become thin, astlow and disagreeable."
"Neither of which qualities would be in any wise becoming or advantageous to you, "grjoined Montressor.

Montresor.
Miss Percy glanced, inquiringly, at the speak-er; then turning to Doctor Everard, said with

Miss Percy glanced, inquiringly, at the speaker; then turning to Doctor Everard, said with a smile:

"My general health is improving daily. The headacho and vertigo which have troubled me so long are yielding to the power of measurerism. It is this conviction which sustains no in submitting to experiments which, however curious to you or delightful to me, manifest the weakness and subjection of my nature."

"The phenomena of measurerism are curious, wooderful, almost supernatural," said Poctor Perard.

"I perceive the results, but I cannot satisfactorily trace the causea."

"You allude to your sensations under the magnetic infuseuce, observed Montressor, addressing Miss Percy "Are they, indeed, delightful."

"The change from wakefulness to sleep, is attended with a vance medical contents."

dressing Miss Percy "Are they, indeed, de-lightful?"

"The change from wakefulness to sleep, is attended with a vauge, painful uncasiness, similar to that of certain dreams, in which the scenes are continually shifting. The boility organs are gradually benumbed, and become insensible to external impressions. Then freed from, earthly cloga, the soul is conscious of perfect freedom. It thous as it were in a celevitial atmosphere surrounded with the perfumes of flowers and the sounds of angelic voices."

This is marke, Doctor, said Montressor.

Let me behold the mystery, if I cannot solve it?"

"This is magne..."
Let me behold the mystery, if I cannot monity?"

Doctor Everard drew a chair near the ottoman and seated humself in front of Miss Percy. He directed her to assume an easy comfortable posture, and to fix her eyes intently upon him. The Doctor then clasped her hands gently, and pressed the fiesby part of his thumbs to her's, at the same time looking steadfastly into her dark

The Doctor then clasped her hands gently, and pressed the fiesby part of his thumbs to her's, at the same time looking steadiastly into her dark beaming eyes.

Several minutes elapsed ere the countenance of the lady underwent any change. She sat erect and motionless, save that her caim and regular breathing was manifested by the gentle beave of her bosom. At length, however, a slight flush diffused itself over her checks. She breathed more alowly, and her eye-lide began to droop, perceptibly. These indications of approaching sleep were followed by a protracted yawn, and almost constant winking of the eyes. Doctor Everard relinquished the clasp of her hands and placing his thumbs over her drooping eye-lide, closed them perfectly. He held his thumbs in that position during thirty or forty Beoods, and then pressing his fingers and the 'open palms of his bands gently upon her brow and temples, he commenced a series of downward motions or passes, extending, gradually, untill hie hands swept with a light pressure from until hie hands swept with a light pressure from

epen paims of nis hands genty upon her trow and templer, he commenced a series of downward motions or passes, extending, gradually, until his hands swept with a light pressure from the top of her head over her neck, shoulders and arma, to the tips of her fingers.

The Doctor continued these passes until the features of Miss Percy assumed the placif expression of profound slumber. His steady, piercing glarics, was constantly fastened upon her closed lids. Even after the yawning and accasional twitches of the mucles of the face had ontirely disappeared, he remained quietly before her during a considerable space of time.

"Come hither, Mr. Montresion, said Doctor Evenard at length. "This is the magnetic fleep."

"Come hither, Mr. Montressor," said Doctor Everard at length. "This is the magnetic sleep."

Montressor advanced. His curiosity was really excited by the extraordinary results of the Doctor's manipulations.

"It is 'either' a supprising fact," he murmured inaudibly," or a wöderful deception."

The dush had passed from Miss Perry's cheeks, her eyeliks were closed and her head reclined not ungracefully upon her right shoukler. Her arms and hands were rigid and motionless. Montressor raised one of her hands a little, and suddenly relinquished his hold,—it fell upon the citoman as if it were palsied.

"The rigidity of the muscles, the coldness of the extremities, the diminution of the pulse and nervous insensibility, are the distinguishing marits of the magnetic sleep. All thoses, are present," and Doctor Everard, feeling the pulse of the sleeper. "Not over sixty pulsations in the minute, Mr. Montressor. The physical symtoms are remarkable, but they are of trifling importance compared with the mersual phenomena. I do not seel at liberty, in this case, to test the insensibility of the nervous system by any serious experiment. There is no visible evidence on pressing her hands or cheeks lightly, that abe experiences the sense of touch."

None whatever.

"Do you hear me, Miss Percy?" inquired the man of thirty five. "More loudly." Montresor repeated the question, twice, but there was no response from the unconscious

Misatresa's repeated the question, twice, but there was no response from the neconscious sleeper.

"The mysterious agencies of soul upon soul are inexplicable," said Doctor Everard. "By the influence of my will—for I plate little stress upon the passes, or even the intense gaze of the visual organ—I have sub-used the mental and physical action of a fellow being into sympathy with mine. My perceptions are ber perceptions, my thoughts are her. During the continuance of the magnetic state, her ideas and emotions can be manifested only through the concurrence of my will. Yet I cannot suggest a plausible explanation of these remarkable phenomena—the greatest puzzle of moher: philosophy.—Illowere theories may differ, facts will not fie." Doctor Everard took Miss Percy's hand in his, and continued, in a low volce.

"Do you knew me, Miss Percy'.

"Who am i?"

"Yes, perfectly."

"You have and joynus as a bird, Doctor, said Miss Percy, a sunic illuming her features.

"Will you suffer me to put you in communication with her?" said Doctor Everard, addressing the man of thirty five.

"Will you suffer me to put you in communication with her?" said Doctor Everard, addressing the man of thirty five.

"Will you suffer me to put you in communication with her?" said Doctor Everard, addressing the man of hirty favor.

"Will you suffer me to put you in communication with her?" said Doctor Everard, addressing the man of hirty favor.

"Will you suffer me to put you in communication with her?" said Boctor Everard, addressing the man of hirty favor.

"Will you suffer me to put you in communication with her?" said Boctor Everard, addressing the man of hirty favor.

"Will you suffer me to put you in communication with her?" said Boctor Everard, addressing the man of hirty favor.

"The Dectar Everard in the said the first put be a suffer that in right land, in a low received the said of the put of the said the said of the put of the said of the

motions and gestures of Poctor Everaru monicol, with greet exectness.

"Cas we suspect deception?" said the Doctor, in a whisper, to his friend. "It is evidently impossible that she can see through her closed and motionless cyclids. I will, however, destroy the least foundation of doubt, by blindfolding her."

and motionies cyristry the least foundation of doubt, by order to the a bandage over your eyes?" continued Dr. Herard.

As you please,

Yety lightly, Miss Percy," said the Doctor, Jying the bandage. "Does it burt you?"

No si."

"It wour position uncomfortable?"

"Is your position uncrease."
"Quite easy."
"Your head droops heavily. There, it is

better now."

The Doctor placed her right arm in such a position that her head was supported by her

The Double position that her head was supposition that her head was supposition that her head.

Dr. Everard retired a lew steps, and reiterated many of the motions and gestures employed in his experiments. There was as little heattation as previously in the response of Miss Personal and imitation,"

tion as previously in the responses of Miss Per
"It is not visual perception and imitation,"
add the Doctor, that produces these results.

My volitions virtually govern two physical organizations. The effects are strange, because
opposed to the ordinary expetience of mankind.

But, intrinsically, the power of my will is as
mystarious and inaxpilicable when acting upon
my proper organism, as when acting upon the
organism of another.

The Doctor essented the bandage, while he
was uttering these remarks.

"A few experiments, Mr. Montressor, to show
the strength of physical sympathy in the magnetic state."

Doctor Everard stood within a few feet of his

"A few expensions the strong in the strong in of physical sympathy in the state."
Doctor Everard stood within a few feet of his patient. He took from his vest pocket a bit of cinnamon, so small that Montresor did not recognize what it was, and put it in his mouth, chewing it slightly. The steeper almost instantly began to move her lips and lower jaw, as if chewing it slightly. The second lower jaw, as it by began to more her lips and lower jaw, as it by began to more her lips and lower jaw, as it will be a lips of the lips of t

"It was cinnamon, Mr. Montressor," said the Doctor, with a glance of satisfaction.
Doctor Everard next-plf some tobacco in his mouth, but Miss Percy exclaimed hastily,

"Take it away, Doctor, take it sway."

"Yhat is the natter?

"Yhon't put tobacco in my mouth—I dislike tobacco of all things."

The loctor then tasted a piece of orange pest, then two or three cloves, and afterward sange rained liquorice. The first Miss Percy named reflected in the control of the most of of the del neglected at the most of the del neglected when his the watch to the traveler.

"The time executy," said Doctor Everard, the late of the most of the the most of the traveler.

"The time executy," said Doctor Everard, the late of the most of the traveler.

The doctor drew a bandsome gold watch from his fob, and glancing at the dial inquired,
"What is the time of day by my watch, Miss Percy."
"Two o'clock."
"The time exactly," said Doctor Everard, handing he watch to the traveler.
Miss Percy pressed her hard irrally against her forehead,
"A long continuance in the magnetic state," said Doctor Everard, "universally cause's a sense of Unfeatiness in the head. You are satisfied with the experiments, Mr. Montressor:"
"Perfectly, doctor," replied Muntressor with a grave smile; "relieve Miss Percy without delay."
"She is quiet again," remarked the doctor. "The truth of chirroyhace is demonstrable by the clearest evidence. It seems to result from this, that the image of an object is transferred from the mind of the operator at his will, to that of the patient. The more vivid the first image, the more powerful the will; so much more distinct will be the apprehension of the clair-voyant. Some writers assert that persons in the magnetic state can see objects independently of the will of the magnetizer or his substitute for the time, but I have no confidence in the assertion. The mysteries of Animal Magnetism do not require the said of falses hypotheses to excite our surprise and admiration."
The doctor approached Miss Percy and rubbed her eye lids lightly in the direction of her forehead. This was followed by a number of passes from the shoulders upwant. After a brief interval, the features of the sleeper were agained by a slight overward and his friend with a languid smile.

"Do not strive to laik, my dear Miss Percy," sald, Doctor Everard,
"your spatem needs represe."

Zhenomenal.

For The Religio Phil Unusual-Manifestation in Middletown,Con meeticut.

BY JOHN S. TAYLOR.

MR. EDITOR:—I wish you could give me some advice in reference to my wife. She has been brought up a Methodist, opposed, of course, to all spiritual influences, but notwithstawling all her prayers and opposition to it, she is, al-most every day, annoyed by strange sounds.

most every day, annoyed by strange sounds, movements, &c.
The sounds heard in the house are very remarkable. Sometimes loud rapping on the floor, then on the wall or table, up-stairs, down the cellar. If these noises were made in any other manner than as they are heard, she might think it was rate or something she, but she declares that she is not mistaken. These knocks are heard over the door, on the side where she is standing on the floor, by her feet; but this is dot all, the table has been seen elevated some inches from the floor, when no one was near it.

She was much frightened the other day by

ed some inches from the floor, when no one was near it.

Bhe was much frightened the other day by bearing an accordeon play in the front room, and looking, she saw the instrument suspended in the air, nothing visible to support it. There was not much melody in the music, but she was much frightened to see the cellow moving itself backward and forward. It finally dropped on the floor. It was taken from the table.

But still laker, a coal-hod full of coal, jumped up near her feet, and while suspended in the air, the coal whirled around above-the hod, then sectied back all right. She was using a comb at the time, but being frightened laid it down out of place. Bomeshing whispered, "That is not the place to leave it," and immediately the comb

began to move through the air; slowly it put itself up in the comb case. This was witnessed by a young man who was in the room; he was much frightened.

She can write with Planchette or a pen. This

a young man who was in the room; he was much frightened.

She can write with l'lanchette or a pen. This was discovered without any effort on her part to do so. She took a pen to write an order to send by a girl, for an article wanted (sugar), when lo! what did she write. It was as follows:

"There is plenty of the article you want in the pantry, up on a high shelf." She hosked and found the article. It had been laid away when she article, and forgotten by the cook.—Now the trouble is, how us her unind to be composed, for she is troubled by these thing? She has never believed in them, thinks it very wrong in him, because I am heffield to believe Spiritualism, thinks, we shall go to hell. After she began to write, she was composed for a while, for it afforded amusement to listen to the funny and ready replice of l'lanchette, but her friends thave "pitched into her," thinking of course, she it's sinner going to damnation. She prays for relief, for sainted people tell her that the Lord will answer her prayers and deliver her from the Devil, but it is not so, for the same noises are heard, lights are seen, &c.

She is very gloomy and melancholy, so afraid of doing wrong. Now what can I do to get her mind se as to "caimly trust in tiod." I will here state that those things have come, to her without her will or consent, and that, while she was a Methodist Of courses child of greek had been "washed in the blood of the lamb," and prayed for light in heavenly things. Now is thus the light that Uod has permitted to come to her, or did hakend a devil to make her salvation more in-secure?

Strange reflections to my mind on the hell-fre

secure?

Strange reflections to my mind on the hell-fire preschers? I fifthk that she would be more composed, if in writing, the communications had all been true; but some of them are like. Of course when this was discovered, everything was wrong.
She thinks that the Devil is let loose for a time

wrong.
She thinks that the Devil is let loose for a time to deceive the people.

I am not posted in Spiritualism, nor many others who read your paper. I think if you would devote a column every week in explaining the objections that are surought up a sgainst your cause, it would be a belp to many who are week in faith, and have not the means to get books.

There are some mysteries to my mind which I wish I could see explained. One is about seeing spirits. Now, many persons are constantly annoyed by seeing apparitions before them spiritualists call them spirits. I believe we call them spooks. Now I think that much that is attributed to spirits should not be; for how do we account for people seeing themselves; this is often done. Sometimes persons who are not dead are seen; agais, sometimes when we think that we see persons, we are deceived sailly as the dead are seen; agais, sometimes when we think that we see persons, we are deceived saily as the following will show: On one occasion at night while returning with a friend to his home, he passed in sight of the house, and thought he saw his sister open the door with a light in her hand, go to the bucket of water, take a glass and drink, then go up stairs. He remarked that his tolks was up late. * * On inquiry at the house, he was surprised to learn no one had been up for two hours. Now if we can see spirits that, are not spirits, how do we know with a real spirits.

are not spirits, how do we know what are spirits?

Why do not some of the old spirits c and tell us of the lost arts, now lost to us. Ofco somebody must have made the famous Da cus aword, which had such resistance as to

a nail without impairing its edge.
Some of the lost arts in painting, I believe
would be useful to us. Many persons have died, carrying with them their knowledge of useful things. Let them come now and tell us how to explain the manifestations which I have given.

Middletown, Middlesex County, Conn., Jan.

gg Mr. P. L. Guilmore of Beston, is to give a manamoth musical festival, in June next, to the hubites, in a building that is to be erected for the occasion, which is to hold ten thousand

23" Parson Brownlow has taken leave of the Knoxville Whig, a paper established by him more than thirty years ago, and of which he has, until now, always been the editor-in-chief. In his valedictory editorial, he says; "If in past life, I have been violent on some occasions, my apology is, that, like the Apostle Paul, on many accasions I have fought with 'beasts at Epheme's."

Bacific Department.

BY.....BENJAMIR T Beligious Serivais.

mengious Mevivals.

In our trip over the mountains, last Autum, we had an excellent opportunity to notice the results of religious revivals.

had an excellest opportunity to notice the results of religious revivals.

The first place at which we tarried, was Meadow Valley. This place had formerly been the ecene of wondrous exploits by Methodist ciergrame, but there is not a Methodist member left as a monument of former times. When we whited this place two years previously there was not a Spiritualist in town. Now there are some thirty of forty, who are confirmed Spiritualist, or exmesti-hyprestigating. The next place we visited was Quincy. Here, likewise, the Methodists had abandoned the field as unworthy of cultivation. We passed on to Taylorville. Here we expected to find Methodism in a flourishing condition, from the fact that Taylorville, Susanville and Greenville, had been visited some eight months before, with a wonderful opipouring of divine grace, for the preachers said; in connection with the labors of two Methodist ministers; but sad to relate, when the reaction came it not only carried away the young converts but swept the most of the old members with It, and the growth had to be alandoned.

In Susanville, at the revival they booked seven-

the young coarerts but awaist the most or use our members with It, and the ground had to be alrandoned.

In Susanville, at the revival they booked seven, the previous they be seven remained, and the preacher stationed there has from three to ten, to his regular meetings. It was in this place that they went to pouring spirits (brandy and whiskeys hown to keep an oquilibrium, but failing in the quantity, got beastly drids had to be helped to bed by their friends.

We next visited Greenville. Here we were informed that the preachers booked twenty-seven as enaddates for an orthodox heaven, but not as much as one was left to tell the tale.

Now, were these persons indeed converted? Had Jesus forgotten to look after the tambs and let the wolves come in and stead them all? If such was the ease we should say, naughty Jesus, to be so for getful.

gelful.

By the way, we don't believe that God or Jesus, ever did or ever will have snything to do with these religious revivals.

A Human Being.

religious revivals.

A Blamana Betag.
Yer, it was a regular human belog, however largely it might call upon one's credulty. At the distance I was when I recognized the creature, I admit it was hardly credible to place her, for she proved to be by her dreas a member off the feminino persuasion, on the category with the human family. Built it was a fact, and an American at that, however startling it may appear, for as my steps drew me nearer her I reconglized the little pet isnoth which sat rather more obliquely than otherwise upons the head with access to be the pride of our women and the height of their ambition when them, Sometimes it is rather difficult, is appose, to effect this, but all it requires is perservance, should then first attempt prove a failure, for what is a woman's time worth when she has no bebies to tend? Her hair restorative which had proven faise in some piaces and betrayed locks here and there, had she been cognizant of, no doubt would have quelled the ferre of the Italian wingle which seemed to have caught her so vjoiently. I should never have taken those streaks of white as an indication of age, but that she had got cheated at the druggists. Neither should I judge her eye-slight poor, although the plaster upon her face had proven as freacher one as her hard dye, and left signs upon each side of her physiognomy, which lously bespoke exercise and perapiration.

Her eprerows clung as effectually to her hrow as a mother would cling to her child, still it was not old age that she wished to cover up, for her light and airy foolespe belief this immediately. O, no, every indication was het a fight of twenty summers.

What a pity, I thought, that so sweet a creature should have the appearance of ittal drawing somewhat nearer I found my fears in vair, and my sympathies all lost upon the Greetan Wed.

My alarm subsided in one direction only to be aroused in another, for the sawward, uncomfortable hobbiling she made in trying to move, our wince and winning ways, bespoke so invely a disposition? Coul

upon this fair one auch deformity; whose smiles and winning ways, bespoke so lovely a disposition? Could one have noticed the giance she bestowed upon the young gestleman who passed her, none could have doubted the sweetness of her nature. And atill this fairy-like creature, heaven had seen fit to shower auch misfortunes upon. Fall of sympathy is my heart I hastened to the relief of the poor sufferer, but imaging my chaprin when to my utter astonishment, instead of the helpless, deformed being I had supposed, I recognized the being of the city and leader of the fashion.

LEGLINE.

LROLINE

The Errors of Theologians. *

Conspication among the errors of Theologians is that of forsaking the New Tostament, which they claim to be their guide and foundation. The teachings of Modern Christianity do not bear the least resemblance to those given in the New Testament; but on the contrary are dismetrically opposed to them. This assertion may sound strange in the christian ear, but if he will give us his attention a few moments, we think we can conving him of the fact.

Take first the conditions of salvation as commonly tangent by Modern Christians. In order to

mostly taught by Modern Christians. In order to obtain the necessary basis to reason from, we shall be obliged to go to their creads and see what they require of a christian in order for him to become a member of the church.

require of a threshold to deep or size to be decouse member of the church.

First, he must be lieve there are three Gods, and also that there is but one; and that he is body and yet he gous angry every day with his own works. Becond, he must believe that this God knows all things, past, present and feture, also that he made all things, man among the rest. That he know that man would sin, nevertheless he made him boly, and for fear man might not also after all, as he knew he would, he had the Davill tempt bint to make the matter sure so that what he knew heforehand aboutle surely come to pass.

Third, he must believe that man is doing what God knew he would do, when he made him, become totally depraved, and liable to explate his crime in an external bell, and not only Adam, buf ill his posterity after him.

Fourth, man must believe that God contrived a pian of salvation, as follows: God came down to carth, had seroal integeories with a virgin and begot a God which was hisself and was not himself and which was hisself and was not himself and at the same time was himself, died on the cross and at the same time was himself, died on the cross and at the same time was himself, died on the cross so that the same time did not die. That he cross the third day from the deast that he did not die and ascended lato beaven.

Again, at the same time doe must believe that God calls upon all men crewywhere to repeat and will damn them if they do not when he knows they connot, simply because he forcrordaised, thousands of years before he made man, who of the human race abould be eaved and who abould not.

Enough has here been given to show what theologians require us the conditions of salvation. Now then, "let us to the law and testimony."

In the twenty-87th chapter of Matthew, we faid a description of what our christian friends call the general jodgment. We are there told that "Christ shall come in the clouds of heaven with power and great glory bringing the Father and all the holy angles with him. He shall all tupon the throne of his glory, and before him shall be gathered all nations, and he shall esparate only from another as a shapherd divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate only from another as a shaphered divideth his sheep from the goats. And he shall separate on from the fol

What Will be the Result?

What Will be the Besalt?

The more liberal minded clergymen all over the world are softening down the more objectionable parts of their falt, to suit the present demands of mankind. Old Theology has always been wont to change its hase when driven by the mandate of sel-gnee, or that more inexcussible geason, matter of policy. But we feel that the evidence of a growing liberal sentiment among the clergy arises more from a conviction of their erroneous position and a consciention desire to know the truth. But this rapid failing awayshy the millura of their religious institutions aroused all the animosity in the cast-iron old-liners and they make heate to theologically decapitate every siners in this direction. This exercise of a kind of popish power on their part makes them appear ridiculous in the eyes of the world.

This exercise of a kind of popish power on their part makes them appear ridiculous in the cycs of the world.

A Rev. gentleman in San Jose, not long since, preached a discourse of a progressive nature, and the result was, ho was immediately summonned to appear before the synod to answor the charge of heresy. The result of their invastigations was a peremptory order to the church over which he presided as paster to dissoive their rotations with him. The church beleived him to be a good man and liked high as a preacher, hence did not dissoive as commanded by the powers that be. The next move the church was assumemend before the synod, and where their particular quarrel will end we cannot tell. But it does not require a prophet or the son of a prophet to tell what the uitimate result will be. The uitimate of this progressive tendency in the religious world will be to destroy and utterly annihilate the creeds and dogmas that have bound the world as in troe boads for those many years. It will be a glorious day for maskind, when it arrives. People then will be free—free to think, act and grow. The tendency of creeds is, to make human belong grow in an angular form, but if left-free they will grow symbetrically and beantifully, as nature designed them.

The Whitspilms-poot a Christian Enstitution.

The Whipping-post a Christian Institution

The Whipping-poet a Christian Association of St., Paul's M. E. Charen, Wilmington, Disterant, have been debating the question, "Should the whipping-poet be abolished."—READING EAGLE.

After reading the above we would fain inquired in what portion of this globe the State of Delaware i eliquice. In it in the Case of Russia's dominions? Is it in the Turkish Empire or in New Zealand, where an old man of seventy years is tied to a whipping post and made to receive twenty tashes, then confined in the Pillory until benumbed with cold and then is given twenty more, in order th warm him up?

warm him up?

