\$3,00 PER YEAR IN ADVANCES

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

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### Ziterary Department.

The for the Seligio-Philosophical Journal.

E DYING HOY TO HIS MAM-MA.

BY 1017 A MAM.

O, do not cry dear main ma; for
The whipering angels any.
I'm going to a sunry land,
Not for, not far away.
The yaw my ferinds also yadding there,
The loved ones none before,
To meet use in their happy home
Upon that sunry whore.

O, do not elly dear mam-ma, when The chill of death is passed, Foretill our loves will be the same, And will forever lest. The hindly smiles that I shall meet To choor me in my home, Will be 10t ethine, oh! main-ma deer, While I the earth did roam.

Then do not ery, dear mam-ma, for The time is coming fast, When we shall meet in that bright world Youngsting sorrows passed. Where overlating spring sadars and flowers are rich and gay, Where garlands I will make the Throughout the unites day.

Throughout the sources cay.

No, do not, dear man ma, for Dakstine with then be.

To see thy non an angel form,
An angel just like thee;
Tagether we shall range the hills,
Of bright eitherial bloe,
Where Jame nor apace will interfere
With either me or you,
Where just a canadiem from our heart
Shall with a canadiem flow,

Then dry thy tears donr mamme, for The angels truly say, That all I've said and more shall be Our lot the coming day, And with fingationed tabull wait The more that thou shall come To join me in that biseful lib, That glorious future home.

### WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

MAUTHOR OF "PLORENCE DE LACT, OR THE

#### BOOK FIFTH-THE APPOINTMENT.

CHAPTER XXXIII.

CHAPTER XXXIII.

THE AIT OF CAROLINE PRECY.

"You seem in a brown study, Caroline."

"I am ignorant of the philosophy of colors,"
replied Caroline Percy, smiling," but in a study
I am, whether brown or blue."

"Do I guess rightly," asked Mrs. Percy,
"when I attribute your silence this morning, and
your apparent Perplexity, to the recent visit of
the strange gentleman?"

"Wilfred Montressor, aunt Percy?" interposed
Miss Percy. your apparent the strange gentlems
"Wilfred Montres"

Miss Percy.

"The strange gentleman whom Dr. Everard brought hither yesterday to see your funny an-

You guess rightly. The gentleman of whom speak, has exposed me to myself, and lecture roundly for my faults; yet I confess to you ly, that he has already established a wonder influence over me."

nfluence over me."

By exposing and lecturing you?" exclain
Percy, raising both hands, in well-feig

itonishment.
"Yes, dear aunt."
"When so many have utterly failed, after em-loying the most delicate arts of praise and flat-

pelicate! I have never known a gentle pt Mr. Montressor, who dki not admi-complimentary potions in nauseatin

"Never!"
"Never!"
"Never."
"Mr. Willoughby or Mr. Pettigrew!"
"Don't name Pettigrew in the same breath ith Mr. Willoughby," said Caroline Percy, in tone of impatience.
After a pause of a few momenta, the young lady nationed.

ontinued.

"But still, Billy Pettigrew is a good creature."

"I am glad to hear you say that."

"I am glad to hear you say that."

"Did I ever say otherwise?" inquired Misserry, aharply. "We are good friends, Billy and, and so I suppose we shall remain."

"He is is alous of you, Carolina. He does not comprehend."

"How should be comprehend." He has no rains."

"How should be compressed the season of mains."

"I don't agree with you, by any means. Mr. ettigrew, for anything I see to the contrary, mows as much as other people."
"Yes, ann Percy," said the young lady, carecally adjusting her ringiets, "perhaps he does a some branches of learning,—be knows the threets-of New York, from Whitehall to Bloom-ingdisle,—be knows all the merchants and tradiers dealing in the city, one half by sight, the other half by reputation. He knows for market price of goods and chattels, from bobbinet lace to

gold watches. He is an adept in human nature in the debtor and creditor line. He can tell an honest man from a rogue at a glance. All this I am bound to believe, for he says it boldly in his own behalf. Whatever may be his proficency in brifding steamboats or in selling wares, he evidently knows nothing of the sex."

"And so has no brains."

"What is fit to me that he skull is filled with a pully substance, or ganized in such form, as to enable him to traffic and speculate with the understand and appreciate my good can also qualities?"

acuteness of a yankee potentamess he can as understand and appreciate my good and bad qualities?

"I don't wonder, Caroline, that he is unable to comprehend you, for you puzzle me exceedingly, although I have known you from childbood."

"This stranger, Montressor, after an hour's interview, understood me thoroughby, and revealed to me the prominent feelings and motives which govern my designs and actions."

"Is he a Naitor,"

"No and yes."

"Always in riddles, Caroline."

"If you rate desirous by fearning whether he is a suitor or not, for the remnant of this weak heart," said Caroline Percy, placing her hand jestingly upon her boson, "I say no—but he is in some things a suitor."

"Well, Caroline," said Airs, Percy, inquirmply, perceiving that the young lady hesitated to proceed.

"He has made several rousests—berhaus I."

perceiving that the young may memora proceed.

"He has made several requests—perhaps I should rather call them commands."

"Commands to you?"

"To me—Caroling Percy:" said the lady, tossing back her ringlets with the palsa of her right hand, "These requests or commands indicate a complete knowledge of my position,my, character and my prospects. I assure you that I have become very humble and very obedient. At this moment I am unable to decide whether I have yielded to his will from self-interest, or from a sense of reverence for a superior intellect."

I have yielded to his will from self-interest, of from a sense of reverence for a superior intellect."

"What are you to do?"
"Several things Aunt Percy, which you will find out in due time, unless you are so unfortunate as to lose the trilling modieum of curiosity with which you are enlowed."
"Bul, really?"
"Really, then, the last request of Mr Montressor is strange and mysterious."
"What is it?"
"He read me like a book, yestenlay, when I was convincing Doëtor Everand, by practical experiments, of the indubitable truth of memerism—and as I have already teld you, lie mortified me by disclosing the stupidity of my contrivances. Yet this morning, he persuaded me to rehearse a new part in the wonderful science of animal magnetism, with the design of performing it in the presence of two to three spectators. Tho objections which I urged on the score of delicacy, neolesty and inability, were vanquished without the nocessity of argument by his quiet, incredulous smile. Dr. Everard will visit me after dinner, and put me in a state of magnetic sleep. I have been reflecting seriously, and Percy, rising. "Hark't it is William's step in the cutty."
"I am glad to hear it, Caroline," said Mrs. Percy, rising. "Hark't it is William's step in the cutty."
The countenance of the auctioneer was cloud with a shade of sullenness.
Caroline Percy advanced to meet him with a sleeve of his cost.
"When it did you return" from Long Islaud,

Caronne a considerand laid her name general selecte of his coat.

"When did you return from f.ong Island,

Peti:
Pettigrew regarded Miss Percy with a slightly puzzled expression. He replied coldly,
"This morning—just now,Caroline,"
"Caroline!" said Miss Percy,pouting her rosy
lips,and turning her head aside; "and why not

lips and turning her head aside; "and why not Caro?"
"I don't suppose that it makes any difference to you, whether I call you Caroline or Caro."
"Now, you are unkind, William," replied the lady; "am I not aware of the fact that you call me Caro when you are well pleased with me? Perhaps you think I am indifferent about pleasing you?"
"I fear it."
"Why do you say such things, Pet?" said Miss Percy, with an imploring glance—"do you wish to reader me unhappy, and at this moment too, when you have been absent a whole day?"

dsy?"
The shadow still darkened the features of William Pettigrow, and he answered, though not without hesitation, "I imagine that you have not suffered from the deprivation of any society. The last of your Triends scene to be increasing almost daily; and I darway has more acceptable."

I would be a sufficient of the second of the speaker's mouth and said, and the second of the

Miss Percy placed her hand on the speaker's mouth and said,
"I won't have you talk in such a strain, Wilsiam," then, smiling archiy, she continued:
"So you are really fealous of me?"
"Not fealous\_ractly,"
"Well-you can't trust me—there is no material difference between fealousy and distrast."
"You do not deep," said William Petitgrew, with a glance of inquiry, "that you have recently received attentions from gentlemen, who are airmagers to me?"
"I shall be positively angry with you, William, replied Miss Percy, pouting; "who has excited this feeling,! wonder?" Assuming an attitude of deep reflection, she continued, speaking to herself rather than to the auctioneer:
"Thra\_is Doctor Everand, a gestlemanly person, somewhat grey and baid, and old enough to be my father. There, is Doctor Everard's, friend, Wilfred Montressor, who came Lither friend, Wilfred Montressor, who came Lither.

with the Doctor to see me in the mesurere state, during my fit of periodical indisposition. There is Frederic Willoughby, a mere soy, with blue eyes and light brown hair, to whom, however, I am under rerious obligations for attention under painful and embarrassing circumstances. Which of these, Pet, has your excited Jeslows choiced in the state of the periodic particle of the periodic periodical periodic periodical periodic periodic periodical periodic per

"Say Caro." exclaimed Miss Percy, pettishly.

"Caro, then?" said the auctioneer, his tace
brightening a little. "I have fameied of late,
that you do not care for me as much as you lid
formerly."

"A pretty lancy, indeed, to get into your wise
noddle."

"But do you truly care for me?"

"But do you truly care for me?"

"Do It' asked Miss Percy, with a skieling
glance from her bright sparkling eyes.

"Yes—do you."

"If I did not, why should I trouble myself
about your foelish jenious?' And yet I am
rather pleased on the whole; for the jenious;
which you display is an evidence of the state of
your feelings toward me."

"Have you ever doubted my affection for
you?" inquired William Pettigrew, with surprise.

wanel you uspray is an evidence of the state of your feelings toward me.

"Have you ever doubled my affection for you?" inquired William Pettigrew, with surprise.

"Often,"

"Tell me when,"

"When you eat onious—when you refuse me money—when you are carless about your health of dress—when you go over to Long Island, and to other places—one, two and three days at a time, energly to sell old trumpery,"

"You are a caprictous, versatile creature Caro," said the auctionere." "I don't know what to make of you."

"I will tell you, William," said Miss Percy, seriously, her black eyes dilating widely.

"Well, Caro."

"Make me your wife."

William Pettigrew guzed with wonder at the sudden transformation of the gay, cojnetithe Caroline Precy, into a serious, carnest woman. He change the equest sairched him.

"If you love me," said Miss Percy, in a low, quivering voice, "make me your wife."

"What has caused this freak of yours, Caro?"

"It is no sudden freak, William. Beneath the wild gayety and adventurous daring of my untamed spirit, you might have cheld the annoyance and suffering to which my position exposed me—only that I ah a strange being—impulsive, wayward, perpetually changing. My distres was a vague, undefined feeling, which sometimed in my brightest hours gave rise to melancholy and bitter thoughts. But yesterday an incident occurred which deepened the impression upon my soul, until it is strong, permanent, perchance immovable. I allude to a conversation with a gentleman, who, intending me no injury, doing me no wrong, with good noulves, held meun, as in a mirror, and compelled me to behold the reflection of my past life and my present position."

Miss Percy covered her face with her hands, and sobbet bitterly, during several minutes.

sition."

Miss Percy covered her face with her hands, and sobbet bitterly, during several minutes. Then removing her hands, she added, her dark eyes flashing through her tears:

"O! William It is horrible."
The feelings of surprise and wonder which had been previously excited in the breast of William Pettigrew, were rapidly giving way to emotions of sympathy.

"Do I not love you, William?" murmured Caroline Percy, dashing the tears from her eyes as she approached the auctioneer, and imprinted a kiss on his lips.

"Do I not love you, William?" murmured Caroline Percy, dashing the teats from her eyes as she approached the auctioneer, and imprinted a kiss on his lips.

Then she knelt before him, caressed his hands, and said a third time; in low tremulons tenes:

"Make me your wife."

"Rise, Caro—dear Caro "said William Pettigrew, struggling to suppress his feebngs.
"Never, until you answer me."

"I will think of it."
"Answer me quickly—now."
The brain of the auctioneer was reeling—he strove-to reflect, to determibe; but the current of thought was checked by the excitement of overmastering emotion.

"Will you be faithful to me, is word and deed!" exclaimed William Pettignew. "Will you usustain your position as the wife of a man of true feeling and honorable pride?"

"Yes—answer me."
"I consent Caro—you shall become my wife."
Miss Percy, in a paroxysm of feeling, rese from her kneeling posture and reclused her head upon Pettigrew's shoulder. The aext instant, however, she burst from his embace and exclaimed with intense enercy."
"If you had refused me, william, I should have pertabed at your feet."
The auctioneer led Miss Percy to an otteman, and at length succeeded in scothing her powerfuller ungovernable feelings.

"Where are you going?" inquired Miss Percy, in a sold use Mr. Pettigrew'rese to

ful, her u
"Whe
cy, in a
kayo he

have her.

"Addic, Caro! business—basiness. I must report the result of the sale on Long Island, yesterday, to Mr. Wilson, my, principal. Turights and interests of others are involved in the Islahul execution of the true repoted in Excuse me, therefore, caulf erading."

As the door closed on the retting successers, attumphant suffer limited the countenance of Mise Caroline Percy.

Half an hour afterwards the profund

As the coor closed on the rearing ductomeer's triumplant smile illumined the countenance of Ming Caroline Fercy.

Half an hour after yards, the profound reverse into which Mins Percy Kad falled, was interrupted by the announcement of a failing.

Frederic Willoughry editored the apartment. The roces have returned by your cheeks, the Fercy, said the young man, admirtingly.

Mins Percy, and the young man, admirtingly.

As a county of the privileges of an invalid. After youn gooding in your studies?? is night for the professor. Willington, was also seen as the professor.

"My industry and my ambition have recently received, a severe check. At your last visit, I consulted you upon the chances of my success in a theatrical career. Relying upon your friendly feeling towards me, I, ventured to request the aid of your judgment and taste in criticising my private rehearsals. The stage has been the object of my ambition for a long time, and notwithstanding your discouraging advice, I was desirous of achieving its mimic greatners; last on broaching the subject to Aunt Percy and Mr. Pettigrew, I was overwhelmed with objections and remonstrances."

Miss 'Percy watched the counterance of her visitor, and at the mention of the name of Pettigrew, she perceived that his eyes were fixed inquiringly unon her.

"The opinion of Mr. Pettigrew, by the by," she remarked, suddenly breaking off the thread of the narration "unless my memory fails, you have not net Mr. Pettigrew during any of your visite."

"No Miss Percy."

have not not Mr. Petilgrow' during any of your visits."

"No. Miss Percy."

"He is an old, a yery particular friend of mine, and one whom I am, in a measure, bound to consult in regard to my plans."

"As a gpardian?" inquired Frederic Will-loughby adding with some hesitation, "or, perhaps as a suitor?"

Miss Percy blushed, slightly, and her eyes were seemingly, employed, for an instant, in scanning the irregular figures of the Brussels carpet beneath her feet.

With a timin glance at Prederic Willoughby, she remarked,
"As I was saying, the opinion of Mr. Pettigrow was so decided and preemptory, to pass over the scruples of my aunt, that I surrendeged my hopes of acquiring fame and fortune by my own exertions with the best 'grace' in the world."

"I amnorate your decision, Miss Percy, "said."

world."

"I approve your accision, Miss Percy," said

"I approve Willoughby, with a glance, slightly
troubled and confused, "whatever may be the
nature of the influence to which you have yield
""

matter of the influence to which you have yield."

"My decision resulting as it does from deference to my friends and superiors, will at least relieve you from the weary task of hearing and criticising my performances."