Sabsequently to loarning all these particlars the

Young Men's Caristian Association gravely take
up the subject and discuss it, and come to the coaclusion, that the institution ought not to be abol-

clusion, that the institution ought not to ownerhabed.
How does the Young Men's Christian Associations of San Francisco, Bostoo, New York and Chicago, like the position of this Christian institution? Do they feel honored by it? It was only for a petty offfice that this poor old man was whipped to a state of inscability, and then whipped more to bring him to. Have they forgotten the precept of the one they pretend to follow?" "Forgive seventy times seven."

EM By the harmonious development of the child in a lite natural propers, we expect to referre the world. In no other way can this be accomplished When men and women, fally conscious of their own ritationabily to. God and to one another, can stand up in the true dignity of their divine birth, and speak forth the thoughts which their own reason dictates, ferrestly, without malice, and with only one object is view, and that the true elevation of their fellows, then indeed will flowers bloom upon the description of their fellows, then indeed will flowers bloom upon the description ways, and or-sling flountain bless the withered, parched earth.—Lyouan Heory.

"Go Devi' to the latest name for Velocipede.

Original Essays.

THE STERLING

J. E. Powelfe * Life Picte

The humble of earth bolding a de Ofgerius, may be the erated of kings In the world where genius alone has wings.

In the world water genies nose has wings.
When Native hath need of a poet, or togician, A scalptor, or linguist, or mathematician,—
A Newton or Kepter, a Harvey or Bacou,
She mouldeth him with Lay fell often foreaken
Bythe favored of fortune.

Despised to-day, Cuffed and kicked by mankind, as nothing au-

clay,
A man, to-morrow, may sit on Fame's throne
The envised of Kings and the worshiped alone
The man, not his station's the thing for the ta
That Nature doth choose.

The sweet frait, not the cask In which it's preserv'd, doth tempt the

taste.
The palate of a present or maiden chaste.
The barrel may be sound and fetch in the mart,
Its price in full, after fulfilling its part,—
But the fruit detectable placed on the table,
Delights the eye and excites the palate stable.
Choice for the fruit! The cask may be sold—de-

Sature from her own will is never decoyed.
A poet or painter's not a thing of wax;
The dress may be coaty or all dirt and cracks;
But the Singer or Arital is more than clothon,
And at the high bidding of Nature upgrows!

Injudging of men, robed in ermine or rags, We must look 'neath caste nor badazzled by

We must look 'hearn ware and age.'
The varnish put on thick will hide the wood's
grain.
To get right at the wood we acraps off all stain,
The sterling abuns paint, and it suffers no loss
In the op that sees no ingrédient of dross.
Stage effects loss their charm in nearness of
tains.

vision,
And character true is not hart by derision.
All Nature exalts the inherent and real,
And all is profound that her teacher revea
No gilding is needed by Nature to hide
Inferior formations—her mission and pride
Is to up not again to be honest and just,
To obey her own laws with Infaitigirust.

ON A CHILD'S DEATH. ON A CHILD'S DEATH.
On rose-bud in beaven half closed in a night
On the earth, unfolding with petals all white.
One angel "up hither" with norrer a stain.
Free from sickness and servow and earthly pale.
One Isanb of a whole fold redeemed from the block.
One green ear of core homes away from the shock.
One dore on white plains just flown from the
nest.
Right proad of its liberty, strengthened and blast.

Right proud of its liberty, strengthened and blest. One greate ambassador gone to the skies To explore mansions many of Paradise, And return, like a dove, to the ark below, With tidings of love unconnected with wor; To descend on invisible, polseless wings, And press all unseen, the soul's feath-prisoned springs.

And set all a singing the song-birds of Feeling, That nest in the spirit, ever revealing. The loy that is intest—the mesic of soul That breaks jold song when pure angels control. Who shall any four deer ords like lillies of spring-

That breaks joto song wace pure angels control.
Who shall any our dear once like illies of spring.
That are nipped in the bod by DEATH'S blighting

That are alpped in the bod by naxn's blighling aling.

Forever removed from their kindred and kind Can always be happy from friends left behind? Away with all thought lath the dead one is DEAD. That the mother no more may pillow its brad One ber breast expanding with astiaded love. And nestle it there like a beavenly dove. It is because the fleably eye cannot see The freed spirit, that comes and sits on our knee, Lays its head on our breast and lit hand in ours; That it is not, and cannot, be blessed with powers

That it is not, and cannot, be bicased with powers
To return to the loved it has left on earth?
Whence comesthe deep longing that nearm giveth birts
In soul of its arcther, when her babe is dead?
Shall the body and not the spirit be fed?
Shall the body commanding with common loss m,
Which lies like a tensations house in the tomb,
While it brids the soul here, receive what it

craves.
And the spirit hugger and starve into graves?
O, surely, the idol and hope of the hearth,
bathed in the waters of Life's heavanir bath,
May drink at the fountain of parest affection,
Nor suffer the doom of eternal rejection.

Nor suffer the doom of eternal rejection.

The author of "Life Fictures" is now in Chicago, making preparations to issue the poom of which the above are selections taken at random. The Poem is in three cantos, more than three thousand lines in length, and is a procily dispirational production, full of progressive thought and spiritual teaching.

The book will be issued by subscription, at \$1.50, postage twelve cents additional. As only a limited number of copies are to be issued, friends desiring to subscribe, may send their subscributes to J. H. Powell, 145, 4th Avanue, Chicago, Illinois; or at Terre Haste, Indiana, box 54.

For The Religio-Ph Food for Thought, BY WM. TROMPSON.

I have just read Mr. Beecher's sermon on " Di-vine Influence on the Human Bool," and the fol-lowing are some of the thoughts which have

lowing are some of the thoughts which have been suggested thereby.

I think Wr. Beecher has phinly add clearly shown that God does not and cannot inspire any one with these above or beyond his or her own capacity; that is, he does not, and in the nature of things cannot inspire wisdom in a fool; neither can he inspire a natile-brained fanalic with gold common-sense and sound reason. A fool may be inspired, but his inspirations will be folly. A crazy fanatic may be inspired, but this inspirations will be fanalicism. No doubt every person is more or less inspired, but every one in his or her own order, and each in accordance with his or her natural faculties; and thase faculties are in accordance with the organization. Hence, a person with a small intellectual and moral, and large salfs in and sensual organization, cannot be inspired and sensual organization, cannot be inspired

and sensual organization, cannot be ins with great and noble, and high and thoughts; as soon may we expect to see the this-tic bearing apples and the bramble peaches.

يبز

Verily a person_can be inspired only through the faculties which he or she already possesses; and although a person may have latent faculties yet indeveloped, yet such faculties must be de-veloped before they can become channels of in-

valoped before they can become channels of inspiration.

In this light let us briefly examine the inspirations of some of the writers of the "Holy Bibbs Book Divine." We will begin with Mosse. No coubt Mosse was inspired, but, according to Mr. Bescher and common sense, Mosse could only be inspired through such faculties as he already possessed. Those faculties, being developed according to, or at most, but little beyond, the age and nation in which he lived, which, being that of again-barbarism, his inspirations were, and of neolyseity must have been of a semi-barbar har ross nature.

Hanca, Moses having a very arbitrary and tyrannical disposition, a disposition which could brook no opposition, a disposition thill and destroy all who opposed him, he could be inspired only through such disposition. And here we see the whole searce of the ångry, vacillating, bloodthirsty, vindictive and revengeful character of the Jewish God, as recorted in the Old Testament. Moses was just such a mas, and hence, such were his inspirations, and such his God.

All the Jewish sacred writers in after times

scence, soon were his inspirations, and such his God.

All the Jewish sacred writers in after times took their cue, more or less, from Moses, and of course, their writings are more or less of the same stamp; he belog their great lawgiver and exemplar.

And now I wish to inquire—according to Mr. Beecher's showing, how much dependence ought we to place upon the Bible as the word of God? Mr. Beecher says: 'How shall a man distinguish between his own mind's thought and the Divine intenence? How shall I know whether the results to which I am brought are by my own thinking, or by God thinking in me and through me?

How shall I know whether the results to which I sam thought are

How shall I know whether these motives are of my own seif, or whether they are the concurrent, stimulating influences of the Divine mind? You cannot tell. It was not meant that you should. It is not necessary, that you should. No man can say, "This is I; and so much besides in not I, but God."

Does not this settle the whole matter of Bible authority? If no man can say, "This is I, and this is God," how could the Bible writers say it? And when they did presume to say, "Thus saith the Lord," was it not far more likely that it was only themselves who spoke? And even if the Lord did inspire them, had not that inspiration to be expressed through the human faculties? This being so, was it not likely to be so adulerated by passing through such channels, that ated by passing through such channels, that when expressed, it would be at least nine-tenths human, and that human, semi barbarian? And

when expressed, it would be at least nine-tenths human, and that human, semi barbarian? And even of the remaining one tenth, according to Mr. Beecher's showing, "no man can say" whether it was or was not of God.

What dependence then, can we place upon the Bible, when no man can say what part of it is the word of God, and what part the word of man? Were not the Bible writers men? And were they not liable to zer, and to prefix "Thus saita the Lord," to their own fulminations?

The inquiry now presents itself, how do, we know that any of the Bible writers were inspired by God? How do we know that when they said, "Thus saith the Lord," it was all imagnation Or worse, how do we know that it was not often done intentionally, to deceive? Further, how do we know that there is in the universe one great infinite spirit who creates, fills, appoints and governs all things? Who has ever seen him? Who has heard him speak? Who of any age, of any us tion, or of any sect, ever has demonstrated or over can demonstrate the existence of such a being? If there is sinch a being. It hen there is no room for demonstrate the existence of such a being ? If demonstrate the existence of such a being? If there is suich a being, then there is no room for finite spirits: for as no two things can occupy the same space, so two spirits cannot occupy the same place at the same time; and if there is one infinite spirit who fills all space, then there is no place in the universe for another spirit, great or small.

Yet most believe, and some claim to know,

great or small.

Yet most believe, and some claim to know, that there are countiess millions of finite spirits in existence. If this be so, then in the very nature of things there can be no infinite spirit, for that cannot be infinite which does not occupy or fill, the whole of infinity.

Therefore common-sense teaches that we must give up the idea of an infinite spirit ar of the existence of finite spirits. If we give up the latter, then we give up all hope, yea, evan all possibility of immortality, together with our own consciousness thereof, and put ourselves on a level with the birds and beasts around us. The prevailing idea is that God, or infinite spirit, is the father of all finite spirits; but if there is a father, must there not also be a mother of spirits? And does not this again destroy the idea of one infinite spirit, making two instead of one? Bestdes, this infinite father and mother one? Bestdes, this infinite father and mother must have room for their progeny; and the toes of pine innise spirit, making two instead of one? Besides, this infinite father and mother must have room for their progeny; and the progeny are generally equal to the parents; if therefore, the parent spirits be infinite, does it not follow that the progeny must also be infinite. This would multiply infinites indefinitely; the idea of which is simply abourd. Yet, abourd and ladicrous as such an idea may be, it is the only legitimate sequence which can be deduced from the premises. There is not, there cannot be an infinite father of spirits. There can be no such thing as the propagation or multiplication of spirits.

There is no such thing as a newly born, newly developed, or newly individualized spirit. Spirits are not, and cannot be evolved from matter. All spirits are not, and cannot be evolved from matter. All spirits are soft existent, co-existent, co-equal, and co-sternal. All spirits have always had and always will flave, an individual existence. Every spirit, is, and always has been equal in all respects to every other spirit. Spirits.

equal in all respects to every other spirit. Spirits in the aggregate, are a perfect democracy, in which perfect love and perfect harmony eternally reigns. God,or the source of all por fore, instead of being one infinite sp , instead of being one infinite spirit, is the and perfect democracy of spirits, in which

277

there is "no high, no low, no great, no suiall," all being on a perfect equality.

How then, are mortals inspired? Ans. By individual spirits: cheffy, each by his or her own spirit. The inspiration is in themselves. We may get ideas from spirits outside of ourselvea, as we get them from each other; yet it is doubtful whether any spirit ever does or ever can take possession of another spirit's organism; what is called spirit possession being simply psychological influence.

It has be asked, if there is no infinite, super intending spirit, how shall we account for what we call the phenomena of nature? I answer, there is perrading all matter, aspiritaurs or atmosphere, emanating alike from all spirits, and which, together with them, is self-existent, which is to them a medium of transmission of knowledge, love and harmoopy. This sure or atmosphere is also the medium by or through which they operate in, not on, matter, and produce all the phenomena of nature. All operating unitedly and harmoolously through this medium, in what we call universal laws, and in a more detached or isolated yet not inharmon lous manner, in special providence; just as a large body of men may somatimes act all together, sometimes in smaller numbers, and sometimes even singly; some doing one thing and some another, yet all acting in harmony and for the general weal.

Marrogo, Illinois, Feb. 14, 1869. general weal.

Marcago, Illinois, Feb. 14, 1869.

For the Religio-Philosophical Journal. port Brothers in Baltimore.

BY WASH. A. DANSKIN Mir. EDITOR: During the past ten weeks, these young gentlemen, and Mr. Wm. M. Fay, have lieen doing a good work in the Monumental

these young a good work in the Monumental City.

The "Concordia," the largest and finest building of its order that we have, —was engaged for their Scances, and night after night, the presence of visitors from the invisible realma, were greeted by exclamations of wonder, by audiences composed of refinal and intelligent citizens. There was no boliterous mirth exhibited, but respectival attention,—and many who thought themselves invincible skeptics before attending their scances, are now convinced that a new revelation is davining upon our earth.

In your issue some three weeks since, I read asharp criticism of the mode of advertising adopted by the Davenports, with a copy of their placard, wherein nothing is said of Spiritualism, and also an editorial paragraph in a subsequent pa-

asharp criticism of the mode of advertising adopted by the Davenporta, with a copy of their placard, wherein nothing is said of Spiritualism, and also an editorial paragraph in a subsequent paper, approving said criticism.

Now, I wish to say that I think this mode of treating our friends and co-laborers neither generous or judicious. Every medium is necessarily sensitive. Mediumship is based upon this very condition. If it did not exist with the mortal, no impression could be made by the spirit. This, of course, applies to all phases of mediumship. The inspirational, the impressional, the trance, the test-media, are all keenly slive to the censure or culogy which may be heaped upon them; but the medium for strong physical imanifestationa, such as are given through Mr. Fay and the Davenports, is more severely drawn upon by the controlling influences than those of any other class. These sexued leave them exhausted, in a greek degree of magnetism, and consequently, of filality, which requires time and undesturbed mentality to restore. Generally the large proportion of their auditors, are antagonistic as well as skeptical; and they also feel the bigoted prejudice, which pervades every community against them, and this, I think, is enough for any sensitive person to bear. But this, they expect, and are prepared to meet; but when the censure of friends is added to the calcumies of fees, then the burden becomes too beary.

es too heavy.

omes too heavy.

When a medium is detected in fraud or trick When a medium is detected in fraud or trick-ery, I deem it the duty of every Spiritualist, to expose the perpetrator and protect others from similar imposition; but when it is a mere qued-tion of form in advertising, it seems to me, the person immediately interested should be per-mitted to determine.

No one connected with the subject of Spirit intercourse, has been more open and fearless in

No one connected with the subject of Spirit intercourse, has been more open and fearless in presenting the facts of our scientific religion, than mysell; but I can bear testimony to the benefit which the cause has derived from the very course which has been condemned in your

very course which has been condemned in your paper.

There is a large class in every community, that would not enter a hall to witness spirit manifestations, but would eagerly flock to see any remarkable or unurual phenomenon, not explainable by the known laws of nature.—Minds that, have been educated to spurn every phase of the supernatural or glossly, but ready to bring keen intellects to the investigation of the heretofore unknown. 'And such minds have been present in large numbers at the sean cas of the Davenports.

If they, in word or deed, attempted to deny the source of the wonders which occur in their presence, then, with you, I should hold them delinquent; but this is not the case. Their Speaker at every exhibition, states distinctly that no mechanical squeeces are employed; that no sleight of hand or jugiery is attempted; but that every manifestation is produced by invisit becomes.

that no mechanical agencies are employed; that no sleight of hand or juglery is attempted; but that every manifestation is produced by inviai ble powers.

During their former visit, some few years since, as well as on this occasion, place young men won the respect of all who made their acquaintance. Their straight forward and business like meaner in public, and their gentlemanly deportment in private life, have gained them many friends who will always welcome them to Baltimore.

Mrs. Hyzer is still growing in strength, and although she has been speaking for un nearly five years, we find her inspirations as fresh and seemingly as limitiess, as the infinite source from which they are drawn.

Baltimore, March ist, 1869.

John B. Gough's father was a "Peninsular nolder," and his mother the village school teacher of Bandgate, England, where John B. was born, in lugust, 1817.

For the Religie Philosophical Jos Free Thoughts on BY FREDERICK LARKIN.

Free Thoughts on Spiritualisms.

NIV FREDERIC LARKIN.

MR. EDITOR:—I noticed a few weeks ago, fit the JOURNAL, an extract from a religious caper inviting Christians and infidels, saints and sincers, to write for it. As you seem to extend the same invitation, I take the liberty to accept it. I have been a reader of your paper since it was first established, and have had the pleasure of secing one little article of mine occupying a place in its columns. My object in writing at this time, is not for the purpose of argument, but to congratulate the Spiritualists for their great success, in loosening the foundation rock of a superstition that has for wore than fifteen hundred years held the minds of its subjects in the most abject shavery, locked them in dens of ignorance; ignored the highest and most glorious aspirations of the human heart, and met the most heaven-born efforts at the threshold with violence; aiming to overflow with benevolence and mercy, it has instituted the most cruel wars and batters.

tears.

Professing to be the handmakl of science it has imprisoned its heroes and poured upon their heads the most shameful and unmitigated lies.

Professing at the present time to have ahed a halo of light all along its pathway, it instituted the dark agrees and placed its iron keet upon every high, ennolling, and god-like principle that preceded it.

Professing in this Ninsteach Canters that it

Pretending in this Ninetenth Century that it

ceded it.

Pretending in this Ninetenth Century that it holds the people in bonds of loveand friendship, there is not a little village in the land where a church is dedicated to its cruel god, but its dupes have quarreled with malignant hate over its most manstural and silly creeds. Pretending to meet its opponents with rational arguments, it pours upon their heads the most bitter, cruel, and foolish slanders.

The superstition referred to is known and recognized as the christian religion. And in this country whoever disbelieves it; is called an infidel. Having labored for more than twenty-five years, in public and private, and as a lecturer, to persuade men and women to abandom this old into lock superstition that frightens ignorant women, and little boys and girls, with its redhot bell; and fire and brimstone, with its cruel God, that puts his special friend Job, into the hands of a demon that made himmlerable with satanic cruellies, a God whose wrath could be appeared in no other way with Agag for exercising a little humanity, than the bewing him to pieces in his presence. I suppose according to Webster, I am regarded an indict, and perhaps justly descrete the title. Instead of being frightened as many are, I feel proud of the name, for I am bound to be one that will spend the remnant of my days in crushing a heary headed monster that has insulted millions, with its citled-induced purchased years ago that human progress was inmonster that has insured managers. Being con lab puccilities and insane pomps. Being con that human progress was in man portnitives and instance pounds. Define con-vitable, I longed to live and see the time when the shackles placed upon the struggling mind of man would be unloseed and his imprisoned thoughts and aspirations let into the glorious sunlight of philosophy, of nature and of liber-

ty.

Being as I was and am now, a disbeliever in the soul's immortality and advocating the doctrine, I found it was unsatisfactory with persons that possessed even skeptical preclivities. The desire to live again is so strong to the mind of man that he can hardly adopt the materialistic

man that he can hardly adopt the materialistic philosophy.

The christians as they are called, worshiping a God that is a creature of their own creation, and the reflected image of themselves, and being as they are a little dishonest, the leaders have supposed they could cheat the Devil ont of his just dues, and alide with little toobbe onto the golden pavements of the New Jerusalem, at the same time cautioning their Jesorant dupos to always put money into the begging box and keep their heads under water.

When Spiritualism began to be developed, I regarded it with little favor, at the same time I gave it an investigation, as I have always been willing and ready to swap the assumptions of

willing and ready to swap the assumptions of yesterday for a truth of to-day, and I am force o say with the great efforts that I have mato say with the great efforts that I have made to believe it or be convinced of a life beyond the grave I am an unbeliever still. But as akeptical as I am I regard the spiritual platform with great respect; it is the only system of religion, (if I may call it a religion,) that in my estimation is entitled to respect. Its philosophy is broad as the extended heavens, goes from star to silly, from system to system, opens the book of nature and reads leasons from the running_brook and sermons from the pebble washed from jhe moduratin sides.

sermons from the petition and the troubles that all sides.

Spiritualism is shorn of all the troubles that in his dark and weary pilothing.

sermons from the pebble washed from the modu-tain sides.

Spiritualism is shorn of all the troubles that beset the Christian in his dark and weary pil-grimage of life. It has no red-bot bell to bring black despair. It cares not for the fashion of altars, the shape of gowna, the true mode of bap-tism, or whether its speakers occupy an episco-pal or a methodist church.

I am (free to say that Spiritualism has done more within the last ten years to elevate she minds of men and women, (for the women are not commanded to sak their sporent husbands, at home for all knowledge,) than all the twice ten thousand churches have done for elgiteen-hundred years. I am acquainted with hundreds of Spiritualists, both male and female, that were formerly members of different churches, that are to-day in common sense, practical education and practical woodness, a thousand per cent. above what they were, when confined within the prison walls of a creed.

And now Mr. Jones let me beg of you in con-

And now Mr. Jones let me beg of you in o nexion with others in sympathy with you, to keep the wheels moving, the giant superstition that has crushed its subjects with iron feet and handled them with iron hands is crumbling away and tottering to its foundation.

will content to lie nonneation.

"Hoary headed selfshness has felf its death blow, and is lottering to the grave, A brighter morn awaits the human day. War with its million horrors and ferce field Shall live but in the memory of time,

Who like a penitent libertine, shall start, Look back and shadder at his younger years." I don't know but you may think It have made some charges against the orthodox mode of running religiouthat is too severe. If any of your readers that believe it, take exceptions to what I have said, I will invite them to a discussion, in which I will endeavor to defend all I have written, and will add a double portion to the catalogue. It is time, high time for Christian preachers to come forward and show cause for their great faith, (if any liberal or any other paper will give a little space.) I will challenge any one, to discuss with me on the infidel grounds. Come make a mighty effort my orthodox friends in your dying struggle, for assure as heaven is above the earth "mackete" is written upon your walls.

For the Religio-Philosophical lo Semantionalism.

BY PROP. J. II. POWELL.

1

Spiritualism has long been a power in the world, as The Quarterly Review said of it, years ago, "It is the great fact of the age."

We can not wonder, when we consider the motley assemblagd—of creedists, from whom Spiritualists originate, that there should be vast differences and occasional disaffection amongst members. This is only to be expected; but it is high time some voice were raised against that too common practice of organized Spiritual Societies, "running the machine" at high pressure, in direct disregard of all true spiritual teaching.

Everywhere we find more or less, a falal tendency to sensationaliza on the part of our societies, and this is fell oppressive to an incalculable degree by the medium, speaker or lecturer, who often jaided and sick, after weary travel, is called upon to take the rostrum, and expected to eclipse the hast languagendental speaker. If he or also happen to like the rostrum, and expected to conditions not under confine "the kettle of fish is all upset," and the unfortunate speaker may go to the devil or any where else, for all the oaters to public sensationalism care.

No one acquainted with the Spiritualist Societies on this continent will fail to see the truth of this—too true picture. There are, I am glad to know, exceptions, where the proper spirit is manifested towards the speaker, and he or she is not expected to be any other individual but himself or herself or to exhibit characteristics out of the way of individualism or mediumship; in other words, kindness, brotherly feeling and true Spiritualism prevail.

I am aware that the general maswer to my strictures would be, "We can pay our heavy expenses only by desiration and true to the entermy of the and the proper and true Spiritualism prevail.

It am aware that the general answer to my strictures would be, "We can pay our heavy expenses, only by drawing a crowd; and unless we get sensitional speakers we can no; keep the meetines roing."

we get sensations; speakers we can no, acep
the meetings going."

This is doubtlers true of all those committees
who shoulder the society as a theatrical manager does his theatre—to make money out of it.
The question everywhere is, will it pay?
The answer I make is, that what pays in

dollars, does not always pay in culture or

If I have not mistaken the needs of the If I have not mistaken the needs of the hour I conclude justly, that sensationalism is the bane of progress; it ministers to an unhealthy condition of soul, and should be ignored rather than courted by Spiritualists. Our great work in Spiritualism, is to teach—teach grand truths—not to feed the insatiate appetite for the sensational. Speakers and mediums auffer more, than cast-iron committees can possibly realize. The Spirit world gives through the medium inspirations which often full to reach the souls of the committee, because of the explicit each of the committee, because of the explicit each. of the committee, because of the cast-iron element. It committees run the "Spiritualist

imprintions which often fall to reach the souls of the committee, because of the cast-irun element. It committees run the "Spiritualist, machine" with no higher idea than to make it pay in dollars, there will be very little spirituality diffused or vital religion, which, pure and undefiled, eschews selfash misrule.

The age is ripe for spiritual culture. Hen and women of thought, are crying aloud for "more light," on all the great questions of soul-extinence. Those who have fath in the Eternal, and are able to take their stand upon the platform of collure, need only to, work and wait the dawn of a spiritual revival, which sooner or later will baptize the world in the billoam of the liloly of lightes. We are mindful of the great difficulties which committees and conventions have had to surmount upon the money plane; but this does not nor should it close our eyes to the importance of culture as the primary object of our efforts as Spiritualiala.

Lecturers who take the rostrum, must be encouraged to speak the truth, and nothing but the truth, on all questions of the hour-speak to the living consciences of men and women, rather than pander to the passion for sensation-alson. If committees stand opposed to this, of what good, pray is their influence in the way of spiritualizing mankind. Better a small audlence who take in the soil of their natures, the seed of eternal truth from the speaker, than a crowded house of, gaping sensationalize, who leave the hall, only with keener appetite for some more sensational preaching.

Another thing, whilst I am on this subject. Committees who run the "Spiritualist machine,"

the hall, only with keener appetite for some more sensational preaching.

Another thing, whilst I am on this subject. Committees give run the "Spiritualist machine," ought above all things, to secure their hired speakers from starvation wages. Shame upon any of them who speculate with the puress, happiness and life of the hard working Lecturer. Better close the hall and force the speaker or into other localities, than use him to build up a society without fair resineration.

There is no doubt, that this question is a ticklish one, and I may expect a little facing at my freedom of expression; but that I cannot allow to influence me against being truthful and defending the right. None who do justly by Lecturers will take my strictures to be personal; whilst those who rob the Speaker merely to have the credit of "running the maching" without puesessing legitimate means, may be induced to feel sorrow and do better; if so, I shall not have written in vain.

Reply to Delos Dunton. BY AUSTIN KENT.

BRO. JONES:—I am a Spiritualist; yet 1 be-lieve and think I know that more than half of the modern Spiritualist philosophy, is unceasable, abund, contradictory, and false. Is Mr. Dunton sure that the millions of Spiritualists able, absurd, contradictory, and faise. Is Mr. Duston sure that the millions of Spiritualists do not need at least one critic amongst them? I know one man, who thinks they do. He mistakes, and so missiates my position. I deny nothing because I carnot "conceive or compressed" it. I have urged the impossibility of eternal improvement—not for waut of matter in a (possible) boundless universe—not from lack of room-in endless space. My reason is yet too fisite, too dogmatic on that. I have urged its moral impossibility from what it necessarily implies of the badness of the past. My moral feelings had more to do than my reason in discarding the orthodox idea of hell. These sentiments, when freed from all fear, joined my reason in saying. "It is impossible! the idea is false!"

Now, if improvement as a law of the universe: if it is in an external change for the better; then, at some time in the past, it must have been only less than infinitely bad is. But it has so much, and so presents it to the moral sentiments of a well formed brian, that these entiments in such y declare it impossible. Our best sentiments and our reason are one in alterning the impossibility of such badness in the past or in the future, with all the force of conviction, that finite minds can know and affirm anything. My reason cannot graps a qualrillion. But hees clearly that it is vastly more than one-

finite minute can know and affirm anything. My reason cannot grasp a quadrillion. But it sees clearly that it is vastly more than one-hundred which it does comprehend; and I can safely reason on that knowledge.

I must now attend to Bro. Dunton's, "opposite, power and motion," regiment.

In nature, I see perpetual motion, Reason and experience tell me, if ever at reat, it could not have started without force applied to it; and that force so applied must become exhausted. I cannot comprehend motion without beginning; but it is in no acty operated my reason, so I conclude it was never started.

If our mind was once in the condition of motion, as you and A. J. Davis, suggest; it had obeginning as mind. For that reason must it not have an gad as mind.

Stockholm, New York.

ot have an end as mind. Stockholm, New York.

Our Children.

"A child is been; now take the germ and make it.
A bod of meral beasty. Let the dews
Of knowledge, and the light of virtue, wake it.
Jarchest fragmace and in pureyt here;
For soon the gathering band of death will break it.
From its weak steen of life, and it shall lose.
All power to charm; but if that lovely flower
lights werlied one pleasare, or subdard one pain,
Owho shall my that it has lived in valu !"

4... For the Religio-Phile Taming the Little Wild Bird No. 3. A Story for Little Children.

BY AUST LEONORE.

Those who have read this simple and true story so far, will remember that by this time, our birdies had become so tame that they did not fly away when we went to feed them. I have forgottef to say that the father bird did not scold at usingw, and try to drive us sway, though lie was a little shy. We always left a share of the food for him on the fresh green leaves, which he would take as soon as we turned away. There was nothing we gave them that they seemed to love so well as the nice white curd made out of sour milk. Perhaps some of my little readers may what to try the experiment of taming the

was nothing we gave them that they seemed to hore so well as the nice white curd made out of sour milk. Perhaps some of my little readers may wish to try the experiment of taming the pretty birdles, next summer, and I will tell them how to make it. Take some thick, sour milk, in a small tin pail, or tin clish of any kind, then set the pail into hot or boiling water, attring very carefully until it is as warm as the hand can bear, take the pail out of the water, let it stand to settle, turn off the whey, and you have a nice white curd, that is the best kind of food for young fowls of all kinds and for bindies; canaries are very food of it.

I am sorty, I cannot tell you how long a time it took to batch the egg. But one morning when we went to feels them, we found the Mra. Birdle in an entirely new mood. She would not touch her breakfast, and her little bead-like eyes shone like sparks of the. The feathers on the top of her head stood upstraight and finally she bristled up all over just exactly as you have seen a ben when she was fighting to protect her chickens. She pecked my fingers as hard as she could with perfect spite and fury.—
I was a little astonished at first by such an exhibition of temper on such a little mit. But finally concluded that there was a cause for it, and that she must have made the discovery that she was a proud and happy mother that morning, and felt all the care and importance that such an event would inpose upon her. To be sure of the fact, I just took up the little lady, and there found what looked as much like a great worm with two closed eyes, as anything I could think off, with not the least sign of a feather.—While the mother looked, so mineraling as this child of mine. I expect it will make a great stir in the work by and by. "After putting her carefully back onto her neat, she thought it best to take her breakfast. And now I made another discovery, that only one egg was hatched on each day, so that when the last one was hatched the first bird was four days old. And in that fact c

the little things were so helpless, that they might all have been killed. Perhaps all children and some grown people do not know the fact, that no kind of bird or ford feel there young till they are (wenty-four hours old.— Chickena, tarkies, ducks, geseland doves, all the same. All they want is to be kepts ning and warm, and to sleep all that time, and then they are yeally tor their share in the business of life. I walched them with much interest, but gave the care of them up to the poor child who had so much to suffer and so little to enjoy in this world. world.

the care of them up to the poor child who had so much to suffer and so little to enjoy in this world.

In a few days there were five little mouths to feed, and it seemed as if they wanted to eat all the time. It was astonishing how fast they grew, and how they put on their feathery dress. For two, on three days, the mother bird went through all the motions of acting very angry when we went to feed time. Bristling up, feet ing our fingers, and making the sparks fly from her eyes. I expect she wanted to show us that she was very independent, could provide for her family with the help of their father, and do all of her own house work. But it always ended in the same way. She would leap into our hands or stand on the side of her nest, and take what we had for her and give it to ber darkings. By this time many children had heard about the birds, and came to see them.

I always took them to the garden, but sometimes had hard work to make them understand the necessity of teeng very quiet and gentle, with no rude words or acts. All of the little things would sit og, fur hands, but would not let any of the strange children touch, them.—Someot them wanted to take a bird home and put it in a cage, but I told them that I thought it was very cruel to shet them to and deprive them of their liberty, that the kind Crestor had made them to cupy by giving them wings toget out of the way of enemiers and go where they pleased with. Then I asked them how they would like to have some strange come and take them and toget them how they would like to have some stranger come and take them and toget them how they would like to have some stranger come and take them and toget them how they would like to have some stranger come and take them and steers and sixters and playmates, and carry them. them away from their kind parents, their booth-ers and sisters and playmates, and carry them off to a strange land, and shut them up in a prison and lock the door so that they never could get out again. And another thing, I had succeeded in traking the little innocent birds think I was their friend, and would it be right after I had gained their confidence to better them, by such a treacherous wave of dealing? with

after I had gained their confidence to betray them, by such a treacherous way of dealing with them? It would be too much like some people treated their friends and thooked very wrong and wicked.

**Treated their friends and the local treated their friends and the local too better wrong and wicked.

**Treated their friends and they wrong and the continuation of their treated a child that it is a "worm" and it will crawl. But call the man a norm, only a little lower than the angels, and he will aspire to become equal with them; teach the child that within its being is confained all the elements which constitute the kingdom of leaven, and that its inheritance is angelic, and its nature as surely expands in the right direction as that a cause must populace its legitimate effect.—Lyeum Record.

PO Dekens is coining money by his ferewell readings. In the large cities of England only osc quarter of the spillconts for tickets are successful. After reading in Sectional and Ireland, he goes to Paris, where his audiences have hitherto been large and entibulastic.

SPEAKERS REGISTER.

PUBLISHED GRATCHOCOLY SYEST WESE

PRAIMED SEATCHOOSE STEET WHE.

[To be seriel, this list sheeld be rejishle. It therefore behaves because to jecouply soully as of changeswhenter they occur. This culum isintroded for Leadings and it is a regular increasing in sumbers that we are compelled to exstrict it to the simple address, hearing particulars to be inserted by special correptoredness with the Individuals.]

Harrison Augier, Cohante, Cinton, Co., Iswa.

O. Fanick Allyn, Stockhoom, Mass.

Mrs. M. N. K. Androngs, trance speaker, Delice, Wis.

Mrs. M. S. Androngs, trance opeaker, Tannion, Mass., F.

Mrs. Ogin Abbeit, developing medium, 127 south Cherk-91 room 18.

J. Maddoon Allen speaks in Ethbart. Indiana.

J. Madison Allen speaks in Elkhart, Indiana, until further

J. Mediena Aliva speaks in Eithkart, Joddane, until further soulde.

J. Madiena Alexander, trance speaker, Chicago, Jitinois.
Obarles A. Andrea, Finshing, Mich.
J. G. Alibe, Spring field, Mann.
Dr. A. T. Amer. Address tot 2001, Rochester, N. T.
Hira. Anna E. Alien, 167 West Washington street, Chicago, Joseph Raher, Editor of the Sprintashist Janeerille, Wis.
Win. Bunh, 163 South Clark St., Chicago.
A. P. Besuma, Joyded, Michagan.
Rev. J. O. Barrett, Sycamore, 111.
Dr. Janes E. Balley, Palmyra, Michigan.
Dr. Rareard, Landag, Mich., Lectures upon Sprintenlies and ericutific subjects.
Mrs. Sarah A. Byraus. Address 17 Spring circet. East Omn-Higgs, Mann.

Mrs. Sarnh A. Byrnus. Address II Spring street. Real (
letting, Mass.
Mrs. A. P. Brows, St. Johnstoury Crester, Vt.
Mrs. H. P. M. Brown. P. O. Dynew 5056, Chicago, III
Mrs. E. F. Jay Bulloon, 131 West 13th street, New You
Mrs. E. Say Bulloon, 130 West 13th street, New You
Mrs. M. A. O. Brown. Address on Mass 12th street, New You
Mrs. M. S. O. Brown. E. Moders, West Bandorjb, Vt.
Addis L. Balloon. Address to Masskato, Minn,
Wrs. Brynn. Address to Masskato, Minn,
Wrs. Brynn. Address to Ma, Cangden P. O. Mich.
M. C. Best, Inspirational speaker. Address, Almond,
J. H. Bichford, Chartestown, Massachusetts.
John Ocruin, Five Dorssen, N. Y.
Mrs. U.S. Colus, 73b Broadway, N. Y.
Warruc Cham, 54b Broadway, N. W. York.
Dean Clark. Permanent address, 34 Wannell at
Levell, Mass.

Dean Carl: Formoon andress, 34 Wansell attention (Servil, Mass.
Mr. Gowe, St. Charles, Ill.
Mr. Angest A. Currier. Address, box 813, Lowell, M.
H. T. Cailf, M. D., 634 Race street, Philindelphia, Pa.
J. P. Corina, M. D. Address Star 187 (Inters, Ill.
S. C. Child, Ingestational Speaker. Funkfort, Oblo.
Mrs. Dr. Way, Crans. P. O. box 935, Rikhart, Indigan.
Thomas Cook's declares in Prace 623(Childey, Blant.
Albert B. Carpenter. Address care of Banner of Li

Albert E. Curposler. Address care of Hanner of LeCht, isoton, Mass. Mrs. A. H. Colly, Transce speaker, Lowell, Lake Co., Ind., Dr. J. R. Doty, Stockie III. Bline Links Dotes. Address Parillon, 57 Tremontelrost,

Rice Links Dotes. Assores Favilies, 17 Trescost street, incorp. Man. Bernanest address, Cardington, Ohio George Dutton, M. D., Ratland, Vu. Andrew Jackson Davis can be addressed at Orango, N. J. Mr., B. Delamar, trance speaker, Quiecy, Man. Dr. H. O. Duan, lecturer, see he addressed Beckford, Ill. Rice Elina Hore Faller, inspirational speaker, San Fran-ters, Col.

Riss Riss Rows Faller, temperational speaker, San Frad cisco, Cal.

Miss Almodia B. Fooler. Address, Sextouville Wis.

A. T. Fees, Manchester, S. H.

M. S. Greenleef, Lewell, Mass.
Lanze P. Groenleef. Address for the present El Washing ton arease Chelson, Mass., or on above.

For Lanze D. Ferce Gorden, Son Francheo. Cal.

K. Grava, suther of "B Segraphy of Salan." Address Rehmond, Ind.

Laura De Force Gorden, vill lecture in the Salai or Aleven Mills Fixed Southerney. The Company of Salan."

Mills Fixed Southerney. Electure is the Salai or Aleven Mills Fixed Southerney. The Salai of Co., Nepple.

Dr. L. P. Grego, Address best 12th, Fert Wayne, Ind.

R. D. Gordvin, lecture, Elrkwood, Mo.

O. B. Haneltigs, Maro Manie, Wie.
D. W. Hull, Impirational openher, Pairipeld, Iowa.
Dr. M. Heary Houghleo. Address, West Paris, Maine.
Mine Julia J. Hubbard. Address, Gunntee street, BostoMine Julia J. Hubbard. Address, Cambon Street, BostoMine J. M. Hubbard. Address; J. Ind.
Mrs. B. A. Urton, 24Wameris street, Lowell, Mans.
Mine Nellie Hayden. Address No. 20 Wilment street, we

Miss Neille Hayden. Adjrans 20. De witness unter. Manchinetta.

Mrs. F. O. Byter, 122 K. Madieun vireret, Baltimer® Md.

Dr. A. Hund will receive calls to lecture Sundays. Cold Water, Michigan.

Dr. E. B. Bolden, North Charendon, Vi.

Walnut State of the College, Mrs. Madieun Street, Chionge.

J. D. Hascall, M. B. Addren 20 Walnut street, Chionge.

Lyman C. Howe, Impérational speaker, Box 100 Predona.

N. Y. Dr. E. B. Moden, North Charendon, V.I.
W. A. D. Ultson, Yeldrew Wat Side P. O., Cleveland, O.
J.D. Hascall, M. B. Address D. Walant treed, Chingen,
J.P. Hascall, M. B. Address D. Walant treed, Chingen,
J.P. Hascall, M. B. Address D. Walant treed, Chingen,
J.P. Hascall, M. B. Address D. Walant treed, Chingen,
J. W. H. M. The Ching of the Chingen, Bright Ching,
J. W. H. M. The Ching, Physics of the Chingen,
J. W. H. J. The Ching, Physics of the Chingen,
W. H. J. The State of the Chingen, Bright Ching,
W. H. J. Jamieson, Incident, Physics of the Ching,
W. H. Jamieson, Hernard trill, Vennage Co., Pa., Lew St.
H. A. Lewe Sycateur, H.I.
W. F. Jamieson, Hongare, J. H. Land,
H. A. Lewe Sycateur, H.I.
R. J. Janes, Physics of the Chinge,
Dr. G. W. Kirlyn, Spather. Address this office,
Occups P. Sittisfes Baffalo, N. Y.
O. P. Kirling, Kant. Tramboll, Ashbalah Co., O.
In S. King, Irano, spather, Care of Joseph Smith, P. C.
Sov. Hill, Indianapolis, Ind.
J. B. Lavand Memouths H.I.
Mr. F. A. Legan, Chinge, H.I. Care of R. F. Journal,
W. A. Lovicad, S. Bufforded street, Souther,
Occ. W. Lank. Address Hall Creek, Mich.
Mr. H. T. Chrand, Crance spather, New Epstich, M. B.
Mr. H. T. Chrand, Crance spather, New Epstich, M. B.
Mr. H. T. Chrand, Crance spather, New Epstich, M. B.
Mr. J. M. H. S. Chrand, S. Martino, Dec. T., Stitton, Mal.
Jaha A. Louve. Address H.I. Kaushad et J., Redon, Mann.
Mrs. Handsh Mose, Joliet, Will County, H.
Mr. Anna M. Middle brank, Jan. T.R. Bridgeport, Cons.
J. W., Matthews, Highworth Hillands,
Mrs. Land, M. Miller, Christer, N. Y. Leav W. B. Linksh,
Mr. L. Martino, Lowers, Johnson, Mrs.
Mr. Sarah Herrill, Jr. Address Batter, Adminston, O., W.
R. and Mrs. H. Miller, Elevier, N. W.
Charles S. darch, Address H. Will County, H.
Mr. Anna M. Mildle Frank, Jan. T.R. Bridgeport, Cons.
J. W., Matthews, Highworth Hillands,
Mrs. L. Martine, Lougher, Mills,
Mrs. L. Martine, Lougher, Mills,
Mrs. L. M. Miller, Elevier, N. W.
Stand, The Mrs. M. Herrill, Jr. Address, Mills,
Mrs. Levier, W. M. Herrill, Jr.
Address M. Mi

when some all the control and any springeries, Q. Mrs. Frank Brief, Imprintional speaker, Reimasson, Mish. Mrs. Rersh A. Roger, Princeten Lowe, care of A., S. Camaberista.

Mrs. Leander Smith, Medium of Whitemore, command cutions Memories, 16.

As in Section of Committee of Com

Mrs. N. J. Willis, 3 Tresset new, noose in, mercen, Mrs. M. J. Wicksten will speak in Oonega, 111, during Juse. Will receive calls for March, April and May, in Ill. and Wis. Address, Carv of F. S. Josh, M. Dearborn Street, Chicago, Ill. Honey J. Wright. Address care of Benner of Luts, Sec.

Heary J. Wright. Address care of Banner of Light, I ten Black.

Brs. E. M. Welcott. Address Dadley, Ye.

Brs. E. M. Welcott. Research of Control. Address 70 Trees

Eligla Woodworth, Indeed, O. Fergeon.

Gliman R. Washburn, Wendstock, Y.

Prof. E. Whippis, Cipá, Q.

A. R. Welcott, Rockenter, Y.

Prof. E. Whippis, Cipá, Q.

A. W. Welcott, Toledo, Q.

A. Whiting, Albess, Bibb.

Wr. Elirah Wesslock, Jassewille, Wie.

Whrva Wesslock, Jassewille, Wie.

Whrva Wesslock, Jassewille, Wie.

Whran Woodwa, Grance Syrtic, Conn.

Krs. L. Willier, 600 Syrcainors Munr. P. Q. box 672.

Hen. Rary E. Withes, 322 Entree, No. 1.

A. C. Wesslow, Battle Greek, Mich.

Miss II. Maris Werthing, Dweng, III.

B. B. Wesslow Address care of Banner of Light, See Wille P.

Vergeon.

Fannie T. Young, care of E. H. Gregg, Fort Bodg

Hilinole Missionary Burenn, Hanvay A. Jenn, President: Mrs. H. F. M Raswa, Vice resident: Mrs. Systa N. Manen, Sesretary; Dr. S. J. Ava-

BY, Exemere.

COMMUNICATES AT LABOR.

Dr. B. G. DUER, Rockfird, Elizoti, P. O. Box 1000.
Jammans, Braves 5000 Chinage, Elizoti,
Bouldine vidale, the services of the Ministensies,
address them percently, or the Secretary of the Bure
All conductation for the Elizotic State Ministensies,
with he achieveleged through the paper cach mapsh. will be acknowledged through this paper such month.

Contributions to be cond to Mrs. Juzz St. Manue So.
Barth Dearborn Styot, Chicago. Hittohis.

Zeligio-Zhilosophical Journal

CHICAGO, APRIL 3, 1869.

OFFICE SA SA AS DEARBORN ST. SA PLODE RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

the for firms of Subscription and Process on again, page. My These seeding money to this office for the Jorana. heald be careful to state whether it be a resewal, or a new shorription, and write all proper names pinint.

ASP All letters and communications intended for the aditorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Til

The Box is mightles that the firmed

THE STATUS OF SPIRIFUALISM.

Nothwithstanding scientistathe church and stolid bigotry generally, have vied with each other in the wholesale attempt to have the masses believe that Epiritualism was only an arrant humbug, and the clever-tricks of willful and designing tricksters, who either from mere love of practicing deception, or for mercenary motives, were endeavoring to hoodwink and deceive old women and other guilible and equally unsophisticated portions of humanity, the conviction is, today, fasteeing itself upon the public mind with a tenacity and immovable framess, both in Europe and America, never before realized in the history of modern Spiritualism. In fact those individuals, associations and communities, who have stoutly, for years past succeeded, as it were, partially, in saying the spread of Spiritualism, by their, in some instances, determined indifference, and in others by the cry of humbug, magnetism and electricity, find that they can no longer arrest the attention of the public from the remarkable phenomena which is constantly transpiring be both hemispheres; and it would seem, from present indications that the world was upon the eve of a mighty deluge of the spread of a belief in the facts of the spiritual phenomens.

To every houset obserbing mind, it must be y

phenomens.

To every honest obserbing mind, it must be manifestly clear, that the public has been wrought up to a state of inquiry and a pitch of anxiety, in which they involuntarily demand of those who assume to lead or think for them, in occurrences, usin viscous marranted hypothe-plained away upon so not unwarranted hypothe-is, immediately transpire again, in a way and manner, which the applanation does not reach

or core.