"No, Miss Percy, it has given me much pleasure," replied the young man, seriously,
"You are polite, Mr. Willoughby," said the lady, smilling graciously, "but you are honorably relieved from the service I proposed to you. Notwithstanding this, I trust that you will not entirely force, nor cease to visit me occasional ly. I should be pleased to introduce you to Mr. Pettigrew."

entirely forget, nor cease to visit me occasional ly. I should be pleased to introduce you to Mr. Pettigrow."
Willoughby bowed.
"My impulses govern me," said Caroline Percy, rising and advancing toward a piano on the opposite side of the room, "will you permitme to indict a song lynon you?"
"A dezen,if you will."
Alies Percy seated herself at the piano, and an over the keys, apparently hesitating in her selection of a song.
At length she played a charming symphony, and sang in rich, delicious tones, the following verses:

Dost then yet remember Love's first vow? Yearful were thine eyes, how, Orimson by brow. Joully, I embraced then, Tenderly, I placed then Tenderly, I placed then.

By my side—and yet,

Bay, canst then forget?

Does thou yet remember Love's first kies? Thrilling was the touch, lo Wondrous the filigs. Wondry, I carcessed theo. Lovingly, I peased thro. To my heart—and yet, Say, canst the fire greet?

To my heart-and jet,

"Am I not a strange creature?" said Miss
Percy, turning partly round and addressing
Frederic Willouguby,

"Wny, Miss Percy?"

"To sing a song like this, just at this time."

"I can account for your singing, it," said Willoughby, approaching her.

Miss Percy alcok nor bead, millingly.

"You whan me to know that the vow has been spoken—the kies of love given?" said the young man, with an inquisitive gianca.

The next-mondred, "Miss Percy, without replying commenced playing the "Duke of Reichstadts March."

Mrs. Percy entered the apartment, during the
performance. The conversation turned upon
indifferent topics, sod Frederick Willoughby
soon afterward, redired.

#### Philadelphia Department

BY...... HENNY T CHILD, M. D

#### Now and Then.

Now and Then.

Twenty-one years ago, the word Spiritualism was known only to a few.—Was a dictionary word; to-day, it is not only spoken by millions, but forms, a very expressive and eignificant name for the religious belief of millions; but this is not the only word which has come into general use with a new and practical significance through the insicence of the grand stoyelment which has stamped this century as the most important in the onward march of the reco.

the race.

The words, Media and Medium of the Lati
which our prolific mother tougue has chosen make a singular of the planet, and coin a neword, medium, for the latter has new and distin-

joined to power's mandane, whether wisely or not.
We are constantly hearing among Spiritualists such questions as these: "Are you faithful its the influences?" "Willyou yield to the influences?" "Willyou yield to the influence?" "Does he or she speak under influence?" "Our neighbors of the church seizing upon the idea; see dippant in their charge that we are under the influence of the devil.
We are not treated.

We are not troubled about this, for we know that the reason and common sense of mankind have long since settled this question in accordance with the beautiful precepts of the Nazarene, "By their fruits ye shall know them."

Sensitiveness and impressibility, as well as intestion which is in a great degree measured by this, law now a much more distinct and practical meaning than they had twenty-one years ago. But it is not alone in the domains of language, the garments of our thoughts, that these changes have occurred. It is in the realm of thought and mind, that the mbst wonderful changes between now and then have taken place. Even the most progressed minds of that time, had many ideas which were is a nebulous condition, and the light which they minds of that time, had many ideas which were in a nebulous condition, and the light which they shed over the darkness of the firmament of mind, was dim and uncertain, and U was necessary to have the telescope of Spiritualism in order to discover their true character,—to measure and define their positions and revolutions in space. Such truths are to-day, clearly revealed, and we not only see them, but are able to present them to others.

It is in this bold feature, which has marked the

ers.

It is in this bold feature, which has marked the character of the lectures upon Spiritualism which have been given all over our land, and when the flager of scorn is pointed at us, and we are told that spiritualism has given us nothing new, we begin by showing that we have established from platforms and laid proader foundations for the reception of trath, and have already given a new meaning to the truths that were glimmering before the best minds but a few years ago.

At the same time, we do not admit that it has given us tothing now, but we know that many of the new traths revealed through Spiritualism are sacred as household gods to those who have received them. When a brother or sister, a father or mother, a wife or a hunband, everals in the beastiful and complete manner their presence and influence, it is not for the rude world. But there are many grand truths which the Spiritual philosophyls constantly presenting to the world at large, some of which we shall refer to from time to time. It is enough to-day, to know that before us lies the glorious field of the infinite with all its truths opened to mortals just as fast and as far as we are prepared to receive them. dme the uthe

#### Joan of Arc.

Joan of Arc.

The historian of Spiritualism who shall glean from the wast treasure-house of the past, will find few subjects more rich in the illustrations of the wonderful power of Spirit than that of the Mald of Orieans, whose name we have given above.

Such mysterious lives can never be solved or comprehended, except in the light of Modern Spiritualism, which is, indeed, the key to almost all that is valuable in the history of the past. We can not enter into the history of the powderful child of gealus and inspiration, and shall be content to give our readers a pourn we reported at the close of one of Brother N. Frank White's admirable feetures, in which he gave a vivid account of her life and labors as an illustration of Spiritualism, showing at the same time that Spiritualism along could explain the mysteries of that wonderful life.

We may imgaine the joy that fills and thrills that spirit, when after the lapse of four centuries, tardy justice with its slow wheels reaches a plane where a partial understanding at least, is had of her wonderful earcer, so full of the evidences of watched and guardian care over individuals and nations.

Peanspivanta State Speciety of Spiritualises.

Thorthird annual meeting of this Society will be held on Tuesday, the 15th day of June at 10 o'clock a. M.; and 3 and 8 r. M.; in the City Assensiny Rooms, South-west corner of Ninth and Byrtagiarden streets, the lect joy o'Philadelphia inden streets, the city of Philadelphia bardens of the cause in all parts of the State of the

Garden streets, in the casy of a minerage of the State of the State in all parts of the State are invited to come and aid ms. Our Missionaries have been inboring with ascesses during the past winter. Those who cannot come will confer favor by sending reports of the conditions and moods of the came in their districts, to Carolina A. Grimos, Secretary, 1919 Wainst tiers, M. D. President, Got Raco street, Philadelphia Got Raco street, Philadelphia

## Sixth National Convention, or the As Association of Spiritualist

TO THE SPIRITUALISTS OF THE WORLD;

The Board of Trubtees of the American Aminon of Spiritualists have made arrangement solding the Sixth, Annual Meeting at Secondary, the thirty-sixt day of Austica of the Sixth o

### Pacific Department.

T.....BENJAMIN TOD

I answer: Because they are too willing and anxious for others to bear their trials for them. They render themselves helples, and by a doing, make their own conditions. They are to blame, and the only ones, as a general thing. To betwee, circumstances surround us of which we are obliged to yield; but there are none however peculiar, which will fored us late a state of vassalage, if we pursue the proper course. It is mightly at our own option, whether we allow ourselves, to lose our identity entirely and sink into nothingness. It is at our option because we are the individuals, because we are the mightier force and can rise superior and above all, if we will. Yes, this is the only trouble; "If we will." Too many quietly sit down, fold their arms, and whick they must submit to whatever decree chances of all upon their cars. Not an effort is put forth by them, for their own relief, but their misfortunes they harrangue abroad, expecting and looking for comfort ard copsolation elsewhere; when in reality, they are the only ones that can change their surroundings, did they but realize it, and that without difficity, did they possess any of those higher and nobler alms of life, which would enable them to rise paramount to all obstacles.

Pitiful indeed is the condition of those who are swayed and whipped about by every little change, who for lack of individuality and force of character, bow to all minor things, and are that could and significant; for the ruiling power that could and

Fitial indeed is the condition of those who are swayed and whipped about by every little change, who for lack of individuality and force of character, how to all minor things, and are the rendered insignificant; for the ruling power that could and should be placed at the head of everything to superintend and keep in check affair, is estimated so low and accounted least and nothing, where it should be first and greatest. Circumstances surround us, and we are unable to change them many times. We would not pretend to such power; but we do contend we have the power to cope with those circumstances and cause them to look bright or dark as we would aimost desire.

We can make the color green, appear a perfect blue. We can look at the purset and holkest actions in life, and make them seem to us the most deadly and wicked, and whatever cast or appearance we wish, and we have eyes to suit the occasion. Just so in regard to our position, whatever circumstances may attend us, we are enabled to look at them as pleases us best and if we have not strength and force of character within ourselves, sufficient to cause those circumstances to terminate for our good as much as our destruction, it recems to me we are lacking on our part. Out of the soresi tribulations comes that which is brightest in the proper light, and not allow our senses to deceive us and make them appear what they are not. Thus are we made strong and individualized, and beings who have a separate existence from any other, and as our circumstances change, will our strength increase to meet all demands. We have no time to white and plue, it is too preclous and more especially if we would hope for better things. Let us be ourselves, and feet that we can stand alone without the assistance of any one's skirts to keep us from tottling over.

#### Goodness Natural, Evil Educational.

Goodness Natural, Evil Educational.

It may seem strange to us at times, that in our fellow creatures, we are able to see nothing but imperfections and evil, and still it should not be strange, characterized as we are by the same nature. Did we exercise one grain of reason or charalty, or even one-hundredth part of which in our selfshness, we expect and murnuir if is not shown to us. In every action of life, can we find in ourselfshness, we expect and murnuir if is not shown to us. In every action of life, can we find in ourselfs of compassion for othe, but outside, it ceases to flow, and only as the fifth and dust are swept away by the most intense agitation and excitement, do the slightest streams ever gush for others. As these conditions are but momentary, its unmanageable course soon stops, it regains its unsual fevel and none seems benefited by the general outburst. This is the manner in which we are too spt to sympathize, therefore is our little charity lost and worthless for it is only accompanied with unruly feelings, and we have naught to guide us.

Ever in affliction are we looking for charity in some direction and an amount greater, often, than we deserve or are willing to bestow upon thers.

unruly feelings, and we have naught to guide us.

Ever in smiletion are we looking for charity in some direction and an amount greater, often, than we deserve or are willing to bestew upon beingers. These are the ones who ask the meet. How probe to seitheness then is the human heart, and made so by a faise understanding and relation. We believe this, for selfshness at birth can not have been our inheritance alone, but coming from the hand of Him who doeth and things well, we find in the pure and natural state charity and almpiteity, simplicity which discandies one to pursue a false and unnatural course whele can expended only importing, and charity which comes like an angel of light, shedding consolation and tham everywhere without which all is dark and dreary.

Who has not received at some time, from the innocent child, a look, word or set of sympathy which—could have its origin only from the very fountian of the pure soul, that did not awaken in them all the hetler affections of the heart and came them to go on its return. Here are we canabled to feel the industry the words and the county in the many vice that are bred, when dissing rulesse the sophisticated and older children. We are consider them a part of their education and mechanics are not errors count that which a cross from our vision that which a county is from our vision that which a county is from our vision that which as

y richedinally be more erroceous than this? drift supthing be more erroceous than this? did we that drive from our vision that which so publish plinds as for a lack of understanding, counts disarty see how fruitiess and proteious blood softs which are deemed so requisite for

or could we which are deemed so requested on the state which are deemed so requested on the statemer. Could up to but pleare the gloom which separates as from our fellows, and which has kept from our gight so long the good, as we would have it and resided to us altogether, the evil we would find in ourselyon sees the fies faults, and that all vices and the second of the second ourselyon sees the fies faults, and that all vices and the second of t

Original Essays.

Reply to Austin Kent. BY DELOS DUNTON.

BROTHER JONES :- As Brother Kent does not

Reply to Austin Kent.

IN DELOS DENTON.

BROTHER JONES:—As Brother Kent does not think best to take my advice (offered gratis) to leave the discussion of infinite subjects for more tangible themes.—I will try with your permission, to follow him a little farther, and see where the argument will lead us.

Brother Kent says I "mistake his position." He has urged the impossibility of eternal inprovement, not on physical, but on moral grounds—from what it necessarily implies of the badness of the past—that the universe must have been only less than infinitely bad.

Now, I have looked closely, but I 'qua find no such moral impossibility as Brother Kent sees. If we are to deal with infinite things, it is quite as important that we consider the infinitely small, as well the infinitely large.

Two curved lines may be projected into space and extended infinitely in such a manner that they shall be only one loot apart at their starting point, and continue forever to converge without ever coming in contact. This is a mathematical proposition which is self-evident to every clear thinking mind; and it matters not whether the lines at their starting point are one foot, or one inch, or one millionth of an inch spart, the proposition is the same and is equally true and undeniable.

In like manner, the universe may have been exemply progressing, and yet never have been comparatively much worse than it is now. True, in this case, the progression must be slow as we go backwards, but there is no impossibility in it. If Brother Kent's moral feelings have been appailed by the thought of how bad the universe must have been, it it has progressed eternally, it may be a good antidote for him to study the

palled by the thought of how bad the universe must have been, it it has progressed eternally, it may be a good antidote for him to study the question of how small a degree of evil the uni-verse may have been eternally occupied in over-coming. If the mind is unable to grasp the largeness of infinity, it is equally unable to grasp its smallness. It is impossible for the mind to conceive of a degree of improvement so small that through any moral or logical necessity in the case, the universe may not have been eternal-ly occupied in accomplishing. What, then, be-comes of the moral impossibility! Will Broth-er Kent answer?

comes of the moral impossibility? Will Brother Kent answer?

Nor will this view prove that the progression must becessarily be equally slow in the future. There may be either a grained or an uneven expansion in the rate of progression as there is much reason to believe there is.

Curved lines are, perhaps, a good illustration of progress—their convergence or divergence is never the same, but always changing, growing greater in one direction and smaller in the other.

I do not think we have yet had sufficie I do not take we have yet and supported men-perience, have not yet reached a sufficient men-tal altitude, to map out with any degree of ex-actness the direction or amount of progress the universe has made in the past, or will make in the fature. For the present, I am satisfied with the facts that the universe or that part of it of which we have knowledge, has made and is mak-ing progress.

which we have knowledge, has made and is making progress.

At the close of Brother Kent's article, he says: "If our mind was once in the condition of matter, it had a beginning as mind. For that reason must into have an end as mind? I answer, not necessarily. This proposition of Brother Kent's has, no doubt, been stated a thousand times, by, perhaps, as many persons; but I have never seen any adequate proof of it, and it is certainly not self-evident. If a thing can have a beginning, and exist for a hundred or a 'thousand years, why may it not grist. For a million years, and if for a million years, why not forever? What reason is there that simply because a thing has had a beginning, it must necessarily therefore, have an end! I deny the necessity of any such conclusions. Let us have the proofs.

Carpenterswille III. April 10th, 1869.

True Religion—How Oulitwated.

BY DR. E. B. WHEELOCK.

Each faculty of the human mind is derived from the same celestial fountain; hence, the proper exercise of each in accordance with its natural action is right, is devotion, is true religion. To illustrate: The faculty of number, or power of numeration exists in the mind, and God in nature presents to that faculty a plurality of worlds, and objects. This demonstrates the fact, that Delty is a mathematician; hence, he who studies arithmetic, studies God, and to study God, will ever lead to devotion and true religion.

Again, man possesses the faculty.

he who studies arithmetic, studies God, and to study God, will ever lead to devotion and true religion.

Again, man possesses the faculty to construct or build. The God of the universe possesses also the same. How wonderful is the mighty display of His mechanical genius in the rolling worlds, and the upheaving of the floral and animal kingdoms; therefore, he who studies architecture, studies God, and to study God, is to "get religion."

Man also possesses the faculty to distinguish both harmony and discord in sounds. God has, placed music in the spheres. In the sphere and earth we hear the murmer of the sea, the hum of the bee, the low of the ox, the roar of the lion, and the sweet music of the lords, and sweeter still, the voice of friendadip in human kind; and he who bows in reverence to these, is a child of God, cultivating true rehgion. O, how many half Aleristians, the forms and ceremonies of priests, have made by the wild exercise of the faculties of swonder and revernors to the neglect of all others, even those of the reason.