This phase, in the progress of Spiritualism, has well nigh spent itself; and the public mind can be quieted but little longer with anything abort or a full and explicit explanation, wherein there cannot be the shadow of a doubt. Involuntarily people are asking, and asking with an anxiety that suthing will satisfy, short of facts—facts clearly and explicitly demonstrated to the underteading of the unlettered rustic as well as to those who may justly boast of scholastic and selentific attainments, to know why their re-mose and quict; in the prosession of their ideas scientific attainments, to know why their repose and quiet; in the possession of their ideas
upon scientific and religious subjects and theories, handed down from generation to generation, and hence hearing the venerable seal of
time, should be disturbed or marred? Consequently this universally wide-spread demand,
must speedily bring the facts of Spiritualism to
a clearly defined issue; a communition and reselt anticipated and fortscen, usquession; all, by
those minute invisibly munaging the apiritual
aide of the question; in the grasp of which is
embraces, the hopes, the welfare and salvation of
a world.

The question, therefore a may clearly be discerned by the tone of the public press, evidences

The question, therefore, as may clearly be discerned by the tone of the public press, evidences of which may be found elsewhere in this numof the JOCHNAL, being about to be brought to an issue, there can be no doubt as to the result. Being foreven by our spirit friends, they are forearmed and ready, when the auspicious moment arrives, (the time when mankind demand and can bear the great food of spirit reverlations in waiting for them), to strike a decisive and effectual blow. And we have an abiding assurance that the will be neither too soon or too late. But have an equal assurance that auch a climax is at hand; even at the threshold of humanity.

For ourself, we welcome it. We half that

is at hand; even at the threshold of humanity. For ourself, we welcome it. We half that glorious morn when beaven and earth, shall meet. When they who mourn for their dead shall mourn no longer. When the dark, and dismal creeds and beliefs, that now, cast a pail over this tair, blooming earth, shall rise and be dispelled by the realization of a heavenly truth, as a mist is dispelled by a morning's aun. For humanity's sake, we welcome it; for the sake of that innumerable host, reckoned as dead, we hall it; that loved ones from the Summersand may approach their friends on earth and breathe into their beings the fact that they "still live." And floally, we hall it, because we know it must come—is at hand; and that Spiritualism is to be the great, grand triumph of the nineteenth contury.

TRUE TO HIS ORGANISM AND EXTER

TRUE TO HIS ORGANISM AND EXTENNAL RUE BOUNDINGS.

We lears of a man who says that when he receives the Libiteen numbers complete, for which
he has paid flowly free cents, and which has cost
us full secrety file-cents he will send twenty five
cents more, in another name and get the paper
three months longer, and will keep, pa doing so
us long as we keep our proposition open for
trial subcribers at that rais.

He may succeed in taking advantage of a generous offer, and we never know of it. We advise him to try it, if he feels like it, and if he is
adroit as some other knows are, he may escape
detection. But he may rest assured that there
is one who will know it, one who will know
that he did a low mern act i and one who will
tell him of it, day by day, so loag as he sees the
paper, and for many, very many years thereaf-

As he gets older and wiser, he

ter. As he gets older and wiser, he will 'indhis own conscience, daily account him, until
he feels to hats himself; and yet the hated self
will stick to the thin like the "old man of the sea,"
stuck to the other "Sinbad!"
Maybe, too, that some neighbor, some post
master or even some one supposed to be his best
friend, will tell us of it, and we in turn would
tell a hundred thousand readers of it! How
would the man feel then?
Again, suppose the man is a Spiritualist. Did
he ever stop to think of the many spirit friends,
that would behold him reading a paper that he
had obtain for ene-third of its real cost, by frund,
the offer only being made for the benefit of those
who were unacceptainted with the merits of the
JOURNAL. There may be men and women so JOURNAL. There may be men and women so weak as to fall when there is no greater tempta tion than the one alluded to, but we cannot be lieve that there is a Spiritualist, who would of could be induced to try so dangerous an exper-

ment.

We have concluded to keep our proposition for trial subscribers, still open for a few weeks longer, and all who feel inclined to use their influence to induce those who are unacquainted with the merita of the RELIGIO PHILOSOPHICAL JOURNAL, to try it for three months at increty-five crate such, will confer a favor upon us, which we shall be happy to reciprocate.

reciprocate.

The receipt of a letter from a good brother inspired us to write upon this subject. We have written just as we feel about it; and, having large confidence in human nature, and established the confidence of the conf pecially in the mercining tendency of the Journal and Spiritualism, we do not believe that a single soul who takes this paper and reads it for three months, could be induced to wrong us out

DISCUSSION ON SPIRITUALISM, BE-TWEEN PROF. J. H. POWELL AND DR. SMITH

DBL SMITM.
On Sunday, March 21st, Professor J. H. Powell went to Crosby's Music Hall, to meet Dr. Brown Williams, who fad consented to take the affirmative on the question, "Resolved that so-called Spiritual Manifestations are not referable to departed Spiritus"

In the Asserted Old. Williams on account of

to departed Spirita."

In the absence of Dr. Williams, on account of sickness, Dr. Smith of Normal, Ill., came on the platform at urgent solicitation of gentlemen present, and offered objections to the positions of Spiritulists, from what he termed a scientific stand point

or Powell in his opening remarks drew

stand-point.

Professor Powell in his opening remarks drew a general outline of Spiritualism in its ancient and modern phases, and asserted that there lay deep down in the human soul yearnings for a better and continued life, and referred to the demonstrations of modern. Spiritualism as proof that those yearnings were not a mero delusion.

Dr. Soulth replied to Prof. Powell by saying that he had given no evidence whatever of the existence of a future life.—that he had only said that men desired a future life, ergo they would necessarily get it. This was not reasonable.—People desired money and food and did not all-ways get their desires gratified.

Dr. Smith detailed some curious facts in connection with dreams which he had realized.—Stating, that once he was puzzled how to perform a piece of work with an electrical apparatus when a certain Dr. Powell came to him in a dream, gave him the required information, which enabled him to get over his difficulty with the apparatus when in the waking state

The Doctor detailed another dream which he had, where a hog made its appearance and gave him information which resulted in certain improvements when in the waking state again.

Was the to understand that a hog had actually tower to hum, it so, how could a hog talk?

tome to him, it so, how could a hog talk?
Professor Powell said in explanation, that he had not argued that merely to desire a future life was evidence of its existence, but that there were deep down in the human soul desires an longing that only immortality could satisfy and that the every day facts of Spiritualism demonthat the every day facts of Spiritualism demonstrated the conscious existence of man after death. The decay of fiesh and feast of worms, and farther, the law of compensation demanded future, existence. He instanced the death of children, asking if justice were done in the case of those who were cut off in the bud if there were no factors.

who were cut off in the bud if there were no fa-ture for their development to the full blossom? His upported had not yet made a point by saying that because people desired money and food and got neither, that it might be the same with the desire for a future existence. It was well known that money and food were in exis-tence, and if those desiring them failed to have the desire mitafied, the fault was in society. The argument only supported the idea of future ex-istence.

specting Dr. Smith's dreams, he had only

Respecting Dr. Smith's dreams, he had only to say that intelligence was connected with them. He could not help it that the spirits should choose a hog as the most affinitizing medium through which they could reach his friend's mind.

Dr. Smith cosfended that it was not for him to say what he believed, he wished rather to get facts. He asked Prof. Powell to give facts and that gentleman had falled to do so. It was no use theorising. He might say that there was a a hole in the moon, but such an extraordinary statement would require extraordinary evidence.

Prof. Powell wished to know what else he could do, other than give as he had done, facts in his own and other people's experience. He had mentioned the case of the daughter of Judge Edmonds, speaking in languages unknown to her, and contended that such a feat was timpossible aside from extraneous intelligence. What was this but a fact? He had also alluded to spirit pictures on which his own father and mother's likenesses appeared, that same father and mother's likenesses appeared. The father does not be such that a fact is the same father and mother's likenesses appeared. The father is the same father and mother's likenesses appeared, was mother and mother and the same father and the Prof. Powell wished to know what else he

ne. A fact r Dr. 8 well Dr. Smith persisted in stating that Professor Our synopsis of E. S. Wheeler's last Sund, discourse, is this week unavoidably crowded to so ungentlemanty as to deny Mr. Powell's It will appear in our next issue.

statements about the spirit photographs or the case of Judge Edmond's daughter, speaking Greek, &c., but these statements were no proof that spirits had anything to do with the mat-

The age was getting more liberal; old ideas of God and the Devil were dying out. There was force at work of which we were not yet prepar-ed to talk knowingly. It was a mistake to at-tribute anything that could not be accounted

increast work of which we were not yet prepared to talk knowingly. It was a mistake to attribute anything that could not be accounted
for, to spirits.

Prof. Powell replied, what does the gentleman
mean by facts and evidence? He had been
dealing in facts all along, and had been piling
up the evidence throughout. What more could he
do? If the gentleman would take only one of
his facts and deal with it fairly, he would have
enough to keep him employed until he
was driven into Spiritualism. He (Prei.
Powell) could not bring the spirits in propria
persona, right there upon the platform, or he
would doe o. If his opponent meant him to do
so before he would be satisfied, all he could say
was, that be himself must submit to a like task
and bring his "hog" opon the stage that he
might behold it with the physical eye.
Dr. Smith next spoke of "Insignation,"
and "mitchcraft," contending that the age was
advancing and we were becoming more scientific,
and, consequently, less uperstitious, contending still that Mr. Powell had not given a particle of evidence in favor of the spirit theory.

Professor Powell contended that the reference
to "imagination," was a common one, and
withal an easy stalking horse used mostly by
men who would pass for scientists. But imagination was something more, it had a beautiful
use in the human economy, and was a kaleodocope for spirit use. Nothing could crust without a purpose, and nothing was lost in nature.
He could not suppose that the Almighty had
given his creatures imagination to deceive
them.

Further, the argument about witches told

them. Further, the argument about wisches told equally against his opponent.

Change the word witches to mediums, and we could comprehend the matter. If witchersh was not a fact, the dignitaries of State and Church, who were instrumental in putting thousands of women to death, were all fools, to say nothing worse about them.

worse about them.

If there was one question which roused his sympathies, it was this one of mediums, call them witches, or not. Penecution was not at an end, it did not die with the English and Salem witchcraft.

Dr. Smith detailed certain experiences of his own, in relation to experiments he had made with electrical apparatus, but not having time was his excuse for not accounting for so-called spiritual manifestations on principles different to

Spiritualists.

This about concluded two sessions. At the third and concluding session, Professor Powell briefly run over Dr. Smith's position, and after alluding to the statement in the Bible that the holy spirit descended in the form of sadore, saying that whilst in the case of his friend, Dr. Smith, the holy spirit descended in the symbol of a hog, it was only an evidence that God was in all life.

Prof. Prof. Princill mexical contents.

a bog, it was only an evidence that God was in all life.

Prof. Powell next introduced a paragraph from Professor Hare's testimony, published in Hare's claborate work, relating the fact, that aspirit went from Cape May Island to Philadelphia and ascertained through Mrs. Gourlay, a medium, when a bank bill would become due. He contende ighat there was not putting such testimony on one side, that settled the question in favor of Spiritualism. He next alluded to the fact as given in W. M. Wjikinson's "Spirit drawings," that Mr. Buckle, the author of the "History of civilization," when he took his hat journey which ended at Damascus, he was there thrown into the spiritual state, and for the first time received evidence which caused him two sleepless nights, because they were anti to the

thrown into the spiritual state, and for the first time received evidence which caused him two sleepless nights, because they were anti to the philosophy of his whole life. Mr. Buckle and three others resolved on their return to England to Investigate this whole spiritual question, but he was cut off by the haud of death.

La Roy Sunderland in his new blook, "The Trance," said prefatorily, that since 1846, he had blusself witnessed the "mysterious rap," and he does not attempt to account for the phenomenon on principles of pathetism. Here was an expression of honesty, but any theory that did not cover the whole ground of spiritual phenomena, the raps and the trance, and every other phase of manlightation, fell to the ground. After alluding to Faraday and Sewater, and stating that the spirits spoke for themselves, by, saying in all cases that they were neither more not less, than the spirits of persons once embodied on the earth.

Mr. Powell descanded vigorously and enthusiastically on the philosophy of Spiritualism.

Dr. Smith tid not evince any disposition to reply, but on being called upon, made a speech devoting his time principally in developing his ideas of a theory of life, using the idea that the world of matter, was controlled by the world of mind.

mind.

Professor Powell briefly replied by stating that Dr. S mith would have saved the debate, if he had to ken his present position in the morning, that it was no matter whether the word mind or spirit was used, so that the thing itself was understood.

The audiences were good, intelligent and interested.

It is but justice to say that Dr. Smith had not time to put forth his theory as he evidently was

FREDERICKTOWN, MADISON CO., MO Daniel Hartkopf writing from the above med place, speaks in the highest terms of that ction of country as adapted to every facility r good workers to live comfortably. ant in

LIBRARY MALL MERTINGS.

NEW BOOK, PLANCHETTE

Already this work has passed to its third edin. No book published since that renowned
ork, "Uncle Tom's Cabin," has ever cause
the a sensation in the minds of the American
sople, as this new work, by —— well, we will
ot mention his name, yet he is well known to

of mention his name, yet he is well among a muthor.

The leading sécular press are loud in praise if this work. They even vie with each other to bestowing praise. The following we clip room the Evening Past, of this city:

om the Eerning Post of this city:

"The recent publication is Boston of a book fat faily named "Financhetia," which is a resume of a bistory of that series of phenomena calie-initialized, and an argument in favor of the real rand supernatural origin of what the Spiritanist agrees as proofs of their failth, would not cause an her presalten than that swakened by the number of the present of the series of the present of the present of the series of ation has served to call impossible, to wit, the extence and frequent appearance of diembodicirits or ghosts, and the possibility it not the actlity of witchcraft. The action, who is also retall to irror and man, sor one who claimate
the interpretation of the property of the conmal writer works are not of the property of the conmal writer works are not of the constrainty necessary to
purpose. He has made a readable, hay, as he
resting volume, which almost any man whose
volume is not a bar to the reception of a new
and the constrainty of the contowering is own, will not writing no plate
at overving his own, will not writing no plate
til he has mastered its statements and sounded
reasonings.

note he are manette at persons the resonance of the questions suggested the solution of the questions suggested the work of the questions suggested to without opening our columns would be intermitable, having, he billity of arriving_say nearer a demanter in issue than we are now, and call the attention of our rewhose eq cal type, aprious teachings which dangerous aprious teachings which substitute the energy of Law for the necessity of Rave tetrating every college and achoolihe d. Unreguesate men, but close acted observers, and uncertiess in the apprehensive the substitute of the substitute of the problems of a nee, they have put scholastic theologistics.

naive, subvision of the Christian idea, tand our westeriolon of the Christian idea, tand our westeriolon, gramed only with the semor of then mythology, which they paid for in colle the panoly of the act of their choice, why put on in the theological school. And ing contest which Orthoday maintains we disciples of the Fox girls, the Davesport by a disciples of the Fox girls, the Davesport by a collection of the contest of the fox girls, the Davesport have a contest of the fox girls, the Davesport have a contest of the fox girls, the Davesport have a contest of the fox girls, the particular world cannot much loss of the fox girls, the protection of the fox girls and world cannot much loss the fox girls and the fox girls and world cannot much loss the fox girls and the fox girls and the fox girls and the fox girls are the foxed to the foxed girls and the foxed girls are the foxed girls and the foxed girls are the foxed girls and the foxed girls are the foxed girls and girls are the foxed girls and girls are the foxed girls are the foxed girls and girls are the foxed girls necy put on in the theological school. And the reging contest which Orthodoxy misitation with the discipler of the Pox giris, the Davesport trothers are all the configurations and the cool of the Pox giris, the Davesport trothers are all the configurations of the configuration of t

Under the above caption, will be found in another column, an article by Prof. Powell. The article undoubtedly expresses the views of the writer. We consider it ill advised and uncalled for. It is not generous; it is unkind to-wards many good and true men, who exert themselves to promulgate the truths of our

philosophy.

It often happens that men who are entirely unqualified to hold an audience, ridicule trance mediums and speakers who call out many hearers, whenever they are announced to speak. We hope the time is not very remote, when such a spirit as is manifested in the article referred to, will be less frequent.

PLANCHETTE-THE DESPAIR OF SCI

ENCH.

The above named work is one of the very best books ever published. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating the truth of Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition is about as many weeks. s about as many weeks. For sale at this office. Sent by m

1,35 and 46 cts. for postage. Addire es, 84 Dearborn st., Chicago, Ill.

Modesty is a becoming quality.

. 1

Literary Botices

The Atlantic Monthly for March, 1869, con

The Atlantic Monthly for March, 1889, contains, among other papers of interest, an installment of "A new Chapter of Christian Evidences," which will be specially interesting to radicals of every phase.

The writer undertakes to show that while all other religious except Brahminism and Judaism, are 'ethale," that is, peculiar to races—Christianity is at once Catholic and adapted to all races.

cea.

There is considerable scholarship brought to
bein upon the subject, yet we do not see that the
writer has proved his case. He has overten
pages of the Magazine full of research and ar-

pages of the Magazine full of research and ar-quiment, suggestive at least to the thinker, but he has failed to define Christianity, although here and there we get a glimpse of undogmatic truth underlying Theology, and presented in the name of Christ.

If the dogmas, the vicarious sacrifice, the Trin-ity, baptismal regeneration, endless hell for the unregenerate in Christ, and the resurrection of the body, be expunged from the system denom-inated "Christian," which must be to give the religion Catholicity. What is here left, save the etbical and spiritual graces, which belong, not only to Christ, but to all mankind, more or less?

The first part of "A New Chapter on Christ-

not only to Certis, out to all mankind, more or less?

The first part of "A New Chapter on Christian Evidence," failing to meet the requierd necessities of the argument, it is doubtful if the future parts will succeed. Learned epistles may charm the historic student, but on a vital question like religionshey often involve the subject in deeper mystery. It seems to us that the Atlantic Monthly makes just this mistake.

However, the article in question, is a great step in the direction of Liberalism, and will do good. The time has not yet come for the Atlantic Monthly to home the Religion of Humanity, which is "working in every system of religion, cthnical or Catholic.

"Human Nature" comes to us regularly from

manity, which is working in every system of religion, chinical or Catholic.

"Human Nature" comes to us regularly from England. It is a magazine deserving a large patronage from the friends of progress on this side of the Atlantic. It takes up Anthropology and subjects branching, out of it. Spiritualism, Vaccination, Phrenology, Reports of Progress, all come is for attention.

James Bürns, the editor and proprietor is a reformer; anti-tobacco, anti-fieba, anti-beer, anti-in everything not set down in the science of life, as good for man.

The most interesting of the papers that have appeared of late in "Human Nature," have been those written by Mr. Jencksin, testifying to certain phenomena of a before unheard of character in modern manifestations, in which Mr. Home was the prime medium. We allode to the "Fire Test," and to the axtraordinary spirit test of carrying Mr. Home bodily through the window of the room in which he was, into the open air, eighty feet above the ground, and bringing him back again in at another window. The December number of "Human Nature," contains a letter from the pen of J. H. Powell, detailing experiences in America. We wish

The December number of "Human Nature," contains a letter from the pen of J. H. Powell, detailing experiences in America: We wish "Human Nature" increased patronage, and can recommend it beartily knowing that it is doing a good work in the Old Land.

The Boston Investigator keeps its even tem-per, but although touching the question of Spir-itualism always, fails to make out a case against

"My Experience with Test Mediums," by John Jenkens, is a pror composition, to say the least. John Jenkens should conclude, "I am Sir Oracle, when I open my mouth, let no dog

bark."

The paper in other particulars, is up to the mark and deserves encouragement. "Horace Seaver, the editor, is a staunch reformer, one who, like a true soklier, sticks to his guns. The "Triumph of Criticism, a critical and Paradox Work on the Bible, &c," by M. B. Craven; Barclay and Co., 610 Arch street, Philadelphia, publishers, is a pamphlet of sixty-four page, and a temperate discussion of Theological difficulties.

The writer feasons as a sage, and makes case out reasonably. He endeavors to retain all the true and useful in Christianity, but to exunge the contradictory and false.

punge the contradictory and false.

The Radical for February contains a conversation upon "Woman," by A. Bronson Alcott. Although a subject which just now is occupying a
great deal of public attention, and which forces
itself upon the thinking mind, underlying all
schemes of reform; the Woman Question calls
for answer and will not be allenced.

The question of "Labor," another most important subject, is ably ensaidered by E. D. Cheny in a paper besided, "Abstract of Report of
the Industrial Labor Association." We have not
space to do full justice to The Radical. It is
ably conducted, and the medium of much readable matter. The second part of a translation
from the French of Saint Beuve, on M. Errest
Renan, is quite worth the price of the present
number.

Peterson's Magazine for April opena-with an engraving "Grandfather's Pipe," which is an excellent natural home picture, making us at home at once with the contents of the Magazine. There are also some good tashions for the ladies, and excellent reading of a light character.

DR. DONN AT DECATUR

We learn from a well written article, published in the Decatur Republican, that the above named Brether is meeting with good success at Decatur. We should be most happy to transfer the article to our columns if practicable.

PALOMA ML

Bro. Jacob Slonigar writing from the above named place, speaks writ of the labors of Bro. S. C. Childs who has recently been speaking at that town, and who may hereafter be addressed

S. C. CETLDS, Camp Point, Adams Co., Ill.

Amusements.

Daly's sensational drama, entitled "The Flash of Lighting," is attracting much interest at Mc Vicker's Theatre, and is well sensationed by full houses. It is a reflection of every day scenes and characters, intensified and arranged with such judgment as to amount to one of the most successful dramas put upon the boards of this theater during the present dramatic season.

theater during the present dramatic season.

The Sosan Galton burlesque opers troupe, are still the recipient of marked appreciation, demonstrated by well filled houses at each successive exhibition. Their rendition of Ofenbach's burlesque opers "Ching-Chow-Hi," one of the best of this great composer's best pieces, has been produced this week in a manner to receive marked praise and just appreciation.

The only original Yankee Robinson, with the uvel sensation, "The Sanyeal," commences a engagement at the Opera House on Monday,

arch. utation as a showman will doubtless

At Aiken's Dearborn Theatre, "After Dark" or "Scenes in London," has been revived by re-quest, and played to full houses.

or "Sceece in London," has been revived by re-quest, and played to full houses.

Next week, a new drama from the popular author, Mr. Robertson, entitled "Home," is to be put upon the boards of this theatre. If it is as substantial as "School," and no doubt is, it will

attract crowded houses.

At Wood's Museum, Wood and Jewell proprietors, a number of new performers are announced, among them the respectance of Mr. J. W. Blaided), the present manager. The feature of attraction, the great drama from Dicken's celebrated work, entitled "Oliver Twist." The proprietors claim to have an excellent cast, which will doubtless enable them to present this down it on attraction manner. this drama in an attractive manner.

Theatre Comique, in Edition to the old favor-les, bring out this week, Miss Minnie Rainforth, Miss Nellie Flonce and Mr. W. C. Burton. Their performances are repleis with tableaux, characteurs, songs, dances, &c.

LIFE'S UNFOLDINGS.

WONDERS OF THE UNIVERSE

REVEALED TO MAN. Is the title of a new work fresh from press. By the Guardian Spirit of David Corless. B. B. JONES,

RELIGIO-PRILOSOPRICAL PUBLISHENC ASSOCIATION PRINTERS.

The Modium, in his address to the public says:
The Modium, in his address to the public says:
The Modium (David Coriess, of Hantiery's Grove McHeary Co. II.,), though whome this work was the control of the phenomenand "Modern Epirituslism" for over twenty years and during that time be has been the humble Madium through which hundreds of philosophical and scientific itectures have been given to attentive histories. Of himself, the can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive pecusal.

The lotroduction entitled "The Unretilling" treats.

ucable farmer, far savanad attentive perusas.

The fotroduction entitled "The Unvalling" treats of man as the grand objective ultimate of Life's

Unfoldings. He also stands at the planacie of all organized Life in the native purity of all things.,
On page twenty-four the author treats of "the way medium paint likenesses, in the true order of its development of the arts and sciences.

Ju part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we inference a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Intetrukens around the room explained."

oom explained."
This work is titliy got up and consists of seveny three closely printed pages and we healtate not
usey that it contains more original thought upon
properant subjects, a few offly of which we have
numerated, than any other work of equal size we

bave seen.
The work will be sent by mail from this office to any one on receipt of fifty cents.
Address, S. S. JONES, 84 Dearborn Street,

VINE COTTAGE STORIES

LITTLE HARRY'S WISH

PLAYING BOLDIER

THE LITTLE FLOWER GIRL THE ORPHAN'S STRUGGER

By the Se 8. S. JONES, Publi

64 Dearborn St.
Chicago III.
The above named little works of about thirty
pages each are fresh from the press and belong to
seried edegled especially for children, youth and
Children's Progressive Lycenm Libraries.
Mrs. H. N. Greene is one of the most popular
witters of the present age and especially adapted
to the writing of popular librari books for Chilirm.

from.
This series of Books which we have entered upon
publishing are designed for the youth everywhere
not of course their tone and philosophy will com
free their sale principally to the families of Spirit
salists, Liberalists and the Children's Progressiv.

Lyceums.

They are aptly embellished and every way attractive and will be sent by mall on receipt of twenty

ount to the trade. J. O. BUNDY, 84 Dearborn Street

Dr. born Street Chleago, Ill.

Obituary.

corses. • describing Sight from earth on the 17th His a few months of the age of sixty-der

ral serricus, in the presence of a crowd of sympathetic shore, in addition to the curriving relatives. He of with an Invocation, an original Poem and singing-less gave an inspirational, impressive address from the A. Then shall the budy return in the dust as it was, a spirit to flow they greater in the dust as it was, a spirit to flow they greater in the dust as it was, a situation throughout the discourse was marked, of these present, doubties were prompted by cartes-hear what a Spiritualist minister had to my.

Died, in Wankegan, Illinois, at the residence of Mrs. W. B. Wickham, Luin, only daughter of Heary T. and Famili Cornon aged two years four mouths and twenty-eight days

Fare theo well, sweet had of beauty, Little Luis, fare thee well; Then wert too pare and levely In a World like this to dwell.... Wass

SPECIAL NOTICES.

Overwhelming success of the Great Spirit Remedy.

Talyor's Bed Springs

Talyor's Ecd Springs.

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

make it profitable Obtaines for any trangette man.

Br. Wm., Clark's Vegetable Syrup.

Beres Jornati.— Having by me a bottle of Dr. War.

Bark's Vegetable Syrup, prepared by Hr. Jambie W. Dan
berth, and hearing that the heades of our milit woman,

and been leng confined to blur roots from the officets of a fail

fone. Belliving, which injured this side, some year and a baif

fone. Belliving with pains from internal insmers, I sust him

be bottle of the mid gyrup, with directions to have his also

subsided with hot sail and water, by a healthy colored wom
na, and to take the gyrup internally. The result of which

ma, that is ten dayn, he was out and at his work. [that of a

summen. Morey.

common. Inhorar.]

His with, a devoted Catholic, anid, "she had spent quite file, and the proof of the proof

orgetown, D.G., January Th., 1868.

A FLEASANT STORY.

In the street of Chicago, I washered along.
And carelendy using a familiar old usar,
While viewing the care—borne, and steel to the International Content of these laster of
And the strange Advertisements of these laster of
And the strange Advertisements of these laster of
On the Balleigh Based, the Concepts, and play,
When all on a sudden I now comething new,
On also printed paper in Red, While and Sine:
It told of the virtues of something so east,
So handy—to barries—no perfect, complete,
For coloring learn, the mestache or hair,
Without any poisson, or slopping, or care,
And not only so, but the color in "fant,"
And littes absonaber, it "sticks to the last !"
I rending I posiered, and chooking in my hair,
I rending I posiered, and chooking in my hair,

By. Clarke's Remodies.

8.9. Jonn:—I see yes are stretting the medicines.
Carks a spirit, who controlling practitue for the sick the segminer of Janab Waterman Danketh. Person to tell yes, with deep feeling friend Jones, that yes the size theory medicines the Strange, Kerrines and Powder the lighest midsfaction. I know them to be succlient, andreads of others will itselfs. De Carke is a noble and and spirit.

Most truly thins.

To Dealers and Traders.

To Dealers and Tracers.

If they of our readers of riceds who are Dealers or Tracers for the PATENT MAGGE COME to put in market, we will furnish the Wholendo "Frice its "upon pplication. The tradecua fed moosy in it.

Addrson, MAGIC COME AGENCY,

BI Dearborn Street, Chicago, Ill.

THE PATENT MAGIC COMB.

PATENT MAGNUTURES
beauty on the Mountain;
beauty in the vale;
Beauty in the forest treed;
That bred before the gale;
Beauty in the Ocean,
With creet of dancing foam,
And BEAUTFT's the special work,
OF PATEON'S MAGGE COMB!

Ye sir, this is really, and emphatically true, and if you selled to change diagr, yellowish, gray, or had looking this or should be selled to fearly to a make A THEFUL dark Rowp, or long Histo, you will section \$1,25 to The MAGEN DOMES AGENCY, 10 Deathers Street, Chinago, Illinoide and receive the Magie Gomb by mail pest paid, and if you clove the directions on the Cumb, we guarantee perfect and

Dr. P. B. Bandelph.

Nerve Specialisi. Wholesale Manufacturer of Phonolyn Chlorylls, Barcsenya, and Recenthum, his colebrated four flavour senselles. Price per B, 51 and 55; per des. 350 and 540, warranted shoutcaily pure, and the only haven remarks for the classives contique of Herocond densees it at there sur. Also sole agest for Dr. B.B. Down's colebrated Magastele hand, magnate for Clairroyans tyresole, 53 and 59 per just Tractor magnets, 53. Dr. B. is now writing a new and extraordinary work, autited "Leve and lie hidden mystry," to which is preduced abstract, suttied, "Clairroyanes, its art and entitary, with rales for its attainances." To be published by solectiplion at 51 per copy. Western subarchers can pay to Eurosco-Pinnosverbana-Jornania, and Euro. P. B. Dwa, Davesgort, Iowa, and the work will issue when 566 are or-dered.

ADVERTISEMENTS.

k-eps on hand in full associance Books, Pumphiets and Periodical sary, etc. The patronage of the i ally is regrectfully solicited.

SOMETHING NEW.

orie V the Semme-Land, with a Picture of the Essen, partied in oil by a medium for "'Duck Seth w," the good - Gasher Spicitualist, "labe of Grosse-inst, where he built a free "Progress Hall." a hard Photograph by mail, 25 costs and red clamp, s, Will C. Eliett, Boom 8, 84 Dearborn Street, Chi. III.

Mas M. Serrit, LATE OF PHILADELPHIA, MAG-Minetic and Clairvoyant Physician, 530 Habbard Street, corner of Punitso, Chicago, Ill.

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

in a incumble by all other systems of practice, passe resource leadantly by the encircle method of seasy in the property of the property of the property of the treatment of female distriction given to the treatment of female distriction for the property of the day of the present of alonal. Find many

Consultation Always Free

reated gratuitourly every day from one to two
mailment absolutely required.
g circles held at our other every Turnlay and

the the stomach to rhotor- the G thy condition, is nonence; any us and does not receive ten time emody, Mrn. Cleveland will refu

over the coup towns towns of the coup of t We Lorenger dress in the ... and Drugiets... Address Druges son St., Office so.21. vol 3. S. McBRIDE & CLEVELAND, Popes Block, Madi

NEW EDITIONS-JUST ISSUED.

PRICES REDUCED

Children's Progessive Lyceum Manual.

EDUCTION OF \$13,00 ON 100 COPIES OF THE UNAB-AL; AND \$4.00 LEAS FOR 100 COPIES OF THE ARRIVAL

TOT. — "By from organization, will find it most accounting purchase the Mannati in large quantities. Every Lyrachase the Mannati in large quantities. Every Lyrachase the Mannaties and these little beach; or that both whiters and such severe the large the present the large the present the large the present the large that followed the large that followed the large that followed the large that followed the large that the larg

for no lives:

(BYENTH unabridged Edit ion; single copy 70 cents,
DEVENTH unabridged Edit ion; single copy 70 cents,
Departage's cents, furcive copies, \$5.00; 80; copies, \$50,00;
one hundred copies, \$6.00.

RIGHTH Assistate Borrious; single copy 46 cents, postage
d cents, twelve copies, \$4.00; 80; copies \$6.00; one hundred

cents: twelve copies, \$4.00; fifty copies \$10.00; one hundred plote, \$50.00 For onle of the BANNER OF LIGHT BOOKETORES, 13 rabhington street, Secton, and 341 Broadway, New York, Please send post-office orders when nouvenlest. They alongs mich, on are registered letters under the new

PLANCHETTE SONG.

is by J. O. BARRKIT, maste by S. W. FOSTER was many—the first and only one of the kind ave The authors have popularized the Planchett inspirational same, that volves the lare though

despirational pug, man vucceus aving spirit, ring spirit, ring, canny Planchotte! Answer, angule coming coming cannic, an ale at this office.

SPIRITUALISM.

PLANCHETTE: LOR, THE DESPAIR OF SCIENCE.

account of Modern Spiritualism, its Theu arions theories regarding It. With a our

ONARGA NURSERY

EXPERIMENTAL GARDEN. Onarga, Illinoin Perkins & Congolen, Proprietors. Wholeshe and retail states in all kinds of autory stock. Special tiention paid to the cultivation of the Grape, Frans and

EVERGREENS AND ROSES,

and plants.

N. B. Sweet potato plunts is large had amall quantitio unit purchasers.

All often hours will be offered as few as much be obtain to the markets. Upon us call and we will de you good.

No. 28 Vol. 5. J. M.

Agents Wanted-\$10 a Day. TWO \$10 MAPS FOR \$4.

PATENT REVOLVING DOUBLE MAPS.

ica and Europe, America and the United States of America. Colored—in 4600 Counties.

IESE grant Maps, now just completed, show every place of importance, all Ratireads to date, and the latest at-alized in the various European States. These Maps are ded in every fichool and family in the hand-chay ceru has space of one Map, and by mans of the Revereer, or add can be through frust, and any part throught level to eye County Highm and large discount gives to good the eye County Highm and large discount gives to good

25 Cortlandt Street, N. Y. 4w sol volt.

INDERSTILL ON MESSERSISM. The most value of the property of the regard is measurable philosophy as developed by experime personal philosophy as developed by experimental philosophy as developed by experiments of the soul and the property of the propert of epirits with mortan.
ice \$1.40, Sent Free of Fuetage. Add
J. C. BUNDY, Drawer 6023,
Chicago.

FOR SALE. STEAM BOOK AND JOB PRINTING ESTAB-LISHMENT.

and bill-band Garden Press, siz-bores power Boil-e and Shafting a large amount of Book Type, law spaces and quash, Job Type, Poster Type ers, etc., stc., kraining a complete and valuable for Hywapaper; Book and Job Printing. Terms

WANTED \$500 TO \$1000.

TERMS.

Examination, S1. Percription and diagnosis, S3. Satisfaction guaranteed in all rases. Refer to S. if, Jones, editor of life paper, Chicago, or Lyman Libore, trance speaker, Leona, Che. Us. X. Y. No, 11, vol. 5, tf.

HOW TO KEEP EGGS FRESH.

ilra. A Suto P. the Electro Res Pro-

L-LECTROIZED, and or years, if required. Agents endowed with enterprising abilities we want in sey county in the United States, to introduce this perfect side for the

PRESERVATION OF EGGS.

reatise on Fggs,

turther particulars, FRMT FREE to all who deal in a profitable enterprise. ere and Packers are invited to examilie our New US FOR TRETING AND PACKING EGG lo onga: APPARATUS FOR which discloses in a moment all damaged Eggh, and the pool Eggs can then be placed directly in parking or preserving liquids, WITHOUT RE-HANDLING or Limbilty of Break lag.

ing.

Price according to size, which can be made with capacity
for examining from any in the doce, or any desired number
of edge at one time.

Office 29 W. Madisup street, Ruom 4. wa street, Room d.

Address ELECTRO EGG COMPANY, P. O. Box 1124, Chicago, 18.

Florence Sewing Machines.

VM M. H. SHABP & CO.,
GeoTrial Agenta,
100 Washington St., Chicago.
This machine is recommended to any who dealess Family Swing Machine; and is noted for its questions, requiring of restains, case of management. id motion, regularity of tention, case of innangement. Four different elliches and reversible feed-motion, factures pecu-tar to the Florence claimed by no other in the world. Sam plies and terms to Agrats furnished on applications.

10,000 Agents Wanted

Mantel at occ., 10,000 more Agenta, mate ald fi-mals, local and travelling, in all parts of the UNITES STATES and TRURITES, When to will as Enast of the Mecky. Mountains, sho is "A.NADA and ENGLANDs, to meet in explying the large and in-creasing demand for an erict of entablished meetic, small, bandsons, pertaile, missile, as beautiful as green-bests, and as easily handred as aliver delians. Do not fail to send for our printed terrain to Agent, and longer for pourself whether our terms to agent an the sale of Nrs. Repence's POSITIVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public.

ldress PROF, PAYTON SPENCE, M. D., Box 5817, New York City.

Jones, Bundy & Co., REAL ESTATE AND LOAN BROKERS.

Ma. 18, Nethodist Cherch Block,
South-East Corner Clark and Washington Street
Chicago, Illinois.
City and Country Property Bencht, Sold and Jimper
Taxes paid had retain collected.
Lones upon State Clark corporate properties of,
Investments under an Justice Country
Walantier, the annealed attention of managementals is

We invite the especial attention of measure rature of our business, as also to our facilities and Managing Capital an Attorneya. In addition to our, extension list of City Pro-

in distance we get a construction of the property, we are offering a large number of blody improved farms, located to different parts of this State, at very low figures and, respirence, also 10,1000 Acres uninspressed lands in the Notth

REFERENCES.

hadin, Buller & Co., Chicago, Ili. ladin, Buller & Co., Chicago, Ili. lico. E. Walter, Eog., Sec. Ngl. Telegraph. Co., New York

My.

Lion. Warren Chase, 544, Brandway, N. Y.

Gra'l, J. F. Farnaworth, M. C., Washington, D. C.

E. D. Warrester, Keyl, Treas, S. Y. C. R. R.

Hon, W. H. H. Blagham, Stone, Vt.

Gos. M. Colf, Sec., Hertford Tire Insurance Co.,

wm. White, & Co., Publishers, It-ston, Mass

D S. LEE. WRITING, BUSINESS, AND test medium. Answers scaled letters, gives business as liver, discovers best and stoken toppers and give claircoyant delibeations of character. No explanations required. Louisitations of character. No explanations required. Louisitations of the state of the

THE WHITE BANNER.

Is a liberal, NON SECTAMAN, out spokes, eight page Journal of Progressive Philosophy, printed from clear reachibe type, as good white paper and issued every two weeks, at Co., 22 Korth Kirth Kir, Philosophy, by W. P. Reventes Co., 22 Korth Kirth Kir, Philosophylas. The Wurts Razens will actuate the five and univasment expression of replains an all subjects. The impartial Retherhand of Divity and the everysmall revolution than of the printed printed the contract of the contr

The WHITE RANKIN devoted to Science and Art, will the life the phenomena and philosophy of Spfittenity, the ancil in woman and man, ever allording a feithful rathist for the universal progress of the race. The metin and practice for the White Rankins shall be justice without fear. The ractor good for the largest tumber with Maiser Toward Once, they Cherty For All.

w. D. RICHNEE & COMPANY, Office of the WHITE BANNER, 28 N. Sixth St., Phila.

M. R. PEPER WEST, THE SERR, CONTINUES TO GIVE Stop in besieves, considered management of the stop of t mores, consider a metal questions, makes clairro-manations, looks up about freeds, and he traces pleational speaker. Will sarver calls to give tests. is, 19 and 20, No. 129 South Clark Street. PETER WEST 154 North La Salle st., Closers, Ill.

A LECTURE IN RHYME,

THE PART, PREMETT AND PUTURE
By Mas. F. A. Lona.
An Exceedingly Entertaining and instructive Lecturecontinuous to large and highly influenced Audiences to differthe Author, yielding to the arguel concentr of bot numermetricule, have concented to have in printed.
Soot postage paid on receipt of 35 avoits.

MRS ARRY M. LAFLIN PRESENT, PSTOIL Mad directions in dralapament SLES. Sportjead Chairreyant sight SLUS. Six generates according transc SLUS. Address, nessent two red stantys, prof. Nr. Georgetown, D. C. active SLUS.

OVERWELMING SUCCESS

GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S

POSITIVE AND

NEGATIVE POWDERS.

Mre fody Artferie wolf Gortfold, Olio County, Uy-

Mrs Jody A. Harris and installed, Olic Const., E.g. wittens attended from the control of the con

parts.

Oncome Lung Perer, two cases of arrec Cold
with T; phoid symptoms, and several cases of Infautile Diarriaga, one of sunsating standards.

curred by the Positive and Negative Powdea."

The following is from J. T. Lond, No. 237 Grand Str Sew Haven, Cone.

The following is from J. T. Lune, No. 107 Urana survey, Kew Harva, Cone.

Dr. Fracer—Duer Sir: We tilste your Poweders the test incidings for Fromato_Bifficulties that we ever test. They have accomplished more for any sife than the most enzusiae could have anticipated.

They France Spacer—Dwa Fir: My tittle-langhter, service years old, was taken with Typhold Fever has Wednardsy evining and continued ill neglet without abstilingation of the method of the method of the method of the method of the service of the power of the Paulyantation of the Henry University, Sanan K. Dahb.

Sales, Itin, March 20d , In S.

has his min of New Horse, hear corresponds no fol-

has before a Novelland, but bord, article as follow.

The Frink Dorla Two Poweders are not be dide for work 12 and 13 to 12 to 12 to which has been been up allowed stated and leaves to Gold. The conglicted electric article and leaves to Gold. The conglicted electric article and leaves to Gold. The conglicted article and displacements of the Power to Landers and Landers and Dorland Two Power to Landers are to the Court for exactly as the folgother treather with the Neutralight for your. In the whole the boar of Power could be a followed and the Neutralight for your. In the work the state was pass to discuss that the observe treather work that we want to the Neutralian that was the destination of the own and the state to the hand the destination of the own and the state to the hand to be destinated as and the state of the state

The mark control of the Provisive used Negative buyders over diseases of all histories we aderial beyond

il Pracelett.
THE POSITIVE POWDERS CURE Not ralgin, il-adache, i avaris Testhache, il bestante. [PONTA a war. [Postbache, Rhettmansson, ile; almofall kinds; Claolera, Burrhos, Bostan, Byschiery, Namon and Venting, Byson, holigation between, Verrima, Sopperadable, Political Manterion, Falling of the bottom o

people Property E and Shawaran People clous."
.- POSTETE AND REGATIVE POW.
188 are about to sell agreement both selected in

TA AURTA MARCONINE and large man appropriate Agency of suitive contribution of the Prince of the Pri

tend money at our risk, Sume of \$5 of more, first by mail, should be in the form of Romey Orders, or Prifits, when in registered interest, SPFICE, 12.5. Marchelle, New York, Address New Social Section of Romey Orders, and the Section of Romey Orders, and the Section of Romey Orders, some our money at once to Prof. Epocarborate address Orders, and the Prof. Sport Borney and the Company of the C

cenications from the Juner Sife.

MRR. A. H. ROBINSON,

m and may be b

and Nortes, about hand Rep arrows, Chicago, Ellipsis.

INVOCATION

INVOCATION.

Oh! Thou who art infinite in wisdom; Thou who hearkenest unto the petitions of .Thy children; Thou who art ever ready to grant a supply adequate to every demand; Thou hast lanted within the breasts of Thy children a desire to come nearer unto Thee, that they may learn wisdom and truth, and gain that light that shall illuminate their pathway, and guide them asfely unto that haven of rest which Thou hast prepared for each and every one of them.

Our Father! may we ever live in that light; may we ever be able to deal justly with each other. May we ever be recorded unto Thy laws, that in the end work for good to all. May Thy children who now worship Thou through feat, listen to Thy voice that speaks through nature and tells them that Thou art foothers. We hear Thy voice in the warbling songster we hear Thee in the injuling stream; we see Thee in the lightning's stash, and hear Thy voice in the rolling thunder.

Yes, Father, we see and hear Thee in all Thy beautiful works. We feel, too, that we are Thine own children. We feel to ask Thy blessing to rest upon us, for although we are Thy children we feel that we are often too hasty in our judgment. We need more of Thy light to guide us to wisdom and lead us to charity toward those who are in darkness and gloom. We feel to force more; aye, forever more would we praise Thee.

QUESTIONS AND ANSWERS.

Mr. EDITOR: Is it possible for you to get a communication from Robert S. Johnson, a young man who died in Gallatin, Tennessee, the war.

Н mother is almost crazy about him. think if she could have a true message from him that she would become reconciled. She reads er. If you can get a communication, please send it to me and I will send it

M. W. CORDELL.

Ann Arbor, Feb, 18th, 1809.

A. We shall say to this, if it were true, as many suppose, that all communications given in this way were recieved in a similar manner to this—that is the names of the spirits—then we might take this letter and give the desired communication. But it is not, and the spirit, when called upon, does not present itself; therefore, we shall not be able to give the desired information in regard to it.

The messages in this paper as well as in the Bannan or Lioure, are the subject of a great deal of thought; and its well. For it there is never one communication given that is identified, it shows the condition of spirits after leaving the material plane of life. It shows that they are not all perfect simply because they have left the material form. They do not at once, go into possession of knowledge, power and wisdom; but the spiritual plane is a plane of development and unfoldegat, corresponding to the material; but in every way superior to material; but in every way su

it.

We can say to the bereaved mother that suffers so much in consequence of the loss of her son, that her son is not lost; that he is got far away. Lost to her sense of sight and hearing; and yet every act of hers may be known to him. The mere tact that she grieves so much sind thinks so nauch of him, should be evidence to her of his presence; and as she would value his happiness were he yet upon the material plane of life, she must not let him see her grieve. She must consider where he is to-day. Although far away from you at the time that his spirit left material things, yet his first work we such that he cause was any more any those that the cause was any more and that the cause was any more

sit her in her home. **
We cannot say that the cause was any more noble than as though he had passed from this life in any other way, or from any other cause. It was well for him; it shall be well for her.

It was well for him; it shall be well for her. Having experienced the suffering inclient to material things, think how blessed it if for him to escape all that suffering. Again, realize this fact that he has passed to a plane of life where all things are beautiful; where love had harmonypreval; where discord is not known; and also where he can be able to do more for your own happiness than perhaps he could have done had be remained with you in the sarth-life. Think of all these things. Think of God as being a God of justice—a God of love, and trust your son is the bands of one that pesseases such infinite wisdom and goodness. Think that reality the ting is but about at the longest, when you too, will greet him in that plane of life where all is well.

QUESTION BY L. HARES

QUESTION BY L. HARES

Q. Why is it that the spirit friends of those who request them to do so, do not communicate to their friends who are ready and astrious to confirm it, as well as those who are not known and are excree eyer recognised?