When, ob, when I will man learn to assume the digity of his manhood, and truly reverence the Author of his being by the cultivation and proper exercise of all these and assume the digity of his manhood, and truly reverence the Author of his being by the cultivation and proper exercise of all his faculties, and spiritual elements of his nature? When will be present the serve the creeds they are and assume the digity of man, and the state of the voice within, the voice without, the voice from above. New Hartfors, tows, Fee, Sth, 1869.

A Revision of the Sermon on the Mount. BY MRS. MARIA M. KING.

That only is blasphemy, or sacrilege which invades the holy temple of truth, and takes from it the rich gems which compose its adornments: therefore, it is no blasphemy to review the writings of the old reformers, and gather the gems of truth which they contain, and apply them to the wauts of the present age, rejecting what savors of the superstitions of the past, and of which the people of the present day stand in no need. As Jesus taught the multitude whenever be found opportunity, through the inspiration of spirits, so do those who, like him, are called at present to teach the people through the inspirations of spirits, such doctrines as shall elevate them.

ever be found opportunity, through the inspiration of spirits, so do those who, like him, are
called at present to teach the people through
the inspirations of spirits, such doctrines as shall
elevate them.

Blessed are they that feel their need of wisdom: for they shall obtain it. Blessed are they
that are in trial, or mourn: for through trial
shall they be regenerated, and find peace.—
Blessed are the meck; for they shall inherit the
blessing of the angels, who shall provide rich
inhefitances for them; if not on earth, in the
spirit-home. Blessed are they who hunger and
thirst after righteousness; for they shall be filled.
Blessed are the mereilal; for they shall be filled.
Blessed are the pure in heart; for they,
are as God. Blessed are the peace makers; for
they shall be called the children of God. Blessed are they who endure persecution for rightcousness sake, or for the sake of truth; for their
reward is sure in the future, and they enjoy a
heaven within. Blessed are ye if ye follow
correct teachings; although ye may be persecuted for the sake of the teacher; for your
reward is sure; and all-the good before you
have been thus persecuted.
Ye are the salt of the earth; but if the saltlose its savor, it is thenceforth good for nothing
but to be cast out with the mire and filth of the
streets. Ye are the light of the world; a city
that is set on a hill can not be hid. Men do not
light a candle and put it under a bushel, but on
a candlestick; and it giveth light to all that are
in the house. Let your light so shine before
men that they may see your good works and
glorify your Father who is in heaven. Think
not that I am come to destroy or do away with
truth whether found in the law or the teachings
of the old prophets; I am come to reiterate
truth. I say unto you, that truth's immortal;
and though heaven and earth may pass away,
not one jot or tittle of truth shall be lost. Whosoever shall disregard any known truth shall
be called, unwise; but whoseover shall live in
accordance with its precepts,

enjoy a heaven in yourselves, neither can your place he high when ye enter the spirit-kyorid. Whosoever is angry with his brother without a cause, harbor's a sin in his spirit that is akin to murder: and he is in danger of retribution. Spare harsh epithets in speaking to your brother; for sure judgment will follow him who gives reio to passion. He reconciled to your brother or neighbor, if there is aught of malice in yous heart toward him: that out of a pure, loving spirit, you may offer a gift of praise to the Father. Seek reconciliation with your enemy, lest he bring you into trouble. Unholy desires are like the sin of adultery.—Cleanse your natures from all unholy passions; though they may be part of it, and cherished like a right hand or a right eye; for thus shall you save yourselves from the discipline, that awaits the deprayed. Whosoever shall put away a wife or husband, let it be for just cause; and let each bear and forbear while a shadow of hope of reconciliation remains, before a divorce is sought.

Let your language be pure and expressive of what you would communicate; and use no use no use of the shadow of more of reconciliation remains, before a divorce is sought.

vorce is sought.

Let your language be pure and expressive for

what you language to put and expressive or what you would communicate; and use no vulgar phrases, neither wound the ears of any by the light use of the name of any thing that may be sacred to them, or injure your own natures by lightly esteeming the name of any

vulgar phrases, neither wound the ears of any by the light use of the name of any thing that may be sacred to them, or injure your own natures by lightly esteeming the name of any thing that is pure and holy.

Be careful what resistance ye make to what ye may esteem evil; for it is better to suffer wrong than to do wrong. Avoid Hilgation, even at the expense of more than the sum indispute, unless principle forbuds it, and justice demands that ye suffer in order to satisfy its ends. Be generous in giving and lending.

Return blessing for cursing, always; do good to those who hate you and persecute you; for thus shall ye show your relationship to the Father. He maketh His sun to rise on the evil and on the unjust. If ye bless and bestow gifts upon those only who do thus to you, ye exhibit a selfish spirit, and not that of your Father.—Be ye, therefore, perfect, or seek perfection: for your Father in heaven is perfect.

Take heed that ye do not your alms before

your Father in heaven is perfect.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have not the full reward of well doing. The reward of the hypocrite is glory of men; let yours be from Him who searcheth the heart and welgheth its motives.

the hypocrite is glory of nice; let yours be from Him who acreheth the heart and weighesh its motives.

When ye pray, be not hypocritical. Use not vain repetitions, for they shall not avail to exalt your spirts and bring down the holy inspirations ye seek. The Father's car is open to the secret longings of the spirit, whether breathed in silence into His ear, or uttered in words in public After this manner, therefore, pray ye; Our Father who art in heaven, hallowed by Thy name. Thy will be done in carth as it is among the wise in the spiritual spheres. Give us from day to day our daily bread. May we receive mercy as we grant it to others. Deliver us from wrong. For Thine is the power, Thou All-glorious, All-wise, All-hencyolent One. If ye have not a forgiving spirit ye can not feel the divine benediction in your spirit.

Follow no senseless ceremonies: for these are not profitable, or pleasing to your Father.

Shore up for yourselves treasures of wisdom; for these will ever remain for your use, subject

to no waste from thieves or decay. Have a single purpose to do well. Let your knowledge be true light or wisdom; and not error or dark.

KNOCKS.

Ye can not be, at the same time, truly right Ye can not be, at the same time, truly right-cous, and given to evil practices. Take no undue thought for the future; but be trustful while ye are prudent and thoughtful. God careth for you who are so much more preclous in His sight than the birds of the air and flowers of the field. By needless anxiety for the future, ye only mar the farmony of your spirits; but wise forethought and diligent industry on your own part is rewarded by Him who cares for all the forms He has created. He blesses such forethought and industry by showers of good things, as be clothes the senseless forms of na-ture by means established by law. All the gifts of God are good; but wisdom is the best gift. Waste not your energies in dreading coming lils; for by taking wise forethought, the ills ye dread for to-morrow will be avoided by your care to-morrow.

Judge righteous judgment, even as ye would be judged righteously. When ye consider the faults of your brethren, forget not you owa; and forbear to correct the faults or errors of that ye may do it properly.

Offer not treasures of truth to those who can in no manner appreciate their value, lest the

truth be despised, and yourselves suffer needless

truth be despised, and yourselves suffer needless persecution.

Ask, and there shall be given you what ye most need; seek, and ye shall find treasures of wisdom; knock, and the doors of the celestial world shall be opened unto you, and ye shall behold God's ministers of love as they come on missions of mercy to you, and all mankind besides. Ye can not seek God's good gifts in vain, for the aspirations of every soul are to be satisfied with good. Who of you will refuse good gifts unto your children that need them? Is not God more willing to bestow good gifts upon His children than earthly parents are? All, things whatsoever ye would that men should de to you, do ye even so to them; for this is the law, and according to the teaching of the prophets.

things whatsoever ye would that men should det to you, do ye even so to them; for this is the law, and according to the teaching of the prophets.

We have a corrected to the teaching of the prophets.

Find the straight path of progress rather than to enjoy the pleasures of sin, and thereby follow a tortuous path which may seem to be strewn with flowers, but which will prove to be strewn with flowers, but which will prove to be strewn with thorns; and the more thickly, the farther it leads from the straight path. The many follow the tortuous way, and the few the straight path; because man's nature can not, at first, distinguish what is truly good from what is perverted good, or evil. Beware of false prophets; or any who would deceive; for they are like ravenous wolves. Ye shall know them by their works. Do men gather grapes of thorns or figs of thistics? A good tree bringeth forth voil fruit. It is not in the nature of a hypocrite to do good deceis; or of one that is pure to do evil fruit. It is not in the nature of a hypocrite to do good deceis; or of one that is pure to do evil fruit. It is not in the nature of a hypocrite to do good deceis; or of one that is pure to do evil fruit is cut down and cast out of the way.

Not every one that saith "Lord, Lord," or cryeth "reform, reform," is just, or worthy to be a thacher; but only they that do the will of the Father. Many profess to be lovers of the truth, and to work in the cause of reform, and profess to do wonderful works by the power of the spirits, who, really, know not the truth, and shall be cowered with dismay when they shall discover that they can have no fellowship with the pure and wise in the second subject on the prosess to flows the dictates of wisdom, is wise; and may be likened unto a man who builds his house upon a rock—a solid foundation, is foolish; and may be likened unto a man who builds his house upon the sand—a treacherous foundation, which is in danger of being undermined and swept away by the rains and floods. The disaster to such a man i

# Take way the Pulpit.

Take way the Pulpit.

Mr. Entros:—At a Presbyterian Convention in Chicinnal, February 17th, 1869. Dr. Thomas said:

"Take away the pulpit; come mearer the people: remove the feemality of the minister. We build up these builwarks of saian, the pulpit. Twenty yearsage, I kleked mine out, so as to get nearer

remove the iswamity of the minister. We build up these bulwarks of sain, the pulpit. Twenty yearsago, I kloked mine out, so as to get nearer my people."

What does all this myan, Mr. Thomas? Have you failed to make people interested? I judge so from the fact that you's advocate an entire change of tactics.

Yes, Mr. Thomas, you may as well own up that you have failed to raise an interest in your system of religion, because there is no genuise interest in it, for it is destitute of treth, and, therefore, destitute of the beauties that proceed from truth.

You are mistaken in supposing that the lack of interest processes from the fact that a few boards of which your pulpit was composed, were between you and your people. You are mistaken in supposing that there is any similited between your pulpit, bulwark and Satan. It suppears as if you do not know what you are talking about. Do you suppose you kicked Satan, when you kicked the bulwark of your pulpit out?

The truth is just here, Mr. Thomas: You have felt yourself far away from your people, not because a few boards were in the way, but because you could fot, in the nature of the case, rales my sympathy between the lifeless religion you and, others of your class are trying in vain to galvanize, and the people,—they having given it up as a hope less case, are passing conward in search for a religion which they can use every day, and which, is capable of doing them some good. You have anchored to an old book system which requires you to stay where you are, or cless take the back track. Meantime, the tide of people in purrent of genuine religion has left you high and dry aground if you wash to regain the lost interest, you must get yourself and as again, out your cable, get in advance of the people. As soon as you do, by your proper.

To the friends of Spiritualism and liberal ideas, everywhere:

The Executive Committee of the Iowa State\*
Spiritual Association have decided to call a State Convention at Des Moines, to commence on Saturday, May 22nd, to hold three days.

They, together with the friends of progress deem it highly necessary to hold a convention thus early, even if the next annual meeting should be held in October next. We require an extra effort to start any enterprise, and especially one that is to rise under the yiddictive persecution of the pulpit,—which is emphatically true of Spiritualism.

We had a good Convention last Fall, with but little effort; and we think that with a reasonable effort now, we will secure a better one; at least, a more general representation of the State, which we do hope we shall have. We have juetter halfs in our city, more concert of action over the State, and a better knowledge of what we should do to secure success. Still the concert of action over the State is nothing near adequate to the demand or success, and to start a healthy, self-supporting lecturing system.

secure success. Still the concert of action over the State is nothing near adequate to the demand or success, and to start a healthy, self-supporting lecturing system.

It has become most evident to the Executive Committee that the Spiritualists of Iowa should meet together, and with the past experience dovelopsome plan to bring our cause up to the status its intrinsic merits damsafd. We make an earnost appeal to you to make the effort worthy the cause. Let the farmer, the mechanic, the merchant, and every class and, profession look shead and make calculations to attend. If it is left to a tew they will be discourseed and leasen even the feeble efforts they have made. Adjoining counties and those on railroad-lines should send in heavy delegations; while more remote and lees accessible parts of the State should be represented.

We are fully assured that with a good representation of the State, we can secure our best adrocates who will be enabled to carry our goospel into every inhabited county in the same. Let us have letters immediately from all parts of the State, addressed to H. C. O'Bleness, Das Moines, and prompt action taken all over the State. Provisions are being made to entertain delegates and visitors, free of of cost. Will not our lecturers in other States comings to our aid in our strungle for existence? We will try and arrange to have reduced fare on our lines of public convergence.

Will other papers friendly to the cause please copy.

In behalf of the Executive Committee.

Will other papers friendly to the cause please copy.

In behalf of the Executive Committee.

J. P. Davis, President.

I. C. O'BLENESS, Secretary.

SECOND QCARTERLY REFORT.

Amount received up to April 7th, 1822, on the second quarter:

J. G. Whitney, Rock Grove City.

J. G. Whitney, Rock Grove City.

L. M. Blakely, lowa City.

J. S. Oo.

J. M. Hakely, lowa City.

J. S. Oo.

J. H. Ashton, Brooklyn.

J. S. Oo.

J. H. Ashton, Brooklyn.

J. S. Oo.

J. H. Ashton, Brooklyn.

J. S. Oo.

J. W. Blakely, L. S. Oo.

J. R. S. Chase, Maqu'skelo.

J. S. Oo.

Norman Rundles, Janesville.

J. Worman Rundles, Janesville. W. W. SKINNER, Treasurer

W. W. SKINNER, Treasucer.

For the Religio-Philos-Phical Journal.

"Praytical Religion".

Since the publication of my article in No—
of the RELIGIO-PHILOSOPHICAL JOURNAL, on
"Practical Religion". I have received letters
from different sections assuring me of the sympathy of the writers with the work proposed,
and promising material aid towards its accomplishment.

I now wish all who are willing to engage in
so noble and glorious an undertaking, and assist with their pecuniary means an enterprise
in which spirits in and out of the mortal form
can unite their wisdom and energy litthe work
of skiling and elevating humanity in a practical
manner, to write and inform me thereof at their
earliest convenience.

manner, to write and inform me thereof at their earliest convenience.

This is but one step, or, as it were, an introduction to the great work now being projected in the Spirit World for the upbuilding of homanity, by raising them through more favorable physical conditions to the higher planes of mental development and Spiritual Harmony.

As a medium, we sit for the transmission of these grand and fundamental pri neiples, projected in the immortal spheres of the "Life Beyond" for the benefit of mankind upon Earth; and as all "mediums" are receptive from both spheres, we also hope to receive those answering pulse-thrills from humanity that are responsive to the angel-greeting, by which, through our mediumship, the two spheres may be the more closely cemented into a concert of action and unity of purpose.

Jurpose.'

Let all who have means not stint to employ them to accommodate the angel visitants, and them to accommodate the great shall be their reward.

D. P. KAYNER, M. D. Federal Hill, Eric Co., Pa. April 9th, 1869.

Pederal Hill, Erie Co., Pa. April 9th, 1889.

The Mischief of Passion.

"Will putting one's self in a passion mend the matter said an old man to a boy who picked up a stone to throw at a dog. The dog only barked at him in play. "Feg it will mend the matter," said the passionate boy, and he dashed the stone at the dog. The animal, thus curaged, aprung at the boy, and bit his leg, while the stone bounded against. a shop window and hroke a pane of glass. Out ran the shopkeeper and seizend the boy and made him pay for the broken pane. He had mended the matter finely indeed It never did, and never will, mend a matter to get into a passion about it. If the thing be hard or when you are all anger. Hyo have most be a down you are called, at will be har der when you are and when greatly and losing our temper. Try to be calin, especially in trifling troubles, and when great ones come, trylo bera them bravely.

Failures among pariman managers have been of frequent occurrence during the winter season,

The latest speculative stroke is a proposition utilize a portion of the banks of the St. Canal for advertising purposes.

The late Madame Prevost Paradol is said to

### The Arts and Sciences.

According to popular belief,—our satellite presides over human maladles; and the phenomena of the sick clamber are governed by the lunar phases; nay, the very marrow of our bones, and the weight of our bodes, suffer increase or diminution by its influence. Nor is its imputated power confined to physical or organic effects; it notoriously governs mental derangement.

organic enects; it motorizely governs included errangement. THE RED MOON.

It is believed generally, especially in the neighborhood of Paris, that in certain months of the year, the moon exerts a great influence upon the phenomena of vegetation. Gardeners give the name of Red Moon to that moon which is full between the middle of April and the close of May. According to them the light of the moon at that season exercises an injurious influence upon the young shoots of plants. They say that when the sky is clear the leaves and buds expoxed to the lunar light redden and are tilled as if by frost, at a time when the thermometer exposed to the atmosphere stands at many degrees above the freezing point. They say also that if a clouded sky intercents the moon's light it prevents these injurious consequences to the plants, although the circumstances of temperature are the same in both cases.

Any person who is acquainted with the beautiful theory of dew, which we owe to Dr. Wells, will find no difficulty in accounting for these effects errocensyl imputed to the moon. If the heavens'-be clear and unclouded, all substances on the surface of the earth, which are strong and powerful radiators of heat, become colder than the surrounding air, and may even, if they be liquid, be freeze. Ice, in fact, is produced, in warm climates, by similar means. But if the firmagent be enveloped in fact, is produced, in warm climates, by similar means, but if the produced in warm climates, by similar means, but if the produced in warm climates, by similar means, but if the produced in warm climates, by similar means, but if they be fundation, to substances upon the surface of the earth, as much heat as such substances lose by radiation; the temperature, therefore, of such bodies will be maintained at a point equal to that of the air surrounding them.

There is an opinion generally entertained.

### TIME FOR FELLING TIMBER.

TIME FORWELLING TIMBER.

There is an opinion generally entertained that timber should be felled only during the decline of the moon; for if it be cut down during its increase, it will not be of a good or durable quality. This impression prevails in various countries. It is acted upon in England, and is made the ground of legislation in France, The forest laws of the latter country interdict the cutting of timber during the increase of the moon. M. Auguste de Saint Hilaire states, that he found the same opinion prevalent in Brazil. Signor Francisco Pinto, an eminent agriculturist in the province of Espirito Santo, assured him as the result of his experience, that the moon was immediately attacked by worms and very soon rotted.

In the extensive forests of Germainy, the same opinion is entertained and acted upon with the most undoubting confidence in its fruth. Sauer, a superintendent of some of these districts, assigns what he believes to be its physical cause. According to him the increase of the moon causes the sap to ascend in the timber; and, on the other hand, the decrease of the moon causes the sap to ascend in the timber; on the other hand, the decrease of the moon cause the superintendent of some of these districts, assigns what he believes to be its physical cause. According to him the increase of the moon along the decrease of the moon causes the sap to ascend in the timber; and, on the other hand, the decrease of the moon causes the sap to accord in the timber, therefore, will be compact, solid and durable. But if it be cut during the increase of the moon if will be felled with the sap in it, and will therefore be more apongy, more cally and more readily split and warped by changes of temperature.

### SED LUNAR INFLUENCE ON VEGETABLES

semperature.

SUPPOSED LUNAR DEPLUENCE ON VEOETABLES.

It is an aphorism received by all gardeners and agriculturists in Europe, that vegetables, plants, and trees, which are expected to flourish and grow with vigor, should be planted, grafted, and pruned, during the increase of the moon. This opinion is altogether erroneous. The freezese or decrease of the moon has no appreciable influence on the phenemena of vegetation; and the experiments and observations of several French agriculturists, and especially of M. Dhamel du Monceau (already saluded to) have dearly established this.

There are some traces of a principle in the rule adopted by the South American agronomes, according to which they treat the two classes of plants distinguished by the production of fruit on their roots or on their branches differently; but there are none in the European aphorisms. The directions of Pliny are still more specific he prescribes the time of the full moon for sowing beans, and that of the new moon for lentils. "Truly," says M. Arrgo, "we have need of a robust faith to admit without proof that the moon, at the distance of 140,000 miles, shall in one position act advantageously upon the vegetation of beans, and that in the opposite position, and at the same distance, she shall be propitious to lentils."

SUPPOSED LUNAR INFLUENCE ON GRAIN.

SUPPOSED LUNAR INFLUENCE ON GRAIN.
Pliny states that if we would collect grain for the purpose of immediate rale, we should do so at the full of the moon; because, during the moon's increase the grain augments remarkably in magnitude; but if we would collect the grain to preserve it, we should choose the new moon.

Among the maxims of Pliny we find that grapes should be dried by night at new moon, and by day at full moon.

### POSED LUNAR INFLUENCE ON THE COMPLEX-

of by day at full moon.

UPPOSED LUNAR INFLUENCE ON THE COMPLEXION

It is a prevalent popular notion in some parts of Europe, that the moon's light is attended with the effect of darkening the complexion.

That light has an effect upon the color of material substances is a fact well known in obysics and in the arts. The process of bleaching by exposure to the sun is an obvious example of this class of facts. Vegetables and flowers which grow in a situation excluded from the tight of the sun are different in color from those which have been exposed to its influence. The most striking instance, however, of the effect of estrain rays of solar light in blackening a light solored substance, is afforded by chloride of silver, which is a white substance, but which immediafely becomes black when asted upon by the rays near the red extremity of the spectrum. The substance, however, lighly susceptible as it is of having its color affected by light, is, nevertheless, found not to be changed in any sensible degree when exposed to the light of the moon, even when that light-is condensed by the most nowerful burning lessed. It would some non-convention to the changed in any sensible degree when exposed to the light of the most nowerful burning lessed. It would some non-convention to the changed in any sensible degree when exposed to the light of the most nowerful burning lessed. It would some popular impression of the influence of the moon's rays in blackening the skin receives no support.

Pliny and Plutarch have transmitted it as a warm that the light of the moon facilitates the

impression is prevalent, also, that certain kinds of fruit exposed to moonlight lose their flavor and become soft and slabby; and that if a wounded mule be exposed to the light of the moon during the night, the wound will become irritated, and frequently become incurable.

#### SUPPOSED INFLUENCE ON SHELL-FISH.

SUPPOSED INFLUENCE ON SHELL-FISIL.

It is a very ancient remark, that oysters and other shell-fish become larger during the increase than during the decline of the moon.—
This maxim is mentioned by the poet Lucilius, by Aulus Gellius, and others; and the members of the academy de Cimento appear to have tacitly admitted it, since they endeavor to give an explanation of it. The fact, however, has been carefully examined by Hohault, who has compared shell fish taken at all periods of the lusar month, and found that they exhibit no diffefence of quality.

diffefence of quality.

SILPOSED LUNAR INFLUENCE ON THE MARROW

OF ANIMALS.

As opinion is prevalent among butchers that
the marrow found in the bones of animals varics in quantity according to the phase of the
moon in which they are slaughtered. This
question has also been expanined by Rohault,
who made a series of observations which were
continued for twenty years with a view to test
it; and the result was that, it was proved completely destitute of foundation.

SUPPOSED LUNAR INFLUENCE ON THE WEIGHT OF THE HUMAN BODY.

OF THE HUMAN HODY.

Sanctorius, whose name is celebrated in physics for the invention of the thermometer, held it as a principle that a healthy man gained two pounds weight at the beginning of every lunar month, which he lost toward its complexion. This opinion appears to be founded on experiments made upon himself; and affords another instance of a fortuitous coincidence hastily generalized. The error would have been corrected if he had continued his observations a sufficient length of time.

\*\*Constitutional Amendment.\*\*

The following is an abstract of a lecture, delivered by Bro. A. A. Wheelock, in Columbus, Ohio:

delivered by Bro. A. A. Brother Wheelock advises us that he intends to publish the address in full, in pamphlet form. We hope he will do so. A well digested pamphlet upon the subject would find very many readers, even among those who make no pretentions to being believers in Spiritualism.

readers, oven among those who make no pretentions to being believers in Spiritualism.

Mr. A. A. Wheelock, of Toledo, delivered at
Naugoton Hall on Friday-evening, answering
in the negative and at length the question:
"Shall the constitution of the United States be
amended to recognize the authority of the
Christian's God.

We published some two wecks since the proceedings of the Convention in, this city favoring
such an ampadment, and now present as fair a
synopsis as our space will allow of Mr. Wheelock's argument.

The question exceeds in importance, any,
which has ever been raised for free man and
women to meet, since the birth of our Republic.
Other questions of great moment, we have met
and aetited—others are still before us—political,
social, financial; each and all of vital interest—
but none of them strike so deeply, and so fully
probe both the individual and national lite, as
the issue/now fairly presented to us by the selfconstituted Representatives of God and christanity, in their denial of that sacred right, "Freedom to Worship God."

What do they ask? Simply and only, that in
the strike of Christianity we assist in turning

anity, in their denial of that secred right, "Precdom to Worship God."

What do they ask? Simply and only, that in
the name of Christiaulty, we assist in turning
lumanity backward! Is this the lessor the ages
have taught us? Far from it. If the past has
any instruction for us, it is found in the living
and undeniable facts that man is a progressive
being, and that the law of progress inheres most
fully in the moral force and power of his being,
which we denominate conscience. The measure
of this is the measure of man, as we look for an
estimate of character and stability. If it be true
that all of goodness, beauty and progress of the
individual, race or nations, proceeds from this
moral power, which is the center and force of
each, then the placing of any restriction upon
man's religious ideas and convictions, can but
interfere with the law of his growel; and progress, and the same law applies to faces and nations.

In view of these facts, we are enabled to see

man's religious ideas and convictions, can but interfere with the law of his growth, and progress, and the same law applies to faces and nations.

In view of these facts, we'are enabled to see more clearly what would be the result: (if successful) of the movement inaugurated by those nine Rev. and twenty-one Hon. gentlemen, who is seembled recently in this city, and as they thought very wisely resolved that God should be put into the Constitution of the United States. Many questions of grave importance arise, when we consider this proposition. First, why is this desired? It cannot be solely for recognition, but the Constitution recognizes and guarantees to every individual the right to entertain his considers of God, and worship in accordance with that idea; when it declares that "Congress shall not establish any form of religion.

Do they desire his recognition for ornament? An ornamental God could be of little service.—They must desire his recognition for ornament and therefore he must have authority, and shall an experimental for the conception of Diety, whose God shall be recognized? The Protestant, Catholic, Jewish or Chinese God—"Josk?" Which held exercise shis is supreme authority? Who shall decide? How shall it be decided? At the ballot box? Shall the number of votes that decides the fate of the politican determine what God shall exercise authority over the nation? If so, as changes the policy of the Government, by the success of different political parties, so would the character and authority of the Nation's Delyt change, and at no distant day, this land of religious liberty might be given over to the control and authority of the Pope. Die Protestant Christians desire such a result?

Suppose the Protestant God be placed in authority, would Catholicism submit? Or, should the Chinagens God—"lost." Ones to be laced in authority one to the control and authority of the Catholicism submit? Or, should

power of the Pope. Do Protestant Christians desire such a result?

Suppose the Protestant God be placed in authority, would Catholicism submit? Or, should the Chinaman's God—7 Josk," come to be the sovereign religious power of the Nation, would Christians meekly obey? Aro men sconsciences made of such filmsy stuff, as to yield their religious convictions at the demand of others? Would not this be the cuimination of religious tyramy? And yet those who advocate the idea of thus amending the Constitution, disclaim any desire or intention, to interfere with the sacred rights of conscience guaranted by the organic law of the land. Mistaken men! Ther zeal is,not according to knowledge. Upon this plea, tyranny has based its justification the world over.—Humanity has been emslaved and oppressed, bound and fettered, religiously and politically, and the claim has ever been, it was for their benefit.

The high sounding name which these continues.

herefore, that as far as any sandogy can be derived from the qualities of this substance, the opular impression of the influence of the moon age in blackening the skin receives no support, urroaed Lunan influence of the moon in the influence of the i

Ere this can be accomplished, humanity must retrograde, and blood again must flow. I be-seech these men to count well the cost of this undertaking.

The speaker continued for over an hour, and at the conclusion was greefed with applause from the audience.

at the conclusion was greeted with apparate from the audience.

Twenty-first Aunivers ary at Lotus, Ludiana.

Biggraph of the Friends of Progress celebrated the twenty-first anniversary of modern Spiritualism. The Society is composed of Spiritualism. The Society is composed of Spiritualism. And Materialists, and others in the vicinity who are friends of progress. The meeting was opened about 1 o'clock P. M. by appropriate migsic; and reports were then read of the first manifestation in or near Rochester, New York, and o't hose made in Lotus, which ied to the formation of the Society here.

Henry C. Wright was with us and contrasted the advent of Spiritualism with the advent of Christ, showing that, as Christ came to deliver man from the despotism and burdens of the Jewish religion, so Spiritualism came to deliver man from the popular theology, and ritual worthip of Christendom.

For four hours there was an earnest, and animated interchange of thought and feelings on questions of vital importance to human destiny both in and out of the body. Spiritualists and Materialists took part in the discussion of the questions:

Do men and women live after the death of the body. The section of the pools of the or the pools of the pools of the pools of the or or the pools of the pools of

Materialists took part in the discussion of the functions:

Do men and women live after the death of the body? If so, where? and how? Does the death of the body sever any ties of the soul? Do we exist under the same laws of life and happiness under which we exist here, the body being cast of?

off?

The following resolutions were presented by H. C. Wright, considered and approved by the meeting. We would call especial attention to those which call on all friends of progress to fove and honor (hrist as a teacher and a mortal, and to reject him as a Savior sent to save the world by his blood and merits. While we reject all outward saviors, we fall back with confidence upon that savior that is ever present in each human soul, and is certain to give the heaven of conscious purity and peace to all who heed its admonitions and obey its instructions.

Our hearts are greatly strengthened by this

admonitions, and obey its instructions.

Our hearts are greatly strengthened by this celebration to persevere in the glorious conflict of ideas now being waged by Spiritualism against the glaring absurdities, and most pernicious gerrors of Christianity, as it is repersented by the priests and churches of Christendom. We earnestly call on all friends of progress to be steadfast and uncompromising in their efforts to save the coming ages from those false views of man, his nature, his relations and destiny, which are and ever have been so fruitful of crime and miscry to mankind.

1. Resoled: That our enjoyment of heaven must be exceedingly marred while there is one individual in this or any other sphere, however low, degraded, malifous and insulting he may be, to whom we are unwilling or unableto extend the hand of cordial love and fraterial friendship.

and or count is one and retered in reaction.

2. Resolved: That those of us who call ourselves spiritualists think that when the body dies
the man or woman lives; and those of us who call
ourselves Materialists, see no sufficient reason to
convince us that human beings live after their
bodies are dead.

nones are dead.

3. Iteological: That whether in the body or out of it, we know that our leaven or our hell depends upon our own feelings and actions towards our fellow-beings and in our various relations with them.

them.

4. Rendeed: That we know by our own experience, that Love is Heaven and Hate is Hell; that our only way, to keep heaven in us and hell out. of us, is to dwell in love and good will to all, and, in hate and ill will to none.

nate and ill will to none.

5. Resoleral: That love to his fellow beings is man's only savior; that love can save the world, only as it exists in the hearts of individuals, and that no one can be saved from the taint and gullt of am, and be made pure and happy by love in the heart of another.

the heart of another.

6. Recolord: That each man's only savior is born in and with him; therefore, all the systems of philosophy and religion which assume that by a savior born and existing outside of himself; are essentially false in principle, and ruinous in reactice, to the social, moral and spiritual character and destroying to all who embrace them.

7. Resolution: That Chattering to the character in the control of th

ter and destroying to all who enumerac them.