A. Why spiris do not control, we suppose is from the simple fact that it is not in their power to do so. That there are spirits who control, that have no friends to identify them, we do not really believe to be the case. Individuals may precognize the communication of a spirit purporting to give a communication, and yef not be willing that the world abould know the source.

Others, that are willing, omit to send any note to the publishers. There are a great many things of that kind that prevent communications from hem publicly identified. Then again, spirits control, not for the purpose of being identified-but because they have a desire to manifest themselves, and give their thoughts—their ideas of things upon the spiritual plane. There is no one communication lost, because they all help to make up and show the measure of thought and expression and life of spirits on the spiritual plane.

QUESTIONS BY MR. POWELL.

plane.

Q. Would it not be of more importance to have such communications and confirmations, than from a class of spirits not recognized?

A. No, not to the skeptical world. And why? Because it is the easiest thing in the world for them to think that those who already believe in the fact of communication with spirits—that they might send all of these facts to the medium, and that that was the way they came in possession of such facts, and then stand ready to send corroborative testimony of the same. Then, again, those that are already convinced of the fact, have plenty of other means to communicate with those friends, saide from these messages that are published. It is hard to satisfy every one, and yet all must be satisfied with the great, positive minds controlling all.

Q. What are the best means to organize Spiritualists to avoid dissension?

A. We agree with our good brother that says whatever is, is right." So whatever form of organization Spiritualists as a body may adopt, it will be right for the time being. Yet we know of no form which they may adopt, that will be lasting. That which would be best for them

it will be right for the time being. Yet we know of no form which they may adopt, that will be lasting. That which would be best for them to-day, would not be best for them to-morrow. We know of no organization, no creed, they could adopt, no specified forms for them to ad-here to, that would in any way advance the great fundamental principles underlying Spirit-ualism and spirit communication.

usism and spirit communication.

It would be a very faice thing, perhaps, for individuals to have some form of organization for the purpose of receiving sufficient compensation for their labors. It might be good for them. But for the great principle underlying this, we see no great need for it.'

Q. Will you explain the nature of spheres and atmospheres?

"We will explain it by referring to the different grades of society upon this maternal plane of life, and let you judge for yourself of the atmosphere pervading such. We have never yet been able to see the separate, distinct spheres upon the spiritual plane of life, as many have. Perhaps it is because we never left the second sphere of existence.

Q. I am alluding to the different spirit Q. I am airoing to the different spirit spheres in which every moirvidual exists. I want to draw your attention to that. The answering of this question would resioive, it seems to me, an explanation of how it is that people feel so drawn to each other, or repelled. I think feel so drawn to each other, or repelled. I think it is owing to the magnetic sphere surrounding

And the atmosphere as I understand it-when apirits are in the same atmosphere, they can see each other. I don't know whether I am right, but that is my view of the matter. Perhaps you can explain it,

but that is my view of the matter. Perhaps you can explain it.

A. I don't know as we could explain it in any other way than that spirits or individuals that are upon the same plane of thought, are drawn towards each other, and so with feelings.

And again, it may not be so much the different spheres surrounding the individual, as the positive and negative forces surrounding each—the negative overcome by the positive.

Q. If I understand my position, I should say that the sphere of an individual would be positive itself. If a mind is positive, it imparts that positive character to its own sphere; and if it is negative, vice versa.

egative, cice persa.

A. Each one may be positive to themselves and yet negative to another, as the case may be. Why it is that individuals feel this attraction

and yet negative to another, as the case may be. Why it is that individuals feel this attraction and repulsion we cannot say. There is something within them, when this feeling of repulsion exists, which shows that they are not harmonicous in their organizations. But just why, we can not tell, any more than we could tell why it was that individuals should have the different experiences that they do.

Q. Are spirits of one sphere conscious of the presence of spirits of another sphere?

A. We infer, from the ideas advanced by our brother, that each individual has a sphere corresponding with his own development and unfoldment. But that these are separate and distinct from the others, we do not see. The apritual plane of life is hot distinct and separate from the material plane of life. You live upon the material, and L upon the spiritual; yet we size both here, upon what is to you the material plane of life.

Q. Do we not live in a spiritual condition

plane of life.

Q. Do we not live in a spiritual condition while we are here, a part of our time?

A. Spiritually, so far as that is concerned, but not spiritually upon the spiritual plane of life while the material organism contains the spirit. We can never go backward in our unfoldment. No matter what our experience may be, it is ever coward, but nover backward. So when we leave the material organism, then we can see twe spiritual plane of life, and be concious of its existence: also the material plane.

can see twe spiritual plane of life, and be con-cious of its existence; also the material plane of life which we have just left. That is, we may be conscious of material things, although we do not contend with them as we did while yet retaining the material or-

as we did white yet rotating the material organism.

Q. So I understand by that, that you mean
simply that when a spirit leaves the body and
goes into the spirit world, it can never retrograde, or come back; or do I understand that
human belongs cannot retrograde? Persons
may be very good to-day, and very vicious and
bad to-morrow.

A. That which is seemingly bad; we know
of nothing that is really bad. No matter what
your experience may be; no matter how terrible the deeds may be, which you commit; no
matter how terrible for other individuals to look

upon; yet those very acts of yours are necessary for your interior unfoldment.

Q. I do beieve all things may be necessary but not right.

A. Well, we will say all things are necessarily right. We won't say right, but necessary, and, being necessary, they must be right. Whatever the great First Cause ordsined and brought about, is necessarily right; and in our actions we have to step upon that very platferm.

Every individual has a God-given principle within. In other words, it is all right that we call God. Now, if all these things are necessary for a more perfect understanding of that God-given principle within, then who shall say they are wrong?

given principle within, then who shall say they are wrong?

Q. I do not agree with you. We have to take some standard which we recognize as right, and if we do not recognize some standard of right and wrong, then all is confusion. The standard of right has always been the same; its principles have never yet changed. Justice was always justice, equity always equity, truth always truth, and sothing else since the world begun. Without this standard we blindly grope along. Life is not worth beginning without these principles.

e principles. . I should never say it was wrong for an individual to live up to their highest convictions of right; their highest sense of truth and good-ness to themselves and to all individuals. It is of right; their highest sense of truth and good-ness to themselves and to all individuals. It is right; it is just. It is in accordance with the divine principle and will. It an individual com-mits an act, he cannot tell why he commits that act. He can not tell why it was he was so thoughtless. He can not tell why it was he was lead to do thus and so. Then he may gain strength by that act, and will do it no more. Again, others will pass through the same ex-perience time after time before they will gain strength to live up to that which they think to be right. Then a question arises, why is it that individuals do not resist the temptations which are seeming evil to another? We will answer, because no two individuals require precisely the same experience for their interior unfold-ment. No two persons will express their ideas in precisely the same language; and as we have

ment. No two persons will express their ideas in precisely the same language; and as we have said before, no two individuals look exactly alike. Why is it? The same God-given principle is within every immortal soul, and yet their external applearance differ so much? Now, we believe that this very experience is pecessary for the unfoldment of our own individual strength and powers, and capacities. Perhaps it is from soffering that we learn how to show charity for others. And looking at it in this light, we can not see otherwise than that suffering is necessary; being necessary is is right; right to that individual, yet not right to another. Right for the time being, and the circumstances and sarroundings, and condition of the individual. Now do you not believe that?

that?

Q. I believe some portions of it. There is a good deal of it I do not believe. I do not accept that part of your doctrine where you say these and experiences, and misdeeds are necessary for our unfoldment, and that all of us do sary for our unfoldment, and that all of us do not require the same kinds of experiences. Where you recognize that it will lead you into all kinds of positions. It is necessary to have a standard of right recognized by all. We must—have some line of demarcation between right and wrong. We must have some standard that a feeble, weak intellect can recognize as well as the wise and clear-beaded. Individual action, with the influences and circumstances which surround us in life, are necessary to our culture, I admit. And that people in a certain condition can only grow out of it by certain experiences I do not recognize that as right.

Strikt. Not right for you, but you must

I do not recognize that as right.

SFIRIT. Not right for you, but you must recognize them as right for that individual.

Q. In my soul I do not believe that the people who are grovelling in the dust, who commit these acts and have the slightest conception of a higher existence in their own souls think they are right. They are kept down by lanumerable influences. of a higher existence in their own souls think they are right. They are kept down by lanum-erable influences.

A. They are kept down by other influences,

A. Those other influences cannot always keep them down?
Q. Oh, no.
A. It will keep them then, until they, by their suffering acquire strength to get out of it. Circumstances and surroundings change, and then they are different men and different women. If an individual had not strength to resist temptation, is it not right for him to-acquire that strength? Then if it is right for him to get that strength by,—right for the individual. That which would be right for obe individual, would not be right for another. Why? Because one person as an individualized entity, have sufficient strength within to resist, that which the other had not. Ther, again, perhapa, by the appearance of the sufferings which that individual has passed through, you being conscious of them, may through, you being conscious of them, may gain sufficient strength within yourself from the sufferings of another to shun that which would

sunerings of another to some that which would be wrong to you. And so on through all the different experiences incident to material things.

Q. How do children in the spirit world obtain control of positive minds?

A. Children upon the spiritual plane of life do not obtain control of positive minds, without the aid of minds that are more positive than the minds of those individuals controlled.

Zhenomenal.

Extraordinary Phenom-

PATTROPHIBATY PROPOSITIONS OF THE PROPOSITION OF TH

sophical society, the Dialutical, which has several young lords among its members, if no elderly soap bolters.

Making a call in Paternoster row, the other morning. I met a barrister of some literary and scientific as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of Mr. Home, which have been witnessed by a hundred or more noblemen and literary and scientific notabilities, and which are more astefishing than anything that has happened, perhaps, for centuries. Passing over the usual manifestations, and principles of the second plauds, or so that the large can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man up every way reliable, and the other witnesses, whose manes have been confidentially given be not only belong to the highest circles and society, but are men emitently capable of forming a correct judiment. In several contracts, and then shortened as much—making a cartelly measured witherence of a foot and a life has been at different times raised into the

lying on the floor, to the extent of eight or nine inches, and then shortened as much—making a carefully measured difference of a foot and a half.

If has been at different times raised into the air frem the height of four feet to that of a higher ceiling, and carried round the room in the clear view of all present, who have had the means of assuring themselves that no deception—was possible. If was carried borizontally out of a window in the third story of the bones of Lord—nad brought in at the window of another room, some 30 feet distant, having been carried through the air 40 feat of more from the ground. Finally, he has on several occasions taken a large live coal from a coal fire, fleeld it in his hand, and laid it in the hards of other persons, without even the smell of fire, or the emission of heart-being perceived by them. My deep hand of the series of the series

Your obedient servant, 8. C. HALL

The editor adds the following note: "At the conference at Lawon's rooms, Jan. 14, Mr. H. D. Jenckin, who was present on this occasion, publicly stated the facts here given by Mr. Hatl and added several instances of the kind which he had winessed. The fire-tast, he said, had now been seen recently, at different times, by more than flity persons in the metropolis and its neighborhood."

more than fifty persons in the metropolis and its neighborhod."

I may add that I know Mr. Jenckin, and that be is a genileman of high scientific acquirement as well as social position, and, I should say, every way to be trusted. If there is any white in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the Isets above stated, and you may judge of the perplexity and consternation of men of science. Fellows of the Royal society and other fellows, who think it is their duty to understand everything to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they sornfully, and then strailly, denied the facta, but when a man is confronted in every company by men of science as dutinguished as himself, and worse still, by noble lords, who declare that they have seen and tested the very facts be denies, it becomes aggravating.

The following, from the Chicago Time, drawn ont by the foregoing statement, is so suggestive

The following, from the Chicago Times, drawn out by the foregoing statement, is so suggestive of the native significance and growing influence of Spiritualism, in educating the "ecular" press of Spiritualism, in educating the "scular" press and reforming public opinion, that we give it entire. As a speculation, the theory of the "Brain Ware" is interesting, but is fanciful in the extreme, when put forward as an explanation of extreme, when put to war as an expansion or the well attested facts and the incidental phe nomena of Spiritualism. As "a sign of th times and a mark of progress, we bespeak for i

comena of Spiritualism. As "a sign of the times and a mark of progress, we bespeak for it no attentive reading.

Readers of The Chicapo Times may remember the publication, a few days since, of an article recounting some miraculous exhibitions by a certain Mr. Home, who has obtained considerable notoriety through various alleged spiritual and material manifestations. It is related that this individual, in supreme disegard of the laws of gravitation, jumped from a window in a third or fourth story of a building, and floated earlier of the story of a building, and floated earlier window, some, through the site into an attird our fourth story of a building, and floated earlier window, some, through the site into an attird our fourth story of a building, and floated some man elongates his body several inches, when he feels so inclined, and can shorten it proportionately. He has frequently, if report may be believed, takem to grial exercises in a large room, rising up into the sit and floating about until he chose to come down to the level of common humanity.

The manner in which these stories are corroborated would lead any see who is credulous to believe that the days of miracles are not yet over. The circumstandes are vouched for by the London correspondent of The New Fork Times, by a prominent London newspaper, and by Mr. S. C. Hall, a respectable and truthful man, who may that he has seen them.

to believe that the days of miracles are not yet over. The circumstances are vouched for by the London correspondent of The New Fork Times, by a prominent London newspaper, and by Mr. S. C. Hall, a respectable and truthful man, who says that he has seen them.

What does it mean? Ordinarily, men of balance and judgment would not hesitate to denounce the whole affair as a fabrications and sensation, and men of cience would content themselves by simply saying that these things are impossible. It may be that these things are impossible. It may be that these things are impossible. It may be that these thories are allogether correct; for the total depravity of human kind, which is nowadays so miversally scepted, precludes faith in any man or his sertions. Fet, when respectable and truthful adjusted that the serious of the serious and physically general subject of miracles mans the renewed. If this Mr. Home does such things as he is said to do, or any like miraculous actions, and should declare himself to be of seperhumse origin, he would find no difficulty in surrounding himself with disciples, who would be ridicted and denounced, as other disciples of new theories have been, but who would make prosslytes in spite of these things. The tradition of the sect thus founded wanki accredit to Home all the spiritual power that his credulous disciples had given him. The recurrence of such things, then, and the natural results of them, present a solid objection to implicit and ready faith in what are called

" miracles," or those things in natural life, which are beyond and opposed to human reason and science

are beyond and opposed to human reason and science.

If the stories about Home, or any other of the numerous miraculous traditions which history offers, are to receive the dignity of argument, we must begin to admit that seeing is not always believing, and this old adage, like a great many other old adages, is a popular failage. Unleas we say that Mr. Hall and the rest of the gentlemen, who tentify positively that they have seen these strango manifestations, are liars point-blank, we must establish some theory by which slight is, or may be, deceived. This theory established, there is consisten and justification for doubting all things that are miraculous in their nation.

blank, we must establish some theory by which sight is, or may be, deceived. This theory established, there is occasion and justification for doubting all things that are miraculous in their naidgi.

The London Specialor has recently endeavored to show that there are certain mental decoptions, which are grouped under the general name of "Brain-Wave," that mislead men, and this journal-has given some well-authenticated examples of the theory. One of these was an instance in which the wife of W. L. Chay, a man prominent in the movement for prison reform, distinctly followed the footsteps of her husband through the gate, up the walk, into the house, threigh several doors, and into the hall-way, where he left his umbrella and shook the rain from himself; she then spoke to him and received an answer, when, as she supposed, he went up-stalrs. But, op proceeding to the room some time after, she found that her husband was not there. An hour alterward, the very time his wile's hallucination occurred, he was actually serviced as she imagined he had arrived before. The husband and that, at the very time his wile's hallucination occurred, he was actually revolving the subject of return in his own mind, and had then mapped out the very course which he followed on arriving at his house.

A common instance of the effects of imagination, which is cited in every volume of metaphynes, is that in which the experiment upon a condemned reiminal proved that, by simply making a scrach on his arm sufficient to draw blood, submerging him in a bath of warm water, and telling him that an arrery had been severed.

tion, which is cited in every volume of metaphyrics, is that in which the experiment upon a condemned criminal proved that, by simply making a scratch on his arm sufficient to draw blood, submerging him in a bath di warm water, and teling him that an artery had been severed, and teling him that an artery had been severed, and teling him that an artery had been severed, and teling him that an artery had been severed, and teling him that an artery had been severed, and that he would been the superimeter by the service of the service of the subject in which actual diseases have been temporarily checked, and imaginary diseases altogether cured, by more force of will. Many other instances might be cited in which it is known that the fancy or the will like controlled the subject in hand.

May there not be a "brain-wave," a freak of fancy, or a power of will, that, in the case of Mr. Home's exploits, or those of any other unquitard or, appearantly character, influences the testing of the service of the subject in the case of Mr. Home's exploits, or those of any other unquitarial or, appearantly character, influences the testing of the service of the principle that "seeing's believing," which is so generally adopted, this deception of aight is accepted as truth, and so promulgated. Once gaining cretenes, it is only natural that its acceptance should spread, and, is spite of riduced and demonication, be handed down as miraculous to posterity. But if this theory be admitted,-and there are certainly powerful reasons why it should be,—what becomes of the supernatural things which posterity is laught to believe as a part of Christianity?

For the Bellsie-Ph

IN DR. E. WHEELOCK.

HOW frequent it is when talking with an epposer of Spiritualism or self-styled orthodox christian, for them to boast of what great things "we christians "have done,—in the following strain: We have civilized the world; we have established all the Arts and Sciences; we have been the only promoters of morality; the only builders of colleges and schools, in short, we are the only salt or salvation of the earth, the sum pium benum of all good.

But what are the facts? Did the religion of the Jews have for its object the universal education and the amelioration of the condition of mankind? Did the early Christians seek to impart universal knowledge, and give freedom to

part universal knowledge, and give freedom to the African Slave? or did they not first make him aslave? Does Christianity stay the tide of

him aslave? Does Chrustianity stay the tide of war, or does it, in the least degree, do justice to the unprotected red men of the forest?

Does it not perpetbally slander and misropresent all sations and persons who do not foster its pride, or servilely how at its command? Does not the rack, the stake, the gibbet, the gallows, the dungeon, the perpetual sectarian war, exhibit the fact?

Yes, christian proscription and superstition, like heavy clops, made fast the felone feet, have ever been a hinderance to the march of science, to the true investigation of the science of the human-soul, the laws of life, and man's true destiny.

man-soul, the law of life, and man's true destiny.

From Mattoon.

A friend writing from Mattoon, Illinois, says;

"I think all subscribers should, and could, get up a long list of names whom they would like much to send the Jounnat to for three months, if no idager. I feel as though I could leavest five doilars towards giving my neighbors and friends twenty copies of your most valuable paper for the term of three misths. By so doing it think it will fall into the hands of thinking minds who will coultisse that subscription after the three months time expires. There are many thinking, investigating minds through the country who have grown tired of subck-form worship as they have in churches and do not attend any society, but are constantly demanding spiritual food, and I think your paper will supply that demand to a certain extent.

I am estimied that Old Theology cannot indusence the thinking, investigating mind, and such minds any not always supplied with spiritual papers like unto the Jounnal and BANNER or Liours.

Should your subcribers take hold of this matter is carsent, your list of subcription could be doubled in three months.

One word about lecturers. You in the large cities are blessed with having associations whereby yoo can have lecturers eiten and know nothing of the dry, monotanous life in the country where we have no society to encourage public lecturers to stop on their transit through our country. All the spiritual food one guts in the country where we have no society to encourage public lecturers to stop on their transit through our country. All the spiritual shall seemer had the pleasure of listening to a horizonte had been tensed gity that will be of a better than the country when we have cannot you indisease some of the pountry to call and be are through through the country is through the country to call and be a few feelings through the country to call and be pressed of the promoner. Please he particular to have each of their names marked on their papers on our post master will distribute

ء <u>بر</u>

IST OF BOOKS AND ENGRAVINGS
of the sale of this office. All orders by mall, with the co of books desired, and the additional amount mentioned A STELLAR KEY A. Logan ature, or History and Laws of Creation Holoso Juttle Nature, of the Philosophy of Spiritus and of the Spirit World, Vol. 2, by Had **``** The state of the Spirit Worls, Vol. 3, by Risk-1, by Ri Spiritualists—read it! Infidels—read it! Slaves of Old Theology—read it! Price, SI; postage—16 cts. is.
gs with the Dead, by P. B. Randolph
and the After Life, by A. J. Bavis, paper 35. of Blavery on the American People, by Theo-Perker. 10 of the Bible, by H. C. Wright. Paper, 20 cts., 90 cts. Colch. 40 and True Revival of Religion, by Theodore Wilson the Bennskyy of another World, by 1 Date Owne. 200 MANOMIN. ri Dalo Owen. 2.00

7 Bylirin, and Spiritual Mantisutations, by Dr.

10 Paul. 20

1 MYRON COLUNEY. oth oile, by Emma Tuttle oile, by Emma Tuttle of Spiritualism, by Warren Chase.

If Harmonia, by A. J. Davis. 5 rols, vis.: Vol. 1, be Physician; Vol. 2. The Oregon yol. 2. The sec; Vol. 4. The Reformer; Vol. 5. The Thinker. Price, \$1.25; Postage, 16 or LYCEUM MANUALS. na now ready. Price 80 cents; P ri. and Philosophy of Eviffby A. J. Davis, Paper—postage 6 cts. Goth. d's Book of All Beligions, including Spiritu-6 cta.: postage, 2 cts. ifoldings
honess Palbo, with critical and explanate
stions of his writings, by G. Valo
sum, by Ronan, postage froer and Absten, post paid.

df, as Auto-Biography of A. J. Davia.

"by Hyros October". if, an Auto-Bingraphy of A. J. Davm., by Myron Colony. and Percetage, by Heary C. Wrigh of Angels Realized, by A. E. Novio Lectures, (Twesty Discourses,) b of the Invalides, sy manufactor Prison Life.

mail edition.

lee Children, (for Lycoman,) by A.J.

Choth, 96 can postage 3 conts. Hore
Il M. mostage 5 conts. Abridged Edition.

Geth, by Lany C. Wight.

Orine Bregistions, by Andrew Jack 15 no in Development, by A. M. cons. burd.

con Mercanes, B. M. Landis, M. D.

min, or Oward flacts to Freedom, post paid.

It Mysteries, by A. I. Davis,

Paral Diver by G. W. Eiche

cloops of Good Sad Evil, by Bitter

Coppan's Strength, by Sri. B. W. Green,

Mertin of Carist and Pulse, by H. O. Wright,

Tamaco, by Lowey Banderinad. od Pulse, by H. O. Wright, 20 anderland, 1.80 lummer Land, by A. J. Davis. 1.00 y W. Nicoly 1.00 Pachins and Bernett, 2.09 es and Bossett...... o of Rob. Morrie, LL.I W. C. CLELAND, G. of the Biether, Paper, so was, perma-phinal Decisionary of Votintes. Pitth America in Hill octave pages, Sobol Biethe, Lori-ton, Company of the Company of the Openiness more matter than the Leaders and the Company of the Company again, or Lore Lead. the Herr. Robert Taylor, written by the Loritonian of the Company of the Company of Lie willing revisionance, and anny library. 뽀 tomorium, Post pald. Viagon, by A. B. Child.... hild, by Houry C. Wrig uga, 6 count. Cloth..... ... 940 a.m. 9400 p.m. ... 1240 p.m. 1710 a.m. BY C. WESTPORTE. OF NAZARETH; OR A TRUE of the Man called Jones Chris, given on theirig, two Spirits who were Colompoury Joses with on Earth, through the McChampion, ALEXAMDER SMITH.