7. Henolecal: That Christianity as it is represented by the prints and churches of christendom is based upon a glowing and persielous error; instanuch as it assumes as its fundamental principle or doctring that there is a power in Jesusof Nazareth to save not only limesti, but also alt of the human kind; thus affirming as a truth, what the daily and hopity experience of all, assures them, is a hopological to the control of the same and the principle of our held depends primarily and cases of the same and the merits of the same and the same and

on the merits of Christ.

8. Resolved: I That wills we love and honor Jesus as a teacher and markyr, and as one that javed binneld and no body elso, we jet nieu go't the list of his body rather than be net use to his own convictions of right and duty, we do not explicitly and emphatically roject him as a savier who by his blood and merits earlieve the human rice or any part of it, from the gulyt and consequences of sin.

part of it, from the gupt and consequences of sin
9. Resolved: That we carnedly and emphatically reject Christ as our saviour, because we know
that his merits can never be a substitute for merit
in us; and because of our assured convictions that
a willingues to be saved from suffering by the crucifixion of the heroic and innocent Jesus tends to
make man, selfsh, cowardly, mean and dygraded.

make man selish, cowardly, mean and degraded.

10. Iteodord: That we urge the fineds of progress everywhere, by whatever name they may be
called, to be earnest in their projects against the delusion that we may be saved from war, slavery,
drunkenness, prositution, willful abortion and
every crime and outrage and their results by the
blood and merits of Christiand to be uncessing inmen away from all external saviors and direct
them to that ever present only true savior that
exists in every human soul, and that will insorn
the heaven of conscious purity and peace to all
who heed its admonittion and obey its instructions.

tions.

11. Resolved: That the science of theology has demonstrated to every unprejudiced mind that our plause has been tenanted by man for at least 45,000 years sinterior to the period ascribed to Adam. Therefore:

12. Resolved: That the notion that all the human race are cursed through the disolucidence and unin race are cursed through the disolucidence and an example of the second of the

13. Resolved: That the fall of man through the disobedience of Adam being thus dispensed with, a restoration to primitive parity and through the obedience, soffering and blood of thrist, is equally unscientific, irreligious, and nonsensical.

Respectfully,
T. H. COLEMAN, Secretary.

Failures among Parislan managers have been of frequent occurence during the winter season.

#### L. A. Northan

Writing from West Dayton, says: "Thave been an earnest reader of your paper for more than one year, and a precious treasure it has been. I consider it one of the best papers ever pupilshed. It is fearless, in principles, many in utterance, Tofty and soul expanding in the matter it contained. It shows no merely to islolatrous images which a bigoted and sectarian priesthood has set up for the people to worship.

a bigotel and sectarian priesthood has set up for the people to worship.

It is the only ray of light that breaks the orthodox darkness hanging over this little village of West Day ton. It is the prayer of ten or more lonely free thinkers who live here, to welcome a good lecture. Oh: for the day when poor, starving souls in the by-places shall be supplied with spiritual food pal atable to their souls!

For the past two weeks, the Baptists have held a protracted meeting in this un progressive town. The ministers came upon the construmities or may dectors; and their prescriptions were \$1.00 per 1.00 baptism, total 'deprayity, salvation by grace, imput ed righteousness, vicarious atonement, etc.

Convention of Speakers and Mediu ms.

Convention of Speakers and Mediums.

A Quartely Convention of Speakers and mediums will be held at the Spiritualists Hall Johnson's Creek, Niazara Co., New York-Saturday and Sanday, May 22od and 53rd next, at 10 o'cleets, A. M.

Our Johnson's Creek friends preffer hospitalities of their homes to those attending, who require such entertai unsent, and will convey with teams to the Hall from the R. R. Station at Middleport, those who come by curs. A cordial invitation extended to all to attend. Our late Convention at A you was a Spiritual feast. Let this one exceed that in numbers, inspiration and Spiritual power.

J. W. SEAVER,

J. W. SEAVER, J. I. Cl. UM, FRANCIS RICE,

Gleanings from Oliver Optic's Magazine.

A German farmer in Wilhelmshohe, told us that he had planted one hundred and twenty-seven, varieties of potatoes, and was making more. He cut out the eyes of one kind, and inserged them into the places from which he cut the eyes of another kind. Try it, boys. We saw a beautiful lawn where the grass was in strice—a stripe of light colored and a stripe of dark. How was that. The grass was planted very thick, and raked daily to the right and left the width of the rake made the stripe. The finest roses are gralted.

A lady in New Jersey tained a snake, whose eyes were like diamonds and his scaly coat a casing green. She fed him drilly, and he lived in her room. Is the daytime he would run all over her room, destroying spolers and files, other colling round her flingers to be caressed—Prequently she wore him colled round her hair at parties. He would lie, officity till she returned nome, his bright eyes glancing round and sparkling like diamonds. Every one who no ucced her ornament supposed it was a jewelled snake.

The hard ware merchants. They sell iron and steel all the time

#### SPEAKERS' REGISTER.

FERLIBRID SARCIPOLIT FERRI VILLE.

To be mareful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changeswhenever they occur. This column is intended for Activers only, and it is or spally increasing in numbers that we are compiled to restrict it to the simple address, tearing particulars to be isarried by special correspondence, tearing particulars to the intended to the state of the state o

Mes. Orrin Abbott, Sevi-loping medium, 137 month Clark-St room 16.

J. Madisson Alless speaks in Eikhart, Indiana, until further notice.

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J. Madisson Alless speaks in Eikhart, Indiana, until further notice.

J. Madisson Alless, 184 Man Madisson, Indiana, United States Indiana, Indiana,

Miss Elips Howe Feller, inspirational speaker, San Francisco, Cal.

Riss Aimedia B. Fowler. Address, Sextouville Wis.

A. T. Tops, Hanchester, N. H.

N. B. Oreseliest, Lovell, Mass.

Tasso P. O'espilest. Address for the present S2 Washing ton aroune Cuben, Mass., or as above.

Mr. Laurs De Byrcc Gordon, San Francisco Col.

K. G. 2vrs, anther of "Biggraphy of Statan" Address.

Bichmond, Ind.

Lawrs De Forge Gordon, will lecture in the Siste of Newda till further notice. Permant address. Treasure City, withis Fino Bitterit, Lander Co. Newda.

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S. H. Wortman, Buffalo, N. Y., box, 1646.

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D. W. Hull, Inspirational speaker, Fairfield, Iown.

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Miss Neilis Hayden. Address No. 29 Wilpnot street,
setter, Massachunetts,
Mrs. F. O. Byser, 122 E. Madison street, Baltimore h
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J. D. Hascall, M. D. Address Bowt Mainut street, Chicago.
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John A. Lows. Address Rattle Creek, Mich.
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Mrs. Lawan, C

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Mrs. Sarah M. Thompson, inspirational speaker 161 m Jain ettreet, (Levelain, d.).
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Dr. Sauncel Underhill, Perg. 111.
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E. V. Wilcon, Lombord, Tremout Row, Roson 16, Bosto
Mass.
Mrs. N. J. Wille, 3 Tremout Row, Roson 16, Bosto
Mass.
M. Wilconsch will soush to Onerge. 111, durit

Mrs. N. J. Wills, 3 Tremont Row, Room 16, Boston, Mrs. Mr. Willowsch will speak in Omarga, III, dark June. Will receive calls for Harch, April and May, in 111, and Wis. Address, Care of S. S. Jones, 54 Enarborn Street, Chicago, III.

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Henry C. Wright. Address care of Renner of Light, Itons, HazNos, HazRira E. M. Wolcott. Address Danby, V.
Hira E. M. Wolcott. Address Danby, V.
Hira Hattle E. Wilson, (colored). Address 70 Trams
Hira Hattle E. Wilson, (colored). Address, Conlin, Mich.
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A. A. Wheelock, Toledo, O.
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All contributions for the Illinois Bisto Missionary Qu

## Religio-Philosophical Journal

CHICAGO, MAY 8, 1869.

OFFICE 84, 86 & 88 DEARBORN ST., 34 FLOOR. D-PHILOSOPHICAL PUBLISHING ASSOCIATION, B. S. JONES,

ter for firms of Subscription see Premium Hair and Pro-otes on eighth page.

one sending money to this office for the JOVENIL, careful to state whether it be a resewal, or a new m, and write all proper names plainly.

All letters and communications intended for the edi-rial Department of this paper, should be addressed to S. S. Ross. All business letters to John C. Bundy,

RATURE'S PORCES UNERRING IN AC-

It is natural for man to be constantly peering into the future, and endeavoring to come to correct conclusions in reference thereto. The simple fact that each one of us has a past connected with his history, we have a right to conclude that he will have a future also; but whether that future will be endless in extent, is a question that has throughout all ages, agitated the minds of the people. If the future existence of man could be demonstrated on scientific principles, then, there would be no room left for cavil, but all would readily grant its truth. The past, present, and future of the life of each one of us, may be regarded as the three departments of our existence,—the first constantly coalescing with the second and the second with the third. That man is indeed wise who can point out the partitions of these three departments,—and explain their peculiar characteristics,—and the connection that each has with various phases of life. When a child, reposing on the gentle becom of a mother, receiving her fond caresses and constant care, we lived in the past, and therein we received the first lessons of life. Not only is childhood necessary in man, but all nature must necessarily go through incipient stages of existence, finally accomplishing its mission. The child fondling on its mother's bosom, and in its innocent gavey prattling "baby talk," beas but little resemblance to the future man, who can measure the distances of stars, compute the time of eclipses, and explain the wonderful mechanism of the starry regions! (The child that will be president, king, or emperor fifty years hence, is certainly to day an insignificant creature, compared with the responsibilities that will be president, king, or emperor fifty years hence, is certainly to day an insignificant creature, compared with the responsibilities that will be from of a ministure oak; and it seems to foreshadow thereby the outlines of the king of

Out an acorn in two parts, in a certain man-ner, and a powerful microscope will reveal the form of a miniature oak; and it seems to fore-shadow thereby the outlines of the king of the forest. The child-foreshadows the future man; the acorn the future oak; the seed the future plant; and we will find throughout all nature, that the germ, the central point, contains a miniature likeness of that which it will finally produce. Within the egg is the outlines of a chicken, and the process of incubation is carried on in a regular, systematic manner, and the chicken is produced. Dissolve certain chem-icals in water; place a wire therein, and the the chicken is produced. Dissolve certain chemicals in water; place a wire therein, and the solution will form beautiful crystals around the wire in accordance with the well known law of chemical attraction and affinity. The outlines of the chicken is within the egg—answering the same purpose therein that the wire does in the chemical solution, and the action of the constituent parts of the egg is very similar thereto, different, however, in this respect animai life is produced.

thereto, different, however, in this respect animai life is produced.

Every seed in nature contains a fhinisture likeness of what it is destined to produce, and under the stimulating action of nature's torces, wonderful results are accomplished. If you could give the acorn a careful examination, you could from that,draw on canvas a life-picture of the oak that it will produce, giving with unerring certainty, the directions of the limbs, the size thereof, their locality on the main trunk, and the full size of that also. The nantomist can, with one bone of a lowl, tell its size, and with eyen one bone of the physical organization, be can compute exactly the full size of the body. There is a mathematical rule in nature, and she There is a mathematical rule in nature, and she never deviates therefrom. The acorn foreshad-ows the future oak, its full size, the locations of ows the future oak, its full size, the locations of the limbs, and in that it never fails. The forces that produce the oak are within the acorn, so focalized that the power thereof is intense. The simple rays of the sun will not light your-pipe, but with the aid of a sunglass, you can so focal-ins or intensify them as to ignite your tobacco in an instant.

but with the ato a suggase, you can so location or intensify them as to ignite your tobacco in an instant.

In all the departments of nature, in the seed and in the root, is the miniature of that which they will finally produce; and its life-principle is so localized that when diffused by the elements of the earth, the full sized oak, tree, flower, or plant is produced. Plant a seed in a box, let it germinate, and finally produce a large shrub, and you will find that the weight of the earth therein is not diminished in the least by the growth of the same. The reason is obvious. The seed itself, or the elements it contained, were so focalized, or concentrated that it,—sided by the stimulating effects of the elements, produced the full-sized plant or shrub, without diminishing in the least the weight of the earth in which it is planted. From this simple illustration, a lesson of wast magnitude can be learned. The tail oak with its rushling leaves; towering, branches,—and massive trunk,—it is said,—annly a chemical process be reduced in bulk to that extent, that it can be placed in the shell of the soors from which it sprung. The oak, then, uast extent, that it can be placed in the shell of the acorn from which it sprung. The oak, then, is a mere speck in existence, when rightly sonadered. As the acorn foreshadows the future oak, so does the child foreshadow the future man.

the discussion of a subject of this character,

miniature, what it will in the future produce.—
The seed tells its future history: knows its final destiny. It makes no mistake, for jt contains in miniature, what it is destined to produce.

In order to understand or interpret nature, we can go to the seed instead of the plant it produces, to the first starting point in its career, instead of the final result.

In the consideration of this, then, it would be well to pause, and retrace our steps, and consider another point. The human organism embraces within it all the forces of nature, which act in a specific manner, and which must be certain and unerring in their results. The idea that the forces of nature as manifested in plants and trees work with unerring certainty in accordance with a law immutable in its action, is universally entertained; now, we would like to ask if those forces when united in the human organism, are not equally as unerring in their action, and as immutable in their manifestations, as when incorporated in a plant, shrub, tree, or animal? If they work with unerring certainty in a plant, do they not do the same in man? If there is a necessity for them to act in a specific manner in a plant, is there not an equal necessity for them to work in the same specific manner in an is greater than in plants, for is he not superior to the verestation beneath him?

We leave the reades to ponder well this subject so fraught with interest to every reflective mind, and endeaver to come to a correct conclusion in reference thereto. The world reasons to little effect when if looks upon the forces of nature as immutable in their action and unerring in their results, yet, when transferred to the physical organization, a body infinitely more under the necessity of being controlled by unerring laws than plants,—why, at that moment, their action depend upon the caprices of each one of us and coses to be unerring in their actions and results. The transfer of nature's forces from animals to man, does not change their nature in the least when considered separate

the future oak, in the embryo child they fore shadow with equal certainty, the future man. The time is not far distant when this law will be recognized, and the unerring certainty in the action of nature's forces, fully admitted,—whether it be in the formation of a plant, shrub, tree, animals, or man and his various acts of life.

## SPIRITUALISM AND THE ONEIDA COM-

MUNITY.

Just now Spiritualism is silently, yet potently insinuating itself into all grades, forms and conditions of society, with an unusual pertinacity; which is causing a very perceptible uneasiness amount the or minuating useff into all grades, forms and conditions of society, with an unusual pertinacity; which is causing a very perceptible uncasiness amongst the would be conservators and guardians of the churches and orthodox and Bible communities. And from a recent number of the Oneida Circulor, it is evident that Planchette, together with various startlingmanifestations in Europe and America, have claimed the attention of the folks of the Oneida Community, no less than other less liberal orthodox associations. They too, it isquite apparent, are demanding, at least within the secret recesses of the soul, to know the whys and wherefores of that off repeated, persist and continued agitation concerning Spiritualism and spirit manifestations. Accordingly Mr. Noyes, their acknowledged head and leader, in his "Hometalk," in a late number of the Circular, sounds the alarm and bids his flock beware. His words of ciution are in the following strain:

"The Community, in its readings, is marching through Solivinalism, the head strains."

of caution are in the following strain:

"The Community, in its readings, is marching through Spiritualism, the land of ghosts and devils and all sorts of wonders. The temptation to stare is immense. But the little ones that give themselves up to curiosity, will fall into confusion and break their ranks. Let us keep our eye steadily on the scientific object of our march, and not stop to daily with wonders by the way."

contains and not stop to daily with wonders by the way."

We happen to know that it has been by a vigilant, and persistent effort on the part of Noyes, and his colleagues, that research and investigation into Spiritualism and its phenomens, has been prohibited in the Oneida Commune. Some of its best members have been dismissed and dented fellowship in consequence of their adhesion to Spiritualism. And from the "talk" now before us, we would infer that the agitating tormentor is again causing them, at least some uncasiness. And it is very evident that they are too cowardly to grapple with it; but cry "Devil, Ghost, Bugaboo, begone," to frighten their rank and file into a theological adherence to the time-honored faith in an orthodox construction of the Bible. We put it thus because we know that the Bible is the strongest auxiliary to Modern Spiritualism.

Ilow long a free inquiry, into what must ere long claim the attention of every human soul in every church or community, can be thus interdicted remains yet to be seen. Yet from, the series heights of a realized faith in Spiritualism, we love to calmly and hopefully watch the flutterings, agitations and consequent progress that it is making from day to day. To us they are like the streams of light at early dawn in the cast, which portend the comming of the king of day, who must make his appearance at the appointed moment. And just so sure is the power, beauty, grandeur, glory, and hope, that well may akeptics tremble at this undivided, to them, formidable power; for it is no less tan the great, hosts of the mighty dead, whose powers and will are irrepressible; hence it is another transaction.

them, formulate power; in it is a local the great hosts of the mighty dead, whose pow-ers and will are irrepressible; hence it is another irrepressible conflict.

irrepressible conflict.
"Spiritualism is just now checkmating Posit-

lie.

So Spiritualism is just now defending the Bible. Scepticism had crept into all high places, till the old miracles had become myths and legends for scoffers; when suddenly the world is all alive with miracles, and the skeptics themselves are foremost in maintaining the reality of inspirations, visions, prophecies, demonlac possessions, gifts of healing, and all the rest of the old Bible incredibilities."

He then admonishes them after the following namer, to keep clear of it:

"Let us watch the skock of contending host in this war, as we watched them in the was against Slavery. Our sympathy on the whole is with the Spititualists, as it was with the Abolitionists; but we belong to neither party God is on both sides of the fight, and will make both sides help on the kingdom of his

make both sides help on the kingdom of his Son.

While we know that many spirits are gone forth into the world, we also know that few of them confess Christ, and that most of them are lying spirits. They do their work of fighting against scientific materialism, but they are no fit society for Bible believers. Doubtless it would be easy enough for us to take them in, as the Shakers did the Indian spirits; but we, should be taken in. Doubtless, if we should stop and dally with their tables and gimcracks, we could get them to working their wonders among us; and so by suitable invitation we could get any quantity of beggars and tramps visiting us, and living upon us. But what is the use:—Would it pay? Our study should be not how to get them in, but how to keep them out.—The science of exorcism in such cases as these is worth more than the science of exorins on.

#### SPIRIT CONTROL.

Unquestionably there is no subject embraced within the realms of Spiritualism, so little understood as that of the influence and control of spirit Guardians, either psychologically or mentally, or actual control of the physical organisms of mediums.

tally, or actual control of the physical organisms of mediums.

Jesus is reported to have said that "of mine ownself I can do nothing." Early in our mediumistic unfoldments our attention was urgently and persistently called to this Bible quotation, attributed to Jesus. But it is no more or less a truth because he should have uttered it. For we feel to know, from years of positive control, in the school of experience, dearly bought, that Jesus simply enunciated an eternal truth: a truth that existed cons of ages ere Jesus was born on this planet. The ineaning of the expression, is simply that without (30d and his guides (Moses and Elias and others), he could do nothing. and Elias and others), he could do nothing.

and Elias and others), he could do nothing.
Accordingly as we felt, so we expressed ourself, and believe to-day. We find however nearly all Spiritualists, and among them many accredited mediums, who persistently assert, contrary to this declaration of Jesus, that they can do as they wish in many things; for instance that they can go or stay, without being aware of the fact that their very thoughts are given to r withheld from them.

of the fact that their very thoughts are given. To withheld from them.

Jesus evidently realized such a universality of control, which gave rise to the expression attributed to him, and which must forever remain a pillar of truth. In a few instances the control of the "angels," spirit guides, as in our own case, has been so clearly manifested to the "fiediums that they see and accept this undeniable truth. One, a medium, who for fourteen years has astonished and interested thousands, was, near the same village in Indiana, where our investigations and developementa first began, compelled, among other marked evidences of control, to strip himself of the last vestige of clothing, and run the streets with the fleetness of a race-horse.

ing, and run the streets with the fleetness of a race-horse.

But a more recent case, one 'that transpired within a few days of the writing of this article, and drew our attention to the subject, was related to us by a gentleman of this city, a well known lecturer and test medium, and who was himself the subject. His guidea, as in a few other cases of the present day, and as was undoubtedly the case with Jesus, are taking especial pains to demonstrate their power and control.—And on one occasion when he was feeling somewhat wilful, he was thrown into the mud, and rolled in it until his face, hands and garments were well bedaubed therewith.

We might offer a volume of such testimony, but since we are aware that it is only through actual experience, that this truth can be engrafted into the mind, we feel that for the present we have said enough.

# DASTARDLY OUTRAGE—THE OFFICE OF THE AMERICAN SPIRITUALIST DESTROYED!

On Monday the 26th iost, Br. Hammond and P. V. Wilson received notice to leave the city, or take the consequences. Here is the notice; it was put under the door of Br. Hammond's office. Road it and reflect that this is but a beginning of the war.

"Enryons can have two days to leave city, or quil getting out such a psper. Your life aln't worth ten cents.

Wilson, too."
On Monday, the 26th, Br. Wilson gave one of his remarkable scances, giving many testa.—
Hammond was present. After the scance, Hammond went to his office, and all was right.

mend went to his office, and all was 'right.

This morning, the 27th, on going to his office, he found it broken open, his forms demolished, his type scattered, a half valued of it throws into the coal bin, and his office gutted, flowers setting in the window broken up, his overcoas stuffed into the stove, as well as other atrocious acts of vandalism

Who is responsible for this? We answer, the churches. Who threatens life? The churches, and this act is thoroughly Mosaic, and this mean spirit of revenge, is the fugit of old fogyism.

Br. Wilson has been sitring up the Theological Hyens. The Hyens now steals out in the night, to do in the dark what he dare not do in the

day, and not having the ability to defend him self with brain and argument, he resorts to

Yours truly, H. A. EDD

Cleveland, O., April 27th, 1869.

Cleveland, O., April 27th, 1869.

REMARKS:—We unlocked our forms and take out matter to give place to the foregoing, and to say to the Spiritualists all over the country, now is the time to aid our good Brother Hammond, in carrying on his paper. Let the enemies of Spiritualism know that it is too late to crush out the truth by physical forces, either in destruction of property or personal abuse.

[Ed. Religio-Philosophical Journal.]

[ED. RELIGIO-PHILOSOPHICAL JOURNAL.]

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of fifty ecuts.

That will barely cover the expense of the blank' paper, and putting the name of the systemic proper paper, and putting the name of the systemic proper the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be fifty cents.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at the start five cents each.—The Journal is now excessely and facerably known, and it is but justice that our friends should pay at least tree-therise of what it costs.

The labor and perplexity attending our trial list, has given beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least fifty cents for three months' trial subscription, and we will take a re-newal for the second three months also, for fifty cents.

Will our friends be so kind—as to make another

will our friends be so kind as to make another effort to circulate the Journal, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy! We return our most heart-felt thanks to those who have already done much for us.

3 Any one who now has a list of trial subscribers made or partly made up, at the old rate of went-place can deep much made up, at the old rate of twent-place can be ach for three months, will please send them forward, and we will fill the order as heretofore.

#### ROSE AND LILY, THE TWIN SISTERS

ROSE AND LILLY, THE TWIN SISTERS.

We are in receipt or a little pamphlet of thirty-two pages, accompanied with two beautiful photographs, the one a spirit likeness by Anderson, of one of the twin sisfers, the other of the little sater remaining in earth life. Wm. White and Co., publishers.

This pamphlet abounds with remarkable tests of spirit power, as manifested both physically and mentally.

For sale at this office.

### THE INNER LIPE.

THE INNER LIPE.

We would be glad to receive from our friends throughout the country, contributions for the INNER-LIPE DEPARTMENT of the JOURNAL, detailing experiences in spirit life, and tests of spirit presence and power. Such articles are read with great interest by our readers.

#### MRS. M. J. WILCOXSON Will lecture in Omaha, Nebraska, during

May.

Address letters in care of C. Potter.

#### Ziterary Botices.

A neat little volume of Poems by J. Willie Yan Namec, has been laid upon our table: Those who have read the inspiring pul-thrills of the author of this little volume, the have appeared from time to time in the JOURNAL have an idea of the beauty that sparkles in the

In "At Rest," he beautifully says:

Heat, "no Deautituity says
bold her white and wasted has
Over palecies, quiet breast,
Speak in only whispered tones,
She is now at rest, at rest,
Tread with careful, easy tread,
For me loved one is asteep,
Death has calmed her troubles in
And we can but yay and wee

His picture of a death-bed scene, "Gone from Earth," is really a gem that one never becomes tired of perusing:

perusing:

The angele came, in robes of white, And hovered in the room, Where you sat in the flicketing light, Watching the weary spirit; flight Yrom this world's care and gloom. The angele bere her up above To missions of the bleet, where hope, and joy, and peace, and shall nestile like a hely dove Within her heart alrot.

He sees nothing but beauty in this world of

This world is beautiful and Bright.
Its flowers all are fair,
And performerich floats ever on
The balloy summer air,
The stars shine in the cloudless sky,
The incon sheds silver light,

The little birds sing happy songs.
In stately forest trees,
The busy conclose bith is heard
Of never warying bees;
The rivers and the trickling str.
You on their winding ways,
And nature, in her brighest ton
Yields up a meed of praise.

We predict for this work, the s

iberal songs for the use of Children's Progressive Lyceums, compiled from various sources, by Geo. F. Holmes, Musical Director of Cleveland Lyceum.

This little work should be introduced into every Lyceum. It will add very much to the interest of the exercises.

For sale at this office, 84 Dearborn street, Chicago, III.

#### Bersonal and Zocal.

Chicago manufactures as hands le locomotives as are produced in ood in any manufa

obe icomouves as are produced in any manusc-tory in the world.

Ole Bull's youngest daughter died on the 18th nlt. Her husband committed suicide last August.

Admiral Porter's daughter was the belle at he recent midshipmen's ball

Solomon W. Jewett, a well-known Vermont sheep-breeder, has been kept some six months in Ludlow Street Jail, in New York, on a petty suit for debt.

suit for debt.

When the four Harper brothers, of New York, formed their partnership, they agreed that no son of either of them should be admitted into it while the firm lasted. By the recent death of James the firm is dissolved, and the younger members of the family will now doubtless be taken into the reconstructed firm.

taken into the reconstructed firm.

The Catholic Archblahop Manning, in a discourse in the pro-cathedral of Moorfields, England, a few weeks ago, held that, though baptism was indispensable to salvation, "it might be administered, in case of dayger, by priest or layman, man or woman, and by such baptism, validly administered, the child was brought into the unity of the one Church and under the care of the one Shepherd."

of the one Shepherd."

Carlotta, in her lucid intervals, is writing a book on the Mexican Empire. The Royal authoress is possessed of much literary ability—Among the papers left by her father, King Leopold the First, are several splendidly bound volunces of letters written to him by his dauguster during the last seven years of his life; and this correspondence is said to abound with charming and sprightly passages.

In Boston, on the 12th, Walter Brown, the carsman, made fifty miles on a velocipede in 4 hours, 17 minutes, moying time.

On his birthday the French Prince Imperial received one elegant velocipede and gave away received one elegant velocipede and gave away

his birthday the French Prince Imperial red one elegant velocipede and gave away

Mark Twain is going to get married, and will, it is announced, settle in Elmira, and eschew lectures and newspapers.

Franklin said: "Give your son a trade, and you do more for him than by giving him a fortune."

#### Amusements.

Another novelty is this week presented, at Aiken's Dearborn Theatre, in the character of Alken's Dearborn Theatre, in the character of "Saff," written by Olive Logan; which is produced here for the first time in Chicago. Its production is accompanied with the first appearance, in this city, of the talented comedian, Mr. W. Sheldon. The play embraces every member of Mr. Alken's excellent company. And is put upon the stage with entrely new scenery, new machinery and new costumes.

machinery and new costumes.

The play at Wood's Museum for this week is the highly sensational drama adapted from the French, by Sutler, entitled, "The Child Stealer." Mrs. Louise Nelson, as The Child Stealer: Mrs. Louise Nelson, as Mrs. Snapper: Miss Josie Booth, as Lady Miriam Chesterton, Mr. J. W. Blaisdell, as Joe Simpson; Mrs. John Dillen, as Nobby Nibble; Mr. J. W. Jennings, as Joo. Poynter. It is well put upon the stage, and well played, and draws good houses. We are not advised of the length of its run.

not advised of the length of its run.

J. Grau's French Opera Bouffe Troup arrived in season, and began their engagement at Croby's Opera House, on Monday evening the 23th of April. The cast is a strong one, embracing the two Prima Donnas, Mmc. Ross Beil and Mile. Desclauzas, and the great tenors, Mons. Carrier and Mone. Beckers. Several new operahaye been presented, for the first time in Chicago, and others are yet to follow.

Locille Western a popular and charming actress, is engaged at McVicker's Theatre för a ran 'öf (welve nights; her engagement com-mencing on Monday the 26th of April. Her presence upon the boards of a Chicago stage is attracting considerable interest, drawing fair houses. She appears in several plays of her own creation. She has been well received so own creation. She has been well received so far, and her orgagement promises to be both profitable and popular.

# LIFE'S UNFOLDINGS

#### WONDERS OF THE UNIVERSE

REVEALED TO MAN.
is the title of a new work fresh from preas
By the Guardian Spirit of David Corless.
8. 8. JONES,
Publisher.

RELIOIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in bis address to the phable says:
The Medium in bis address to the phable says:
The Medium (David Corless, of Huntley's Grove McHenry Co., Ill., through whom this work was given, has been a careful observer of the phenomens of "Modern Spiritualism" for over twenty years and during the which hundreds of philosupples of the phable of the p

of man as the grand-objective ultimate of Life's Unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

On page twenty-four the author treats of "the way mediums paint likenssee, in the true order of the development of the arts and science of the development of the arts and extence of the development of the arts and extence of the development of the arts and extence of the development of the arts and extension of the development of the arts of "they Mankh. Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence Mediums to speak. The fullness of all kinds of language investigated. The ring feat and

the carrying of Musical Intetr

nom explained."
This work is neatly got up and consists of screep-three closely printed pages and we hesitate not
see that it contains more original thought upon
apportant subjects, a few only of which we have
numerated, than any other work of equal size we commerated, than any other would be 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, Chicago, Ill.

# VINE COTTAGE STORIES.

PLAYING SOLDIER

THE LITTLE PLOWER GIRL THE ORPHAN'S STRUGGLE.

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dren.
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out of course their tone and philosophy will computes their also principally to the families of Spiritunliste, Liberalists and the Children's Progressive

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#### SPECIAL NOTICES.

Overwhelming Success of the Great Spirite Remody.

he great Spir-tive Powders."
For sale at this office.

Some J. O. BUNDY, 54 Dec

Talyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying ageney will do well to send and get a set for a sample, and go to solleiting for them. Ther are so light, ey 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 some by houskeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

make it profitable business for any energetic man.

Br. Win. Clark's Vegetable Syrup.

Bread Journal.—Having by me a bettle of Dr. Wen.
Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Denseberth, and hearing that the hesteand of our milk-women, heat been long confined to his room from the effects of a fail from a building, which injured his side, some year and a histon. Suffering with pains from internal tumors, I sent him the bettle of the said syrup, with directions to have his side subset with the said with the properties of which we have been also been also suffered to the said syrup, with directions to have his side subset without sold and maters, by a healthy colored women, and to take the syrup internality. The result of which way, that is tendary, he was out and as his work, that of a common laborer.]