THE BIOGRAPHY OF SATAN; OR, & THE DEVIL AND BUS FIREY DOMINIONS: oring the oriental origin of the belief in a D BOTTOMLESS PIT, KEYS OF HELL, ins of Darkassa, Casting out Dovile, etc. By E. GRAVES, her of "Christianity before Christ. Price, I TO THE SUMMER LAND, ng Asternating Disclotures and Startling Asser-ted with Diagrams and Engravings of Col ANDREW JACKSON DAVIS All who want to RELPUS and TH A RABULA; OR, THE DIVINE QUEST. ANDREW JACKSON DAVIS. THE PRINCIPLES OF NATURE AS DIS.
Toroved in the Bevelopment and Structure of the Universe, the Solar System, the Earth, also as Expedition of the Spiritual Universe. Given inspirutionally. By
MRS. MARIA M. KING.
Priv. 85; postage, 24 cm. GLOBE GOLD AND SILVER MINING COMPANY. Capital Stock, \$650,000, in Shares THE GREAT REBELLION 8688.016.

Incorporated Under the General Laws of California, July, 1863.

The Property of the Company is situated in Munitor district, alpine Ossay, California, as Smiles Crowl, one miles of it to Min Branch of Carnes River, and about, ferry sites mouth of Carnes City, the explain of the State of Revulves on the Carnes City, the explain of the State of Revulves. It consists of see Consumed feet on the Illustrate Laws which sectrops over me hardward feet is undist for a distance of searly two mites), and 600 feet to the Are Luxcolla Laws annually to and adjuding the "Hercites;" both rick in Gold THE MIDNIGHT PRAYER; AN INSPI MRS. M. J. WILCOXSON. MEMORANDA, OF PERSONS, PLACES Embracing authoutic Facus, Visions, Impressions, Strives in Magnetism, Clairvoyance, Spiritualism. Since quiene from the opposition. Sy ANDREW JACKSON DAVIS, With Appendix, containing Escholthe's Great Story Hortensia," vividly pertraying the wide difference betw so ordinary state and that of Clairvoyance. Princ, SLI-9; Postage, 30 conts. Address JOHN C. BUNDY, Drawer 803E, Chicago, III. ARRIVAL AND DEPARTURE *8:16 a.m. *8:10 p.m. *8:00 p.m. *1:30 p.m. \$11:00 p.m. \$1:00 a.m. 4:00 p.m. \$1:10 a.m. and 29 per cent. on etc possess, subscription price.

Piriededs will be payable in gold coin, quarterly, at the TRANSFER OFFICE OF THE COMPANY in New York, of which due notice will be given. *4:00 p. m. *6:30 p. m. *6:10 p. m. Odd Fillon, Nov. 1061.

"Wa, how that his enterprise energy, temperan amidaty are unon-paged, and that whatever he und-he does with all his might. The good faith of his six may be implicitly relief on."—Heart Guzzity: Tribe BANNER OF LIGHT! An Exponent of the Spiritual Philo the Nineteenth Century. PUBLICAMEND WENDELY.
At No. 155 Washington street, Boston, Mass., BRANC
OFFICE, 544 Broadway, New York. *4:30 a.m. †4:06 a.m. *6:00 a.m. 9:36 a.m. 4:30 p.m. *6:16 p.m. *7! 9:00 p.m. *7:00 p.m. n Pass. Agt., 66 Clark et. feet of Lake street. WILLIAM WHITE & CO., Proprietors.
WILLIAM WHITE & CO., LUTHER COLST,
ISAAC & RICH AIDED BY A LARGE CORPS OF THE ABLEST WRITERS.
Terms of Subscription, in Advance: PER TEAR.... When Drafts on Boston or New York cannot be presured re desire our patrons to send in lies thereof, a Foot Office sensy order or Registered Letter. T. B. BLACEPOWE, Proc. & Gon'l Sup-us, Gon'l Pass. Agl., Office 86 Dearham SPIRITUAL, REFORM THE SPIRITUAL HARP

SEWING MACHINES ade arrangements with THE MANUFACTURERS. of all of the bost style of SEWING M Will Furnish f the sixty-five Dollar Machines as Ten Dollars Less than regular rates, and warrant every machine to be p and the very best of the hind made. That is to my we'll, for the regular price of the B Machine, not only seed the machine, but will seed

TEN DOLLARS

buy through our Agency.
Address,

rit of any of the books advertised in our Book List, or REMBIO-PRINGED PRINCIPLE, or a part in each, at ular rates, as a pression or inducement to buy machines ough our appear.

GRAND

INVESTMENT!!!

of \$10 Each. Subscription

Price \$5 per Share, Unas-

sessable.

THE REDUCTION WORKS

SIXTY PER CENT. IN COIN!

price of the shares in currency.

the abactes in currency.

the abactes of the over of the Gion
specificad, this estimate is dermed not only a
to, but very greatly within the probable or

i men in pepta is the DLD and bilver mines and mining in Califol Hia and Nevada,"

BXTRAORDINARY PROPITS NOW BRING

All orders for obaros must be addressed to the
President of the Company.

me Letters must be addressed:
"BANKER OF LIGHT, BOSTON, MAI

WILLIAM WHITE & CO.,

LISH AND KEEP CONSTANTLY A LARGE ASSORTMENT OF

MISCELLANEOUS PUBLICATIONS.

Children's Progressive Lyceum Manual

J. WINCERSTER, 36, John Street, New York,

ddress, 8. 8. JONES: Drawer 6023, Chicago Illinois.

A PHYSICIAN WHO WILL TELL YOUR DISEASE ASKING NO QUESTIONS:

FREE OF CHARGE,

Dr. OREER Spiritual Physician, owe instabily the condition of all who approach him. He will left at a glance how you feel and what your disease is, without your information or any inquiry. He will also tell what will curve or relieve you? Commitation sives free. The relieve you? Commitation sives free.

The committee of the committee PETERS & SPARLING.

ATTORNEYS AT LAW, OBORGE SPARLI

THE KORAN-TRANSLATED INTO
THE KORAN-TRANSLATED INTO
Regish immediately from the original Arabic, with
and a preliminally discourse by Goe, Bale, Gret. This is the
sold as preliminally discourse by Goe, Bale, Gret. This is the
sold as preliminally discourse by Goe, Bale, Gret. This is the
sold as preliminally discourse by Goe, Bale, Gret. This is
the sold discourse of the sold interest. Ureal care has been
taken to preven the work from being disfigured by
graphical error, and if can be consulted with the summand

JOHN C. BUNDY, Drawer **6023**, Chicago,

NEW CHEAP BOOK!! THE STARLING

PROGRESSIVE PAPERS, COMPLETE.

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

"every one.

Divise Unfailment—S-1995od, or the Story of the Fred A, See in a new-Laght-declarly; What is Spiritz—The Printed Republic—Spirit of Freynes—Hora, the Rise as regress—The Nazaren—Deprarity; Represention—First to Ettip the Rise as regress—The Nazaren—Deprarity; Represention—First to Little there—Agent; What are They is What is Hamilton and the Monther—Cherritises—World of Wonder Hora and Monther Hora and Printed States—The Broken Island, Both as Women's Made, Violin, and Other Wonner. A Private Sanace—Reside Norther—The Broken—Island is an an American Made, Violin, and Other Wonner and Hard Cutting by Spiritz and Spirit Patients—The Broken—Island Edward States—Island in 11th Smither—Scheinel, A what T vol un, "What is it?"—For the issues Demacros Blades—Live it was Donn-Rashline Island Spirit Patients—The International Conference of the International C

See the County of the County o

THE GARDEN CITY IMPROVED PLANCHETTE:

THE REDUCTION WORKS
I'll be recreited at the ments of the Trunel, on the bank of incline Creck which supplies abrushant water for steam and algoganties. The cost is estimated set to accord \$40,000 leading the completies of the Trunsel; and the works conjugate the completies of the Trunsel; and the works conjugate the completies of the Trunsel; and the tous predict of the tous predict of the tous predicts of the tous predicts of the tous predicts of the tous place of the tous Districts would give a gross product of \$2,000 per day, on cut of reduction is not thirty (by the imperved presses) to accord 12 to malerials of which these Planchettes are mad-nty adapted to the magnetic curvests of the ha--iong made of Electrical and Magnetic substan-tion of the magnetic curves of the constant is performed in the hands of proper channel orful. After it becomes charged with magnetiam, sential profession in the hands of proper channel president with the consecutive of the constant in the constant in the internal constant in the constant in the constant in the con-position will be necessarily as the constant in the con-tent of the constant in the constant in the con-tent of the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the constant in the constant in the con-tent in the con-tent in the constant in the con-tent in the con-con-tent in the con-tent in the con-cent in the con-c

DIRECTIONS.

ore persons oft about the table on nevel, each placting a hand lightly is suching the same, tabling care to have stack with the table; remain quiet id some one of the party ank a gu-composing the party are of required no of thum in, the question will be disequire person operate the Place.

PRICE, \$1.50 EACH.
Express securely packed in no

J. C. BUNDY, Drawer 6028, Chicago, Ill.

NEW BRICK MACHINE.

PATENTED JULY, 1868.

i clay—common labor only requires—works—makes 500 on bour, \$115—by hores, 500 bour, \$300 — 1,200 on bour, \$400 — by steam, \$200 on hour, \$500 in \$4,000 on bour, \$700 in \$600 on bour, \$700 on bour, \$

DRYING TUNNEL

REVOLVING SELFARMAN AND SELFAR

MRS. HENRIETTA KNIGHT, HEALING and Equalizing Medium. The sick and the nerves an results immediate relief by mealphalities. 100 freshb

MRS. H. KNIGHT'S COUGH SYRUP. given to her by an eminent spirit physician, is a posit for Courts. Colds and Consumption in its early stage.

Mrs. B. Emest, No. 100 Twelfth street, New York City. vol. Iv., so 3-2m

DAWN.

allete. Price, \$2; Perings paid.

THE HISTORY OF MOSES AND THE Israeline, (re-written.) By MERHUTT MUNSON.

A highly Entertaining and Jactractive work. Price, \$1;

JOHN C. BUNDY

THE WHITE BANNER BOOK AGENCY AND PUBLISHER'S EXCHANGE, 86K AGENCY AND PUBLISHED IN INC. OF MALLER Where everything respectable in the book line, no matter rom what bonce issued, may be premptly obtained and published what bonce issued.

from what beese issued, may be premptly obtained, ast pub-liaber's prices.\(^1\)
Persons at a distance, seeing a book astronized anywhere, can, by addressing a line is our Book Emportum and Purchasing Agency, get it by return mall, without anything added to threaders tised cost.\(^1\)

or M. D. Roishager & Oct No. 25 Horth Sixth

DR. WM. CLARK'S Spirit Magnetic Vegetable

Syrup be eyes

Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup

Is excellent for the Ashma either Periodical or Continued.
Is such cases take one builtie of the Magnetic Vegetable
grup before commencing on the Broachal, capacially in

The Syrup is an invaluable remidy for all Point-nary and franchial complaint; even the need observe each will derive securit from its non, and be rest-red to health, if faithfully abon, as directed in lated on each bottle.

Spirit Magnetic Vegetable Nervine Syrup.

This lyrup is tural sable for etrongthening the norse contern, and equalizing the circulation of herve fluch.

HIS SPIRIT MAGNETIC VEGETABLE

PRADICATES Homers, Mexeray, and all importates, from III the system; Magnetically Visibles and Petroglines and the continue to the continue to

If initially tages, it is core to give you relief. It is a preventil properties.

Magnetic Vegetable Medicine!

Examining cantiverent it be sprices, we have the effect upod the organism of insections of the body. Federactural region of the properties of insection, any more than to need apprint find for for your lattle in all these, when it is new, and become one with negative in the properties of the order of Meaden. For the properties of the whole physical battery, as plainly as the report of Love and Wraden.

Spirite can both late the options and one classroom in the properties of the whole physical battery, as plainly as the reprint (the principle) follows physicals in the form and interest physicals in the form and interest physicals in the form and interest physicals in the form and parting developed forms and parting over medical works. Properting the physicals in our medical works.

ing correspond to true and porting over modifical works. From figurations in mill things.
The above medicine will be sent per Express on receipt of Blooky feeling. Associaty of the following reliable magnetic perpetuition, at the same price perpetuition. Provides the probabilities, at the same price perpetuition. Provides a following the perpetuition of the same price perpetuition. Per, Williams Clarkis—Magnetic Nervrine, for strength-sing and equalizing the serves and circulation. Pr. Williams Clarkis—Magnetic Pulmonary Hromochial Syrup, strengtheon the glaid and thous, clears the sir cells and cheaness the menderane from substitity mean collections. The site-manned dyrage are part by in formsphilles, as exactly probabilities and board, with full directions accompanying with the desired probabilities.

Spirit Magnetic Vegetable Dys-entery, Cholera-Morbus and Cholera Cordial

Cholera Cordial.

Every person should here a bottle of this invalual Cordial. Full directions accompanying each bottle suitable to the different singes of either of the above disease.

For Chelera and Cholera-nothe give the Cordial as dire of on the lottle tep-the with a ten of Chamesaile for the cordial and the cordial as directly the cordial as directly the cordial as directly the cordial as directly the given the cordial as directly the given by the cordial as directly the given by the cordial as directly the given by the cordial as directly while all these on here the circulation rapid is list extremistic by rubbing directly due in 11 these on here the circulation rapid is list extremistic by rubbing directly due to the cordial and the cordial cordial and the cordial cordial and the cordial cordial and the cordial cordial cordial and the cordial cordial

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

gar-Coated Vegetable Fills
jushe to remote the tirer from crypt conditions, rerections of bits in the gail-bladder or its desir, it
does not inflammation of the otion act, which requirspeedy amistance. Where persons have been helder
justes they will have to rections these Fills used
transportum is channed, by taking three or four
algeblass directed in long, accomplaining such is

such nightings directed in labor accomplaying.

N. B.—The Magnetic Vegetable Syrup is advi-led at the end of two works instead of the little ing three of the Pills once a year, in connect syrup. By following this couler the patient is specify and insting relief.

Spirit Magnetic Vegetable Cath-artic Pills

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

Those porders are laminable in all cases of selfitly sakeres of the bleed; in communities, dropp, long one days, obstructed sacred, &r.; may be taker to be a tit great breath, by those taking the Bargerick Vegets of the present of the present the bleed, and restore the organization to their rate beath of the self-the self-the

Spirit Magnetic Vegetable Colic Pills.

rure the most distressing cases of colic. Rab-nt's juck and extremities with mestard-value conscion with the Pille na directed, especially These Pills cure the first street of the property of the prope

PRICE AL OF EACH PACKAGE.

SENT BY EXPRESS. SMALL PACK AGES 50 CTS. EACH.

Sent by Mail on receipt of Price, Together wi two red stamps. Address

Address

WM. G. CLARE, Room 5, 84 Dearnborn St.
Chicago III.

N. E.—I hay deafe to consult Dr. Clark's spire, they made so by calling so or adversing its medican.

JEANNEE WATERMAN DAFFORMING

III But Stat Schroom kee Verb.

PRINCES SOVERIGN CURB FOR SCROF-ULA OF EVERY PHASE, Catarrh, Brom-chitia, and all Blood Bleason, guarranteed by Babarra Petens Emerical From Pitalta. All the pretended comft and inhale , thousaism or ..., thousaism or ..., and Duston, fervous Duinor, thorse, ..., and the state of the state of

TAYLORS'S

I G TAYLOR.

Ann Atbor, Mich

Prontier Department.

BY E. T. WILSON

Skameateles.

Skaneateles.

Skaneateles Who is be, what is he, and where does be live, and what does he do?

Be patient, dear readers, and we will tell you all we know about him, and that is not much.

Re was once an Indian Chief, of the Onondaga tribe, and was drobred in Skaneateles lake, N.-Y. many years ago, while under the industree of King Atcobol, the Prime Minister of cirilization; and is now a spirit acting through mediums, to counsel the children of those who robbed him and his tribe of their homes and birth-right; to heal the lame and the ack, coming with peace and love in his nature, to those who despitafully used him, and is an angel of mercy clothed in love, seeking to do good unto his his enemies. And is it not a wonderful fact, that the savage nature of the Indian, on becoming a spiritual being, is lost. He is changed to an angel of mercy, and in our experience with spirits and Spiritualsted daring fifters years, we do t remamber of ever meeting a bitter, revengeful Iodian spirit. We wish we could say as much of the Spirits of white men and women. This much for the Indian.

the spirits of white men and women. This much for the Indian.

Skanastices Lake is a beautiful body of water some aixteen miles in length, narrow and deep, clear and pure, situated in Condage county. New York, couth west of Syracuse, some eighteen miles; and is resorted to during the heat of summer by the rich, the gay and the sick, from every part of the Handle, and the alopting shores are noted for their American runs' character and pleasant locesery, and in the fature, must become the "Como," or "Winderwert," of America. The country is well improved around it, and on its beaks are many fine mansions, and its waters are used for mechanical purposes, as well as for the use of numerous manufacturing establishments, and the Eric Canal is in part supplied from its waters. Skanesteles village, a floorishing little town of some fifteen handred inhabitants, is situated at the foot of the lake and known fay and wide for its conservative element. Hitherto, Spiritualism has had but little foothoid here, being kept under by a system of religions lies and phrases such as, "It is the work of the Berli," "It is free-love," "It is the work of the Berli," "It is free-love," "It is the work of the Berli," "It is free-love," "It heaks any families: "a well as "What good will the "The Institute of folip, the

breaks up families; "as well as "What good wilt t do?"

The last question is the "Innguage of foily, the others the language of theology, bigelry and superatition. And yet when cardiuly condidered, the Devil was born of theology, free-love of St. Paul, and the breaking upof families of Jesus, and what good will it do? of the positive d—I foots who believe that Spiritualism is dead, that Josés is today carrying out the plan of salvation in some far off planet, and that E. V. Wilson is a myth.

And now that we have told you all about Skancateles, folden, lake and village, let us tell you something of Spiritualism here, for there are Spiritualists here, and more than the church were aware of, and hearing of the great revival work going on in Buffalo, Syracuse and many other places, under the able ministration of our brother, E. V. Wilson, we extended a call to him to come to our help, and he has been with us for four days and nights feeding us on the "bread of life," spiritual life teaching, explaining and demonatrating the precepts practices and facts of immortality.

His first lecture on "The Bible," was clearly demonatraitive of the fact that this book belongs to the Spiritualists.

Illia second lecture, on "The Bible," was clearly demonatrative of the fact that this book belongs to the Spiritualists.

demonstrative of the fact that this book occops to the Spiritualists.

Illis accord lecture, on "The law of spirit control," all declared to be one of the ablest lectures ever delivered in our village.

His third iccture, "Diabolism, or the Devil," carried the place by storm.

His fourth and last lecture "God in the Past, Present and Future, Thoulogically and Spiritually, considered and contrasted," awept acceptable fore it, and what is best of all, as well as approval of the speaker's position and whilty, tajin the fact that the meetings were gleel-faustaining, the receipts being more than the expenses. Adde from his lectures, Mr. W. gare one public and one private scance, giving many fine tests, from which we aelect the following:

sace, giving many host case, the white we have be the following: First, Capt. M., I see by you a fine looking little girl, about six years old, describing her carefully. Second, there is with you a spirit by the name of Antolne Bapthes, a Fortugese sallor, sayse we with you in a terrible storm off the coasts of spain, in 1838, and was subsequently lost off the Cape of front there.

Good Hope.

Third, there is [with you a man, an]trishman, a sailor, you are at these off the coast of Ireland, when this man mutinies. You are called forward, the man sleeze a hand spike from the capetan stocks, and makes a blow at you, just mitaing you and nearly killing a man near you. This man is now a sailorit.

man weeze a nate spike from the capatan stocks, and makes a blow at you, just foliaing you and nearly killing a man ear you. This man is now a spirit.

Fourth, there is a man with you, describing him, who gives me the name of Edward Wilson, ears he was the first officer of the salp "John Adams," and that he knew you well, that you and he were together in Liverpool, England, is 1802.

Fifth, there is with you, a very stout old sea captain, who gives his name as Riubbe, of Malor, and that you and he selled out of New York together, in 1828, he is the ship "Caledonia," and you in a Merchantman, girt chief, as in Caledonia, and now, sir, do not be offended at what I am about to say. There is here onlyour right, a woman, just behind you and over your lead a second woman, on your left a third woman. Here Mr. W. catered into a minute and graphic description of the women; after which he said, there are two others here, one of them I believe to be your daughter, the others any-they are your wires, and yet, sir, I see a sfifth wife is the form by your side.

Response: All you have told me is true. The little fift is mine, and died at fire.

Antolus Bapties I knew well, find a famous good man he was. I learned subsequently, that he was loot by shipwrek.

I recollect the storm off the coast of Spain is 1280, very well. The Irishman and the manity, I also remember, and that he came very near hilling me. It was off the coast of Irishad.

First officer, Edward Wilson, of the ship " John Adams," was an intimate iriend of mine, and I remanber the shelp "Caledonia," and of my salling for the secting in Urreprof vary well.

I remanber the shelp "Caledonia," and of my salling for the East Indies, in 1825, but cannot bring to jimiad Capt. Sauthus, and friends. In regard to the spirits of these women, that have been described, it is minutely true. He has described my second, thind and fourth wife-iff every particular. I am now living with my fifth wife.

I have always doubted Spiritsalism, and have never been a Spiritsalish, bad, Er

told of these things for there is no one here that knew of them. Most wonderful.

Mr. Wilson gave many other floe tests during his visit, in all about soresty-five, and many of them as marked as those connected with Capt. M.

Here we have repeated the secret that occured at the well of Samaria, only that this lime it is a man and five wire; then it was a woman with five hashands. These things were not done is a corner, nor are they based upon the testimony of Mr. W., but it was witnessed by many persons and those, too, enbellevers. And we may say to the language of Capt. M., "I cannot deny, I must believe, i have no longer any douth." We are in possession of the names of many who witnessed these things and are prepared to prove them.

Our Discussion with Elder Grant, at Bo ville, New York.

To-day, we send you what was published of the debate in Dansville, New York, between E. V. Willson and Elder Miles Grant. It conveys but a faint idea of the debate.

debate in Danaville, New York, between E. V. Wilson and Ether Wilse Grant. It conveys but a falot idea of the debate.

A few quotations from our notes may help to convey to the reader some idea of the streng points made, and not answered by Elder Grant.

First. All textimony pat in by either party and not rebutted or reled out, is conceded, hence, the following testimony put in by the affirmative and not rebutted or reled out, gives us the case.

First. That light, at, water, earth, the vegetable and animal kingdoms, appeared sportaneously, hence, nei made, and became breathers of air and had no immortal soul.

Second. Men was made, manufactured, and that a soul was bosened to him, and must be returned to him who loaned it. The borrower must pay his debts. The animal borrowed from the air and the earth. Man borrowed from the earth, air and God or Spitzi: hence, took precedence over that which appeared, hence, limmortal.

Third. Elder Grant conceded that the phenomena of spiritualism in all of its phases and teachings are true, and do take place, and I admit it, but declares it to be the work of Demons, hence, not systemate to the work of Demons, hence, not systemated by the Bible. This concession left us nothing to do, but to prove that the phenomena of to-day existed in the days of the prophete, Jesus and the apositor. This we did both by the Old and New Textaments, and the Eder did not rebut it.

Fourth. We proved that the law against such as had familiar spirits, was simply an exertation of Moses, and use a law of God or command from him, quoting from Deut., Sistenburd and after-

life.

Sixth. We proved that not an angel had ever been seen or spoken to that was not seen as a man, and spoke as a man. We then called upon the Elder to produce a single case where an immortal appeared and talked as a man, that had not somewhere in the past been a man, or an inhabitant of this earth.

Sevetth. We rebutted the position made by the Elder from Rev. 16th chapter, 3d verse, by showing that the thirth places of severe and as the contract of the chapter o

this earth. We rebutted the position made by the Eider from Rev. 16th chapter,3d verse, by showing that the third pingue affected only men, and not fabor, they having no part in the plan of saivation.