Ill wife, a devoted Catholic, said, "she had spent quite Rise, and a control to the said with in good lightis, she would try this."

Jilis anne is McCarthy and he lives in this place, No. 118 Prespect St. Vour Preternity.

ABYLE AND TO STORY.

Georgetown, D.C., January 1th, 1865.

A FLEAMANT STORY.
In the streets of Chicago, I wandered along.
And carelesity song a familiar old song,
While viewing the care—byses, and such,—
The Irish—the South—the French, and the Dutch,
And the strange Advartisements of these latter days,
On the Bulletin Boards, for concerts, and play,
When all on a sudden I saw something new,
On nice pristed paper in Red, White on Blact—
It told of the virtues of something so neat,
So handy—so poson, or slopping, or care,
I told of the virtues of something so neat,
So handy—so poson, or slopping, or care,
And not only so, but the color is "fast,"
And like a chosenake, it "stakes to the last !"
In reading I pondered, and thought of my hair,
Now as "gay as a rai," once so glosar, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jill" stepped aside!
My ago la recewed—I fool tweety years younger—
I will have men wife, and the comforts of home,
Yer all will be glained by the New Hangite Comb.
Peasir, I found that Comb at 84 Dearborn Street, in the composition of the play have a few more left of the same sort. Don't Greyet the
GENCY, St Dearborn Street, Chicago Illinds, and you
B receive the MAGIC COME by mail post-padd.
U. B. WIEE.

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#### INVOCATION.

Eternal Life—from Thee, by and in Thee we have an existence. In Thee we experience both joy and sorrow. In Thee, millions upon millions of human beings enter upon the material plane of life, and stay, as seemeth best unto Thee, for a longer or a shorter period of time, and then change from that plane of existence to the conjoy a

and then change from that plane of existence to this one.

Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask-of ourselves the object and aim of our existence.

As we behold Thee manifested in the beautiful forms of vegetable life, we feel that to know more of Thy powerswould be a blessing unto us. We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourselves what there is for us to do? What is the object Thou hadst in givingntous individualized life, partaking in our natures of everything below us.

do? What is the object Thou hads in giving unto as individualized life, partaking in our natures of everything below us.

To Thee, great and infinite Spirit, we feel that flowers send up blessings. We feel that the birds that warble in the Torests give forth their praile; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to thank Thee, but to deal nobly and kindly with ene another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; apon the material plane of life to know use there is a real life waiting them upon this side and that that life is from Thee.

Give them to know that upon this se plane of life there is a beautious existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

that which is above.

From thy great and inexhaustible fountain
would ever approach and offer thanks for
past, the present, and all that Thou hast in
re for us in the future.

#### FROM NETTIE TO HER MOTHER.

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As time wears on, we come to you with in-creased zeal and fonder affection. We know but little of time or space, but frequency of communication causes us to feel that it is good for us to be here; and minds thus re-united after long years of separation ripen into the deepest warmth of attraction.

warmh of attraction.

You can hardly look upon me yet as a woman grown in these spheres, but the mother's remembrance looks back foully upon the little babe of unconscious existence, born but to enkindle maternal tenderness and then the feeble flickering life sped away to more congenial

climes.

Yet the fondness lingers still; a fount has been opened which no length of years is long enough to dry up, a fountain of love reyealed which no lapse of time can crush out.

The mother never forgets the babe co The mother never forgets the tabe committed to her keeping, even though multiplied cares and duties fade out from her memory all apparent indications of remembrance sometimes; but al! way back in some quiet coract of soul-life could you see reflected the all engrossing thought you would see deeply grooved in its life's history kuch record as thu: "Born and died, a daughter."

daughter."

Every emotion of soul bears some resemblance
to what is past, every thought, action has made
its impress more or less distinct on the life-line
of every individual, and a fact so well worth preservation as this, creation of life within life
—could it ever die out?

Nay, mother, noteo; all unknown to many, very many parents as is our actual growth and our interest in you, the awakening of an interest in us we know well will assuredly come some day, born of the never dying recollection that the time has been when we were a present reality. We come to you now, and find a maze woren into the very tissues of your being, fraught with this recollection spiritually born, the form or representation of that which might have been yours to loye, cherish even until now, but the woven fabric of the imaginary, from the real bears very little resemblance, dear mother, to the actuality.

But that does not matter; love, affection is all the same, and the link remains unbroken and reveals the entire truth when you too shall put off the corporeal or bodily for the true spir-itual essence of actual life.

put off the corporeal or bodily for the the situal sessence of actual life.

It matters not what your conceptions of us are, the ideal but feelby represents the reality. We come to you as the child in lover, sweet affection, and the impression left is that of childheed enfolded yet within the bud, and, why not? You have looked upon us in no other light, and the conception is not at all at fault, though it embraces minos points in the landscape only.— As your comprehension enlarges, so does your perception of a thing increase. We come to you with childian accents, the little maiden, and you

enfold us within your being still. Nature's law

You almost behold us with enlarged conscious ness of what might have been, and we open your eyes in the coming narrative—astonish you with what you conceive to be additional experience. Dear mother, it is not that we have changed, but that you have learned to read us better. That stronger beams of light have been reflected within your own soul. Nature is not at fault here, only revealing herself more truthfully and beautiful.

As in past, we have here

fully and beautiful.

As in past, we have been one feeble ray leading you on to spirituality, so in the future, may we be the strong link in the chain of evidence that shall draw you more closely to the future

Mother, we Mother, we would draw near unto you and pour forth words and loying thoughts to make you grow more beautiful as you journey on in the pilgrimsge of life. We would speak of things best fitting to your eternal welfare, but all these things must come in their own natural order as you are ditted to bear them. Revelation means to you only that which you can understand and derive benefit from; and that which is exceeded to one may not be to an-

that which is revealed to one may not be to

other, and so on. Spirituality means that grade of develop which enables man to grasp—lay hold on high-er elements of being that belongs to this life, but which so few lay claim to. A want of per-fectness—that full bloom which belongs to life fectness—that full bloom which belongs to life here is everywhere manifest, but can be attained unto whenever provision shall have been made for it if individual capacity. Man aspires unto and surely attains the object of his aspirations insturally, easily when asking, being the recipient of it even in such measure as the desir

for.

Ask for greater purity of character, you have
it; love of the beautiful, and it is yours; knock,
it shall be opened unto you.

The prayer means just this and nothing more,
to ask is to receive. The door has been opened

to ask is to receive. In a door has been open unto you, and you are passing the entrance ev-as you desire. There is a deep spiritual mes ing here, significant of every approach to goo that in like measure as you desire, so do you r ceive.

It is not so much, mother, that we change, as that you open your understanding step by and allow us to trace our characters there. The and anow us to trace our constructors tuere. Despiritual world has never yet been fully comprehended by mortality, and cannot be to its fullest extent until the matter (form) surrounding you can be laid away, having done its work, and you passed on to second experience. You desire to know more of the spiritual life and it is right the rear whole. that you should.

that you should.

Draw near unto it then in your daily walks and it will be imparted unto you; an insight is given only urto those spiritually inclined, and in just such measure as your earnest supplication draws unto you. The fountain is full and running over and all needs shall be supplied.— This is the living water.

Concluded next week.

#### The After-Life.

GIVEN THROUGH THE MEDIUMSHIP OF LYDIA II

NAKER.

Some time last August, I was present at the change to spirit-life of a young lady friend, Mrs. Belle V., who, dying in child-bed, suffered most severely in the dissolution.

On the morning of the eighth of last Marchlein view.

Severely in the dissolution.

On the morning of the eighth of last March, being in a deep trance, the following message

On the morning of the eighth of last March, being in a deep trance, the following message was given:

The now of the future, was brought as if acting a part in it, in the present; and Mrs. V. was with me as if in the physical form, telling me that she found the spirit world too full of light and knowledge, for her to fully enjoy it (dying at the age of sixteen), that on that account, ahe would prefer this life, showing me, by the symbol of a dividing, line across a large circle, one side of which was night and the other day, what a difference there was in the two worlds. I said to her that I would gladly exchange my dark side for her light one; then, reading her thoughts, I saw that she possessed the knowledge that I could not conter that life for some time to come,—that there was a spiritual need for me here,—a work to do besides a healthy physical condition that would prevent my going soon, and give me'a comparatively pleasant life in this; and as these thoughts ran through her mind accompanied by her earnest and colarged aflection for me, she replied:

"But Pa would be lonely in spirit-life without me," showing me that there was a large source of enjoyment in spirit-life for her, the chief centre of attraction belog her father's society who had preceded her within a few weeks of a year.

She then desired the presence of her mother;

year.
She then desired the presence of her mother; and I could discern a subtile, magnetic cord be-tween the mother and her—forming an intuitive attraction; the mother being brought as if by our going to her. She spoke to her mother with an apparent easy flow of words, while it was difficult for me to do so.

an apparent easy flow of words, while it was difficult for me to do so.

Others came in among whom was her sister, and Parson D. I could now see that this intuitiveness between the mother and daughter, caused the former to fee! that her child's spirit must be present and through it desired to know more of her,—to more fully realize it, as if suggesting to have her hair combed to see it she would not look more natural. A comb being brought, the spirit suggested that I could use it best. In the contact of another, if the subtille magnètic cord that enabled her to manifest through my mediumship should be broken, in that case she would become invisible,—as indicated in a slight drooping of the head when some other persons came in too close proximity to her.

other persons cannot be the control of the showed that her eyes and hair were darker, and physiognomy somewhat chapged, to prevent any excitement that might break this magnetic chain between her and me. In showing me thigash cloked up, and pleasantly said:

"My eyes used to be blue, and now they are black" and with this, look her very soul was

transparent, showing me the spirit's ability to change its outward appearance, and the philoso

phy of it.

She then signified her intention of returning to spirit-life; and for a brief moment we were alone. Returning, she remarked:

"Mr.—is to love with you."

Then (as when I told her how gladly I would exchange worlds with her), her thoughts were transparent, and I saw that she agreed with me as to his lack of congeniality, and the course of conduct I should pursue toward him. I then spoke of another, and she replied:

"He has not had the opportunity," and here our privacy was interrupted.

"He has not had the opportunity," and here our privacy was interrupted.

Then we were at the place and time of her change or departure back to spirit-life; when, renewing her manifestations of affection, she showed that she loved to lie down with me, with her arms around me, when I observed that she was rapidly changing. She directed me to cover her feet, and manipulate her, from the top of her head down the spinal column, that she might

her head down the spinal column, that she might go easier.

In covering her feet as desired, I saw that there was nothing but the shadow of them to the knees. I saw, as it were, pictured on spirit-canvass, a large river, ypical of her change—her feet just beginning to cross over it.

Then I commenced the manipulations as desired, and observed her suffering, as she did when I stood by her in the first change. Here the subtile magnetic attraction between the mother shd daughter was visible, her mind being exercised with the desire to have us give her something to keep her with us; but I showed her that such a step would only increase the pains she was then feeling.

When the vision was over, I was I sadbly impressed with the words, "Blessed are the dead who die in the Lord, for oger such the second death hath no power," feeling that this "dying in the Lord" was simply a change, through spiritual light and knowledge, that would deprive death of its sting.

#### Thenomenal.

The flotismspolls State Jourgal.

A Wonderful Occurrence.

The following letter was written as per date, by Professor Taylor, editor, and one of the proprie tors of the North Neutern Farmer, and also of the Ladies One Mayariac, two monthly periodicals published in this city. Professor Taylor is as well and extensively known in this city as an intelligent, Christian man—an able preacher, a zealous and efficient temperance advocate and forcible writer. He is also extensively known in Central, Southern and Nortern Illinols, as a successful gobpel minister, and as an earnest and successful educator, haying, at different times, had charge of the educational interests of that. State at different points. Those who knew Professor Taylor will, therefore, read with interest the statements made in the following letter, which was written, not for publication at all, but as a private letter to his brother-in-law, James M Matthew, Eq., of Oldtown, Maryland—but some of his friends, to whom he read the letter, before sending to off thinking that it might do good, asked that it might be made public in this manner. He consented, and farmished us with a copy, which is to the following effect:

Indianary Specific and Propries and Screen Screen.

INDIANAPOLIS, MARCIF 27, 1869. MY DEAR BROTHER AND SISTER:

My DEAR BROTHER AND SISTER:

But I must tell you the item of news that is most upon my mind and in which you will be most deeply interested. I have, all my life, suffered at times, with most distressing doubts as to whether there is a future world or not. And have, at times, doubted man is immortality. I suppose I ought to be submared to make this acknowledgement, recing that I have been a minuster and pastor for nealy twenty years. But I could not rid myself of those doubts when I would preaen receive no subject of immortality, which I have done a great many times. I would feel strong enough at the time, in view of my arguments drawn from history, reasonand reclaimes to receive the would know is, sometimes in less than an hour, the tempter would come away, if guess after all it is a mistake, "" and down! I would come into the "slough of adespond," as Bunyan has it. So I have really suffered many things of the evil one. But, thank God, the devil hast at last been vanquish. Cet, and I have undisputed possession of the field. God in his great mercy has permitted one of those of whom the Apostle speaks, when he interngatively declares. "Are they not all Ministering Spirits sent to minister unto them who shall be helrs of Salvation?" to reveal herself to me in a very wonderful manner.

On last Thursday, about the third hour of the day (3 o'clock, r. M.) I was altting in a small room singing in a low tone of voice,

"Wheat can read my title clear."

## "When I can read my title clear To mansions in the skies, &c..."

"When I can read my title clear
To manadens in the kiles, &c,"

a Voice spoke to me which I did not comprehend. The person speaking seemed to wish to
introduce herself." The name was spoken several times, but so indistinctly that I did not recognize the name, and I sald, "I can't understand
you." She then turned to my niece, who was
present and said, very distinctly, "Til him I
am your aun't Harriel."
My niece was very inuch affected at this, and
burst into a flood of tears and wept aloud-for
some little time. She then turned to me and
said, with much ferror, "My dear brother, I am
your sizer Harriel. I sald, "O'Lai.-possible
that this is my darling sister Harriet, whom I
used to love so much!" And she answered:
"Yes, yes!" Then turning to my niece, who
was still weeping, she said: "Don't weep, my
dear. Control your feellags. I can talk so much
better if you will." Mary having promised to
do so, she turned to me again, and said: "My
dear, dear brother, don't doubt any more. O, I
am to glad to be permitted to speak to you, my
dear brother; and kissed me three times on my
face.

I was much affected, but did not weep. for I

I was much affected, but did not weep, for wanted to hear all that she had to say, a synop sis of which is about as tollows, as near as I can

sis of which is about as follows, as near as I can remember:
After the salutation, she commenced by say-ing: "This spirit world in which we live is so bright and beautiful! There is no pain, no sick-ness, no death here! The good are always hap-py. There is hell enough for the wicked—not a hell of literal fire and brimstone, but on! the wicked are punished here for there crimes en-earth. Yet, oh! the lory as seen in His good-ness to the children of His creation. Glory be to God! How good the Lord is. We should praise him forever. Here, in this bright and beautiful world, all is progression—all are ap-proximating nearer and nearer to God, the good Father of us all." Is ald, "Yet, that is just the doctrine that I have preached for many

years." "I know it," she said, "and, my dear brother preach on, and warn the people of their ways. A few more years of labor and toil, and disappointment, and care, and that glorious, golden chariot, of which you have preached so often to others will come for you. We will see you safe in it, and never leave you till you are folded safe in the arms of Him who gave you spirit. Nor is this all. No, glory be to God?—but we will never be separated any more, brother."

but we will never be separated any inore, orether."

Then, turning to my niece, she said: "You
remember when Jesus was on earth he was
found among the poor, and not among the rich
and aristocratic. They rejected him. So it is
now. Christ is found among the lowly, and received by those who do not put on much style,"
etc. (Niece had just been making some disparaging remarks relative to some poor folks.—
Hence this gentle, reproof.)