Eighth. We compelled Elder Grant to concede that he misrepresented Bamuel in saying Samuel lied to Saul.

Ninth. The Eider denied that Elijah ever wrote to King Johoram, after this translation, and affirmed, "lits not in the Bible." We then read him from 2d Chron, 2lat chapter, 12th verse, written in 87.—3, B. C. He again denied it, and said, "It is not in my libbe, and I demand that Wilson prove that Elijah had ever bosn translated." We then turned to 3d. Ming., ind chapter, 11th verse, 12th B. C., and asked him to read it, and he doggedly said, "I won't." We then read the two quotations, and subtracted 857 from 826, and put it in as testimony, and Elder Grant never referred to it, from that time out, hence he stands convicted of denying the Bible.

Trath. Elder Grant convicted of denying the Bible.

ble.
Tenth. Eider Grant convicted Jesus of telling a

out, hence he stands convicted of denying the Bible.

Tenth. Elder Grant convicted Jeaus of telling a lic-impresched him. We quoted Matt., 11th chapter 1th verse." This is Elias which was to come. The testimony of Jeaus concerning John the Baptist. Elder Grant arose and deciled the testimony of Jeaus concerning John the Baptist. Elder Grant arose and deciled the testimony of Jeaus, and then read from John, ist chapter, 21st. verse, "And they asked him, What then, art thou Elias' and the answerod, No." And the Elder saked, tripun hantly, "Who know best, whether it was Elias, John or Jeaus?" If this does not imposed' Jeaus, then we do not understand the use of the King's English.

Eleventh. Elder Grant introduced, Greek, Hebrew and Latin, the Septuagent, the Sannerit, Memerism, Dr. Clark, Dr. Hatch Tartary, Hades and Mc Doneld as well as P. B. Randolph's recantation, on which we raised a point of order, viz. The Elder must confine himself to the resolution, that sill of these authorities were foreign to the resolution, hence, not admissable. Point of order avatisped. Elder Grant then said, "If I ap compelled to confine myself to Bible reading, then I may as well close the discussion fraf as last, for I cannot defend, my position from the Bible."

Twelfth. We had nothing to do after the ruiling of the chair, but to keep the Elder to the resolution, and then saffmed that God forbid witch craft, and familiar apirits. We showed conclusively that the word Demon, was not found in the Bible, hence, not admissable. We desied the command of God forbiding communing with such as he familiar apirits, proving beyond a doubt, that the law had no higher authority than as an azortation of Moses, and not a law of God. Wather read from Deut. 18th chapter, 9th, 10th and 11th verse, that the command did forbid communion with spirits, bus prohibited the people from living in the lind who had those gifts.

Thirteseth. Elder Grant compliance to us of our unfalrares in compopiling him to confine himself to the resolution, and my had kno

accepted his resolution, if we had known your course."

Is not this concession a surrender? We think so. We now respect the challenge.

RESOLVED: That the Bible,—King James' version, sustains the teachings and phases of Modern Spiritualism.

Discussion to be carried on under parliamentary mages. We will discuss the above recolution, with any minister of good, moral character, who is in charge of a congregation of soil less than one hundred communicants, in either of the following cities: Buffalo, Now York; Clasveland, Ohio; Chicago, Illisola, or Milwankes, Wisconsis; any time within six months from March lat, 1809, and therty days after receiving notice of the acceptance of this challenge.

We will meet the expense of the Hall, and ad-

vertising.

Address E. V. Wilson, Lombard, Dupage county,
Illinois.

A THRILLING CLAIRVOYANT VIEW.

A THEFILLING CLAIMVOYANT VIEW.

The LYCKUM RECORD of the 6th ult, says:

"Dr Blain, being present at the election of officer-last Sunday, saked permission to tell the children what he saw with clairvoyant vision during the session. He described a large collection of children, mapped in beautiful circles, one above another, and bathed in a halo of glorious light, each nee bearing bousets of flowers and light, and the same properties of the same light, each need to be bearing bousets of flowers and in made out of bright, sales which looked as it made not of bright, sales with the bright, heppy spirit children with radiant joy, woods seated like falling assow flakes over the groups of children in the Lyceum. Some of the smaller children in the apirit groups would clap their little hands with delight at the beautiful some, while all the circles would sing and invokablessings on the Lyceum The Doctor's description was graphic and interesting as well as encouraging, on this special roceasion.

To be silent at the proper time, is often better than to speak well.

[27 You must suffer if you transgress law

NOTICE OF MEETINGS.

ATERM, Macs.—Lyecum meets each Sabbath at 1 o'clock P. M. Conductor, B. H. Wolster; Guardian of Groups, Mrs. L. B. Allen.

L. E. Allen.

Anteria, Claimsp county, Or.—The Society of Friends of
Progress have just completed a new hall, and invite speakers
traveling their way to give them a cell. They will be kind-ity received.

y received.

Rooval — Minicarran II sti.—The First Spiritualist Association meets in this ball, 27, Sanner etreet. M. T. Delo, Traidest; Ramoel N. John, Vice Praidest; Ramoel N. John, Vice Praidest; Vin Bucklies, Venagely, The Childrane Programtve Lyouns meets at 10 at 20. M. T. Geodester; Minis Mary A. Banbarr, Gaarden.

A. All letters should be addraged to Charles W. Hunt, indicated Servicious, 21, Promonel viscot.

Assistant Secretary, it, Pissassi virses.

** Monte Hatt.—Inchtrer every Senday afternoon at 2½ princip, and will continue notif neat May under the mangenerate of L. & Wilson. Engagement have been made with belo, normal trance and imprintional speakers.

**SELEMENTA HELL—The Sent Red Lycens Association Settlement and Continue the Selection of the Continue of the

Pressurer.
TERFERGE Hall—The first Society of Spiritualists held their sectings in Temperator Hall, 16. & Marwith square, East Stotes, overy Bandy, at 3 and 7 s. M. Benjamin Olderen, H. Lewington street, Corresponding Secretary.

Her. M. Moombew Wagé, daring february. Mrs. Sarch A. Byrnes during March. M. Society Mrs. Sarch A. Byrnes during March. Mrs. Sarch Mrs.

M. Postlow during May.

Wassers. Hatt.—The Pint Programtre Lyroom Society hold meetings every Sunday at Webster Hall, Webster street, conser Orienas Sant Sundon, at 3 and 15g orient, p. 1.

Fresident, — Vice President, N. A. Simmens; Treasurer, O. C. Silley, Corresponding Secretary, H. P. Fresman B. Corresponding Secretary, H. P. Fresman Society, M. W. Willey, Lyroom meets at 1954 a Constitute, and Constitute, Constitute,

Genrikap.

Balitkore, Ma.—The "The Sprinzist Congregation of Balitkore, Ma.—The "The Sprinzist Congregation of Balitkore" beld meetings of Study and Wedenday versus the Congress of Sprinzist Congres

alisto of Baltimora." Serrice every some overlang at the unsul layer.

Battle Creek, Mich. The Sprintanizes of the First Free.

Battle Creek, Mich. The Sprintanizes of the First Free.

Battle Creek, Mich. The Sprintanizes of the First Free.

Battle Creek, Mich. The Sprintanizes of Creek.

Battle Creek, Mich. L. & Balley, Guardian of Groupe.

Belviders, III.—The Sprintanis Society held meetings in Greek Bail two Sundays is each month, fortenous and overlands of the Creek Sprintanizes.

Greek Bail two Sundays is each month, fortenous and overlands of the Creek Sprintanizes.

Free Creek Bail two Sundays is each month, fortenous and overlands in the Creek Sprintanizes.

Greek Bail two Sundays is each month, fortenous and overlands in the Creek Bail two Sprintanizes.

Free Creek Bail two Sundays is each month, fortenous and overlands in the Creek Bail two Sprintanizes.

John Sprintanizes and Creek Bail two Sprintanizes and Creek Bail two Sprintanizes.

can Chicago, II.—Lilwery Hal.—Her Society of Spiritualists had needings every Sunday at 1915 P. M. Chitares's Progressive Lycean musta immediately after the morning section. Speaker engaged; Dr. H. F. Fairheld during April and May.

when e-generic engages; if it is yearlined during April and May, "In the Spiritualist of Cartheng, Jasper Co., Mo., hold sheetings every Sandry evening. G.C. Colby, Corresponding Societary; A. W. Pickering, Clerk.

Den Belane, Leva.—The First Spiritualist Association most regularly for locative, conferences and music cach Sandry, in Gand Teamplar's Hall (west side) at 10½ evicleck. A. M. and T. R. Chillewick Pragmater Lycens messes at 1½.

Deerfield, Mich.—First Union Sectory of Spiritualists hold register meetings in Ormatey I tall at 15½. A. M. and 1½ P. M. Sandray, Regular Spiritualists most there through

TR.Colorado. The Spiritualists meet there three this week at the residence of H. Toft. Mrs. Toft, speaking medium.

MILLE, O.—Children's Progressive Lycoum meets every Sunday, at 10% evicers a. Ms Conductor, Hudson Tuttle; Spardice, Suma Tuttle.

Monnocre, Ita-Lycon About one hundred pupils Sloven, Ansistant Conde

About one hundred popular—K.S. Lovaland, Conductor; D. R. Steven, Assistant Conductor; Edwa Ny, Gazraina of Urceps.

Even Assistant Conductor; Edwa Ny, Gazraina of Urceps.

Friends of Frogress most overy Sanday for contresses, at Long's Hall, at 35 p. m.

Recurrent, Iti.—The First Society of Spiritualists most and have speaking overy Sanday versing at 1 epicets, at Security Hall Lyouum mosts at 10 vitors, a. m., is the man hall. Dr. St. C. Denn, conductor; Hall M.S. McNewood, pragition.

Dr. E. C. Duan, conductor, Hr. M. Suckwood, gracifies.

CRIBRAS—The Associated Spiritalisis hold meetings of
Presence Hell every Sansky afternoon and oversing, communiing at S and Myr. m. Administration—Ledder, 6 contrip gentleman, 10 condu. Children's Programby System associates at
1979; a. m. Lomaine Dranks, Doddector, J. S. Crandon, Acchildren and Children's Conference on the Conchildren and Children's Conference on the Children's Conchildren and Children's Administration of the Children's Administration of the Children's Research and Children's Children's Research and Children's Resear

addromed to J. H. Cruadon, Cor. Sec.
The Bible Cristian Spiritualities hold meetings every Sunday in Winsistance Division Hall, Chalese, at 3 Add 7 x. at
Mr. H. A. Elster require appaire. The public are tartied
Scale free. D. J. Elster, Suyt.
Weccarren Hale.—Heelings are bold in Horticultural Hall
overy Studey afternoon differenting, at 7 and, 7 o'cloth.
California Programm's Ligotium most at 31 o'cloth every
California Programm's Ligotium most at 42 o'cloth
overy hall of the California Company of the Company
of the California Company of the California Company
of the California Company of the California Company
of the California Company of the California Company
of the California Company
of the California Company
of the California California California California
of the California California California
of the C

Guardian.
Provinciana. R. I.—Massings are beid in Pratt's Hall, Wor-bonest street, Sundays, afternoons at P and ovenings at 75/ o'clash. Progress's Lycoma mosts at 125/c eloch. Lycoma (Doubaster, J. W. Level; Guardian, Hra. Abbie H. Petter. Harrens, Com. Spiritud meetings are held owny Sen-day evening, for conference or lecture, at 7% evening, for the Progressive Lycom meets at 3 P.H. J. S. Dow, One-

hester.

Perrially, Ma.—Moutings are held every Sunday in Tem-perace Rail, at 104 and 5 o'tect.

Raines, Ma.—Sphirmalish hold meetings in Piesser Chapel
Raines, Ma.—Sphirmalish hold meetings in Piesser Chapel
Lyceom Beets in the came pince at 2 p. m. Adopton 7.
Rapanas, Conducter; Mim M. S. Ourling, Garactine
Routers, Ma.—Moedings are half in Liberty Hall
Routers, Ma.—Meedings are half in Liberty Hall
Sphirmalish Control, Banday alternoons and

evening.

He W Ton Cert.—The Society of Progressive Spiritualists
hold meetings every Sunday, in Evereti Rall, some of theirfourth street and sixth avenant, at 15½ a. m., and 1½
p. m. Conference at 1 m. (Edificate Properator Lycome
at 1½ p. m. F. E. Paramerch, Conductor; Hrs. H. W. Farmworth, Gonellow.

RICHARD CENTER, Wm.—Lycenim inserts every funday at hir past upon the Chandler's Riell. H. A. Rassland, Conductor. Mrs. Dollo Pages, Ganzlien Delia Pessa, Guagdian. 083384344, N. — Frest Society of Programive Spiritual—Amendby R. Comm., corner Washington devenue and Fifti pt. Services at 2 p. m.

Secretary.

Terry Hope, Jud.—The Spiritualist Society of this city here leaded Str.J. II. Foural, Streety of the "SPARTUAL THEM." Leaded, for the year 168. J. M. Shanly
Fallpdaights, Ps.—Children's Programme Lyssem Mc. 1, mosts at Concret Hall, Gascinet, above Libb. Access, at 19. A. d. Lander, J. Children's Programme Lyssem Mc. 1, and 19. A. M. J. Langham, Conductor: Mrs. Mary J. Dy. ett. Garachia. The First Association of Spiritualists has fix lectures at Chemical Hall association of Spiritualists has fix lectures at Chemical Hall as it. M. and 19. F. M. No Spandynow Chemical Children and Child

a. O.—Moetings'are held and regular speaking in Old Hall, Scannit etreet, at 75f F. M. All are lavited hildren's Progressive Lycoun in the same place swarp at 18-a. H. A. Wheelork, Conductor; Mrs. A. A.

ns. Children's i rogramme.
inday at 10-4. H. A. A. Whoslock, Conductor
hoslock, Gonzbian.
herm; Mann.—The Spiritualists of Lynn hold m
inday afternoon and evening, at Codet Hall.

Association

month, mann—The optivinative of Lyris field flowerings over the plancky afferone and eventing, as Cohet field.

Bendary afferone and eventing, as Cohet field, makes over the plancky of the Cohet field field field for the Cohet field f

Omerika.

The Spiritualities held meetings every Sunday at Lamartias
Hall, correct of this areason and West Bibl. street. Lesteres
1895 (without in each? p. m. Oneshread at 3 p. m.
Babourry, H. 7—The Spiritualists held meetings at Omerical street Lecture Room, nour Distalla streets, every
Smith of the Lecture Room, nour Distalla streets, every
mosels at 1895 a. m. J. A. Bartlett, Onednotor; Mrs. S. A.
Bracherd, Omerican of Groups.

ilution 10 cents.

CLEVELAIR, ORIG.—The First Society of Spiritualists and
iberalists held regular meetings at Lyceum Hall 200 Seperv St. at 2 and 7 p. m. Lyceum at 10 a. m. Levis King,
confector, Mis. D. A. Eddy, Guardina, D. A. Eddy, Our

Secretary.

**BFFFFARA, X.—Meetings are held in Lyconan Hall, corner of Court, and Pearl structs, every Standay at 10½ m. m. off 1½ p. m. Children's Lyconan ments at 2½ p. m. M. M. Wight, Coedenton. Mrs. Mary Lano, Guardian.

Hartmerrow, N.—Meetings held every Standay at 10½, at Spiritualist Hall, do struct. J. B. Holt, President; Mrs.

A. K. Poors, Secretary. Lyconan ments at 1 p. m. J. U. Basson, Conductor; Miss Litale Randall, Guardian of Groups. Lyconan snapher 100 members.

Baseon, Continuor; mare commented to be a commented to be comm

description of 3 P. H. Condetecter, H. S. Williams: General Conference of 1 P. M. Williams: General Conference of 1 P. M. Williams: General Conference of 1 P. M. Service of 1 P. M. Ser

meets at 12 s. Mr. Hommure, Control of Sprittenlists and Progressive Lyona, Ma.—The "Society of Sprittenlists and Progressive Lyonas" of St. Louis hold three nestions carch Smoday; in the Polytechnic Institute, corner of Seventh and Chestant; and the Control of Spring Control of Contro

at 11 a. m. B. M. Terry, Conductori J. Dewy, Guardian; Mrs. F. A. Perit, Got. Sect.

Braneviran, I.L.—Spiritualist Association bold regular socilage roots pleady morphing at 11 o'theki, at Capital Hadrick and Capital Hadrick a

Abatah, Mars.—Begular Braden meeting at 10 fg. m. m. of 17 fg. m. of 18 fg. m. of

Thompson, Ambient Considerin, Him Cynkha McCana, Guadan of Groups. The Spiritualisis of this place hold require meetings at Telespess Genter. The Gillors are R Heilbert, E. Ricchwell, M. Hall Jr. Trustew; and A. Tillotons Servadary and Treasurer: Private of Program" organized persecutive, 1944, 1, 1848. Thy was at the Hall of the "Baken Library Association," but do not been register to the Hall of the "Gallerian Control of the Control of

Nuts. (Ocarrilation 10 seans.

McARENTO, Cat.—Meetings are held in Turn Verein Hall, on R. street, very Sunsing of 11 s. m. and 7 p. m. Mrs. Laura Cappy, requise speaker. E. P. Woodward Corpolating Servine Orapy, requise speaker. E. P. Woodward Corpolating Servine Company of the Company of

Systems over your property in a street of the property of the sectory is line 2.0. Soboto, American Conjunction by Spiritualists held meetings in Lycome Mannethers by Spiritualists held meetings in Lycome Mannethers in 10 clock 1. m. Speakers Fac. 3 and 8.1 m. Speakers Fac. 3 m. Spiritualists hold meetings overy Sunday advances and evening in Selding and Dickinson. Mail. Speaker engaging in Selding and Dickinson.

o', Mass.--Mortings in Town Hall. Programbin every Sunday at 11 a. st.

Campinerrer, Mass.—The Springaries hold meetings overy Bunder, in Williams Bill, at 8 and 7 r.m. Speaker Ferrant, Chris.—Housings are hold at Ongras Hall every Sunday afternoon at 1½ o'clock. Progressive Lycoum at 10½ is the formose.

is the foremoses.

DOTM and P. F.CEGOV, Ma.—The Children's Progressive Lycone holds its Banday sension in Morrich Hall, in Dove, Control of the Control of the Control of the Market Mar

Reith, Diedencior i Mrs. Louine Reith Guardian.

Watturrove, D. C.—First Saccity of Programive Spiritualists, most every Standay in Harmonian Hall, Pennylynania srobus near corner of 11th interest. Spackers engaged for Oct. Anna M. Middisbrook. New Notice M. Penne. Das. Oct. L. V. Danish, Jan. H. Franks White. Pob. and March. Hellin J. T. Reighens. April Januar H. Pobliss. Ray, Alainah granter i Januar M. Pobliss. Ray, Alainah granter i Januar M. S. March Saccinetti and Groups, Miss Maggie Blona, Anisonant Generalian of Groups. Commence 12:30 p. m. Conference Pres Pint For every Tenchny events and the Commence 12:30 p. m. Conference Pres Pint For every Tenchny events and the Commence 12:30 p. m. Socialists Theorethy over hing once in stem weeks.

comin.—The First Spiritualist Lycolmial overy Sunday at 2 p. m. J. L. Poline k ha 1% P. M.

ALSIKA CLOVER SKED.



GENUINE SURPRISE OATS.

GER ULNE SURFACEONE
We have severed a supply of this wooderful eat from C. H. Yan (Utsda, the party that first brough public notice. The flugrate black pinds from 18 to 128 etc. per acre, and weigh 45 to 45 the per dricken has Trey arts at years in cultimation from the wild on are throughly acclimated. Sow feel by blacker (e. per acre. Two or men, may fain in smalling for '0s list, or less, seed by small peripend. So perior or more presents the part though a peripendicular portubers to pay thoughe, and from the peripendicular portubers to pay though a peripendicular pay though the peripendicular pay the peripendicular

1 lb. 00 | 1 perk g2.50 | 2 bush. \$18.00. 2 lb. 1.00 | 3 bush. 4.00 | 4 " 16 00. 4 lb. 1.00 | 1 " 7.00 | 6 " 40.00.

MELILOT CLOVER

The less Honey Plant is MELILOT CLOVER. O. will support navely bives of bees. This clearer bloom July to foreschere, and yields 650 to 1000 lbs. As sers. The cared plant is now worth 5100 per too, irect being of great values to Tanners. Sow 3 lbs. e acre. Sent by mail post-paid.

14 15, 75 | 1 15. \$2.00 | 3 15c. \$0.00 | 8 16c. \$12 12 " 1.36 | 8 " 3.50 | 6 " 9.00 | 12 " 15.

\$\frac{\pi}{2}\$ = \frac{1.36}{2.56} \right| \frac{\pi}{2}\$ = \frac{1.36}{2.56} \right| \frac{\pi}{2}\$ = \frac{1.36}{2.56} \right| \frac{\pi}{2}\$ = \frac{1.26}{2.56} \right| \

American Ser Journal.—Monthly, 34 pages, illustrated. \$1,75 per year. No.9, Vol. 4, now ready. Sample copy 15

Hives, Honey Machines, Honey Jars, Hallan Bees, &c., at retail and whalenale.

A retail and whalenale.

Note of the second of the control of the second of t hines, Honey ale, riptive Circulars. T.A. National Bes-hive Co. St. Charles, Hi.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

Tuils WEEKLY NEWSPAPPE will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHIL LOSOPHY. It will advocate the equal rights of Hen and Colonial and the second of the right graveration. It is not second to the second the second to the second the second the second to the second the second to the second the second to the second t

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. .

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

84, 86 and 88 Bearborn Street, Chicago, Ill.

TERMS OF SUBSCRIPTION-IN ADVANCE: One Year, .. \$3.00. | Six Months, .. \$1,50.

Bingle Copies 6 cents each.

OLUB RATES,
Any occ ending the names of 80 error enterthere
eviny the Jetzack for one year each at \$21.5 per year.
Any occ configure to the names of true store unfactives
wire the Jetzack for one year each at \$2.5 per year.
Note the Jetzack for one year each at \$2.5 per year.
But paper will be east to any Prot Oloc, designated.

Any successful for use year each at near year. The paper will be seet to say Puct Office, designated. The paper will be seet to say Puct Office, designated where Feet Office Orders cannot be procured, we desire pairwes to seed money. See the particle of the particle of the paper of the pape

POST OFFICE ADDRESS.—It is united for subscribers to write, unless they give their Past Office Address and name of

AGP discisses opion sent rates in the poon sent.

AGP discisses opion sent rates.

Subscribers are informed that twenty-six numbers of the
RELIGIO-PRILOSOPHICAL JOJENA & comprise a volume.

Thus we publish two volumes a year.

ADVERTISHMENTE inserted at versure stores a line

for the SRN, and TERRIT CRITE per line for much relocation.

INDUCEMENTS TO CANVASSERS.

IN DUCEMENTS TO CANVASSERS.

In order to greatly increase the subscription list of the Entation Pattern Services of the subscription of the Entation Pattern Services of the S

Fritts FLORENCE SEWING MACRIFE IS UNSURPARED IN for case of management, rativity and quality of wregularity of tenden, via. In threes make and of every sex a valuable feature belonging to and defaunch by no other chies. Circulars contributes to the management of the chies. Circulars contributes to two, if the chiese contributes to the chiese chiese contributes to the chiese chie

Inducements to Renew Sut tions Immediately.

WHOLEBALE AGENTS:

All the principal Wholesale How A gunts through the Challed States and British Provinces will be employed for the constry New Dealers, and How Dealers, and How WHYMEN HAVE Co., corner Deachers and Madicines, 111, Control States for the United States Provinces, and the American News Company, I Randes Street, New York.