Then turning to me again she said \* "Bruther, be faithful, be honorable, be honest with
yourself and others, be virtuous, and it won't be
long till you are with us on this side of the dark
river and happy forever." Then she kissed me
twice and departed, and has not spoken to me
since.

since.

But a few minutes after sister Harriet left me, a little one advanced and said in a feeble, faint voice, "Your wee little Timmy Finlay. Ob, paps? paps, me so glad, so glad," and kissed me twice, and repeated "Paps, paps, paps, three times, and this sweet vision of angels was over.

over.

Whether they will ever revisit me or not, I cannot tell. If it could be so, I would be more than glad, for it would be so refreshing to my soul

cannot tell. If it could be so, I would be more than glad, for it would be so refreshing to my source than glad, for it would be so refreshing to my what seems now to be very strange to me, is, I was not thinking of our darling, queenly sister at all, nor of my little angel boy, that passed to the better land in 1861. You semember that sister Harriet separate this life, at Colfax, in this state, in the year of 1863. I had just been thinking of our sainted mother, also of the dear wife of my youth, each of whom passed over about ten years ago. If I had been thinking intently of sister, or my "weel little "one, I might now think, or at least others might hink it for me, that my eyes, ears and touch had deceived me in evertheless, I saw a luminous appearance, as distinctly as I ever saw the morning star before it passed beyond the Western hills, or the full orbed moon as in her waxen brightness, she walks amid the hosts of the stars. I heard the name and the discourse as plainly as I heard Dr. Holliday preach his excellent sermon to-day, in Roberts Chapel, on the resurrection of Christ, and our consequent resurrection. I felt she touch as sensibly as ever I felt the foreign of the dentist in having a tooth extracted, but without pain, so that, as to the fact, there is not even the slighest possible grounds for even a remote shadow of doubt.

But if I had been thinking intently of these, my two departed loved ones, it, to say the least, would not have appeared so remarkable. But if should not have, been any more satonished if Alchimedes, who lifted and dilet some two hundred years before Christ, had ome forward and introduced himself.

Oh, how good the Lofd is, in granting to me the desire of my heart, that this great question

dred years before Chris, in account of wind and introduced himself.

Oh, how good the Lord is, in granting to me the desire of my heart, that this great question of man's immortality might be so settled in my own heart and mind that not only my judgment might be convinced by the process of a metaphysical disquisition, as well as by the teachings of the blessed Bible, but that my natural senses—three out of the five—seeing, feeling and bearing, might all concur with the power of raticcination to bring a demonstration of the great truth to the heart; for I know that on the truth of this doctrine hangs the great question of personal religion.

truth to the heart; for 1 snow that wa a very of this doctrine hangs the great question of personal religion.

Dr. Young, in his preface to Night Sixth, says in substance, "Few ages have been deeper in dispute about religion than the present. The dispute about religion and the practice of it rarely ever go together. The shorter, therefore, the dispute, the better. The whole subject may be resolved into this: 1s man immortal, or is he not? If he is not, then all our fine display of oratory is the mere trial of skill, &c., but. if he is immortal, then it becomes us to be very serious about cternal consequences, or in other words to be truly religious." So I feel.

There was one figure sister used that now recurs to me, that I will mention as being full of interest. Speaking of the subject of death, she said, "There is nothing in death to alarm a good man. I used to fear death so much, but it is like staying a few days in an old house, that is almost ready to fall down, while a splendid mansion is being finished into which you are to move and live forever."

Many more things were said but I can not with the now. I have thus written my dear

Many more things were said but I can not write them now. I have thus written my dear brother and sister, that your own souls might be retreshed and encouraged.

I am your affectionate brother, T. B. TAYLOR.

#### For the Religio-Philosophical Jos enunclatory.

Mn. Editor: —Allow me to say a few words explanatory of the reason for and the manner of the adoption of a preamble and resolution denouncing one Wm. Ferries as a humbug and an impostor.

nouncing one Wm. Ferries as a numbing and an impostor.

I will not trespass upon your space by a detailed account of the modus operands of his trick and our exposure of the same, as it is not my purpose to try to convince you of his imposition; but suffice it to say, that upon an invitation of a Mr. Twait, we repaired to his house, to witness some wonderful manifestation.

We came there prepayed, ready and anxious to be convinced of the presence of spirits, and having paid our money, we were seated, and the show commenced.

show commenced.

He claimed to be tied while the instruments played; but when the light was brought in (accidentally), he, Ferries, not the spirits, was standing on his feet, untied, with the guitar in his hand. This he and the unterrified explained by saying that, in being tied by the spirits, he jumped frem his chair, threw up his arms and came accidentally in contact with the instrument. We, the investigators wondered why the spirits untied him, when he professed to be tied, while the music played.

spirits untied him, when he professed to be tied, while the music played.

We were present at three successive seances, after this, and finally invited him to our, house, when in the presence of fifteen (as we thought) intelligent when and women, he performed. No one except myself and two other gentlemen, was aware of the presence of a dark lantern. (When I turned the light upon him, the music was playing and Ferries untied with his hands on the instrument.

playing and Ferries untied with his hands on the instrument.

We do not exactly agree as to his position, whether he was standing, half standing or sit-ting, but far from invalidating our testimony, it strengthens the same, taking into consideration the suddeness of the light, unaware to all, and

that is only the work of a moment to sink down in the chair from an upright position, but n this respect, we all agree, that his hands were on the instrument, and that he endeavored to retie himself when brought to view. He had before warned us that if any one attempted to throw a light upon him, he might get a bell thrown at his head, as the spirits had done before; but I was willing to risk it, knowing that no one could throw a bell without me knowing who did it.

The circle dispersed, and without a single ex-

The circle dispersed, and without a single ex-

The circle dispersed, and without a single exception convinced that Ferries did what he attributed to spirits.

I could mention a good many other suspicious circumstances, but I have said enough already. All the circumstances were then thoroughly discussed at the time of the adoption of the resolutions, and though I might be willing to concede to you, Mr. Editor, superior judgment and discrimination, yet I submit that the audience, then present were fully capable of acting as jurors.

jurors.

True, a man is not guilty because of resolution, but resolutions are passed by an intelligent audience, only upon the evidence of guilt.

In conclusion, I am not one of those who like to judge others, but I submit that the man who has not the moral courage to stand up and expose villiany and deception when he finds it, he has no right to call himself at all progressive.

sive.

As for Ferries himself, I have nothing to say, outside from his profession. He is an ignoramus, who can neither read or write his own name, and though not in so many words, yet by manner, he acknowledged to me, that he was an impostor.

Milwaukee, Wis.

Milwankee, Wis,

REMARYS:—We, with pleasure, give place to
the foregoing communication. The writer
gives his evidences in the case under consideration, as well as his conclusions. Facts are what
the public want; from facts they will draw their.
own conclusions. This is an age of thought.—
Spiritualism teaches every human soul, to make
use, of his own God-given reason, predicated
upon facts, observed or well authenticated.

As we said before of the man Ferrics mediumship, we know nothing excepting the cvidence above related. That there are impostors
now as in all past time, going about the country to deceive the people, we doubt not, and we
now, as we always hertofore have done, cantion every investigator to beware that they are
not deceived.

At the same time we carnestly implore such

not deceived.

At the same time we carnestly implore such investigators to treat mealiums with courtesy and kindness. If there is a class of people on the face of the earth, that has to suffer more than all others, from the cold frigid blast of suspicion and skepticism, it is that class called mediums.

For The Religio-Philosophical Journal. Reply to J. Tinney.

Br., you ask "Does he (myself) mean that one half of the materials of which the universe is composed, is evil, or that every combination of equally good materials, produces an amount of evil that balances the good".

1st. I have never said that there was an equal amount of good and evil in the universe. I said the amount of each must remain essentially, the same, neither gaining over the other.—
My words were, "Progression and Retrogression balance each other."

2nd. I have never suggested even an opinion

The same, betther gaining over the other—My words were, "Progression and Retrogression balance each other."

2nd. I have never suggested even an opinion as to the first part of Mr. T's question; but I will now reply to it: I don't believe that the materials of which the universe is composed are either good or evil. Order and choos, calm and storm, pleasure and pain, love and hatred, or moral and physical good and evil, have doubtless been eternal, but only because the something—matter, mind and spirit—has been in eternal action joining and dissolving, and changing the conditions of all its forms and things.

Our Spirit Br., Henry Whitmore, says "Evil is not a positive principle. In proof, he refers us to physical evils, which, of course, are not moral "principles". No more is physical good a moral principle. Our Br. adds, "It, evil, is not an emanation from soul but the cold negative principle of an undeveloped life." I once more beg our Spirit Br., or some one of the millions of earthly Spiritualists who agree with him, to give as the proof that evil is "negative" as good is not. I do not find it in the article referred to. God is more positive in a highly 'developed mind. Evil is more positive in a highly 'developed mind. Evil is more positive in a rude and less developed mind or soul. As our Earth has improved, physical evils are believed to have become less severe and less frequent. So it is with the soul. In its progression, moral evil is less intense and less frequent. But show us in what sense good is positive that evil is not.—Our Spirit Br. says "The relative tendency of all things is to good". If this be an absolute truth then the universe must have been only less than infinitely worse than now in, the eternal part,—was fiss?

Stockholm, New York.

Stockholm, New York.

Stockholm, New York.

Aquartum.

There is now preparing in Berlin what will be the most magnificent squarium in the world It is sluxed in the center of the principal promease of the city, and will make a large three-story building, and be under the charge of Alfred Brahm, one of the best German maturalists. The second story will be devoted to the aquarium proper, while the upper will be of such thick glass as to resist the stoutest serpent or crocodile, and by a sqiillul arrangemen will be lighted, while the galleries where the visitons stand will be dark. Caves and grottoes abound, and art is erhausted to mimic Nature. The squariam, pupper will be so divided that one portion shall contain the defizes of the Baltic Ses, another of the Atlantic, and a faithful copy of the fortiof of Capri is peopled by the inhabitants of the Mediterranean Sea. This aquarium is en times larger than that of Hanver, and twelve times larger than that of Hanburg—the two most famous in the world.

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Fig. Also for sale at this office. Address. S. S. JONES, 84, Bearborn St., Chicago, Ill.

#### THE GARDEN CITY IMPROVED PLANGHETTE:

DIRECTIONS.

one or more persons at about the table on ment is placed, each placing a hand lightly almply touching the same, taking cure to the almply touching the same, taking cure to uts, then let some one of the party ask a que-persons composing the party as of require, or any one of them is, the question will be estite and negative person operate the Planck

Sent by Express securely packed in multioxes. Address

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d'clay—common labor suly required— m—miakes 500 an hour, \$115—by horse, hour, \$000 \$4,500 an hour, \$400—by ateum, \$200 an hour, \$600—by ateum, \$200 an hour, \$600 d, \$000 an hour, \$700. d sourer without doors—may be expos-where—ho washed bricks.

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230,000 bricks have been burned with Noords.

REFOGLING SEPLEAR FOR which paleeties the clay
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Oost of works to make 50,000 aday, including the first
king 750 m., gh. 50,000. Bricks delivered to the buryer. Labur \$1,400. a day twelve hours after the clay was dog, \$1,70,
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For further particulars, in a pamplets (daith edition, entraged) giving full instructions on brick setting and burning
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MRS. H. KNIGHT'S COUGH SYRUP, given to her by an eminent spirit physician, is a positi for Goughs, Colds and Consumption in its early stage.

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nd laxative—an autispassuedic and ano-cases as a somachic and emmenagogue sed it increases all the secretions and ex-action in the glands in a particular man-

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Is excellent for the Asthma either Periodical or Continued a such case take one bottle of the Magnetic Vegetable yrup better commencing on the Bronchial, especially unutioned Asthma.

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The same is invaluable for strengthening the and equalizing the circulation of nervy finish.

#### HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

If mithfully taken, it is suro to give you foliet. It is

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the object upon the knowledge they receive by direct constitutions and pering over models were. Progression in ull things.

2) whom in ull things.

2) whom is been perfectly a supported to the constitution of the constitution

### Spirit Magnetic Vegetable Dysentery, Cholera-Morbus and Cholera Cordial.

CHOICEA COPCHIA.

Livery , com should have a totalley line andropy to the formation. Full directions accompanying only bottle suitable to the different stage of either of the above diseases.

For Chiefe and Choiceanerius give the Cornia to direct and endough of the above diseases.

For Chiefe and Choiceanerius give the Cornia to direct and sage, equal parts, dropped; continue same, in convenient with cordial, and the corner of the c PRICE, \$1.50 EACH.

SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

### Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

relatable to rouse the liver from torpid conditions, relieve attractions of bits in the guil-bladder or in ducts; carre-undies and inflammation of the ston act, which require the est speedy assistance. Where persons have been billous for an experiment of the stone of the stone of the stone construction of the cleaned, by taking three four Pillip ch sight, as directed in label accompanying each pack-to.

N. R.—The Magnetic Vegetable Syrup is advised to be then at the end of two weeks instead of the Billione File, tabling three of the Fills once a week in connection with the syrup. The following this course, the patient is sure to find speedy and leating relief.

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GAIM OCCURRENIES FOWGOTS.
Then provide non invitable in all cases of obthity and wakens of the blood; in coissamplion, drepsy, long continued agen, obstructed unsures, see, may be taken twice a day with great bounds, by those taking the Magnetic Vegelable Syrup. Where the pratient has no appelline, for see, government of the provided of the provide

Spirit Magnetic Vegetable Colic Fills.

Theo Filt cure the sized detressing cases of cole. Robiding the patient backed or strendiles with mentand-water is activate in connection with the Pills as directed, especially to painter's colin.

in painters' celic.

The above named Pills and Powders are put up in passwith full directions accommonlying each kind.

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WM. G. CLARK, Room 5, 84 Dearnborn St. W. H.—If any desire to commit Dr. Glark's spirit, the cando so by calling on or addressing his medium.

SHANNIE WATERMAN DANFORTH,

PRINCES SOVERIGN CURE FOR SCROF-ULA OF EVERY PHASE, Catarrh, Bron-

a, and all Blood Blosses, garantoled by Matures and all Royal Blood Blosses, garantoled by Matures and last from Plants. All the pretended mutth and a have plowed neceptive and temporary. Where an epatient cared by others! More such exist, a temporation at any persisted delay, "All through the importance of pretended delay," All through the present and a support of the property o

TAYLOR'S

I C TAYLOR.

Ann Arbor, Mich

# OVERWELMING SUCCESS

GREAT SPIRITUAL REMEDY. MRS. SPENCE'S

POSITIVE

AND

NEGATIVE POWDERS.

Mrs Judy A. Harrison of Hartford, Ohio County, Ky,

write as follows?
Parr. Parvin Spixes—Sir: Your Powders are
Parr. Parvin Spixes—Sir: Your Powders are
Workling wonders here. I have been afficient
many your with a copplication of disease, namely, Neurailgia, Nick Hendache, Toothache Donicuesatio nee-enr. Weakmens of the eyes, so that!

Constitution of the eyes of the eyes, so that is
with Heart Blesines. Womb Disease, Cramps,
Paralysis of the hach and feet at time, and a stiffness

Paralysis of the hach and feet at time, and a stiffness

In the loint. I coincarect taking your Powdive and

for twenty years. I would not be without them for the weath of the world.

My incland, J. J. Hannson, has been afflicted with the Availman for ten years, twice decrything that was recommended by the Physicians, and found no permanent relief until he took year Powders. He had one very violent attack award after receiving your Powdery and about size double dissess of the Positive, one or two hours speak, relieved him entirely of that attack, which other who would have lested from three to ten days, during which he could not have led down day or night. He has took to form of the Authuma, and considerayour Powder the best modellene in the world.

An old Lady of this county, Mas. Straax, now near To years oil, has been afficied with the Authuma for 27 years. She would have to sit up every night from about habitight until day. Without sleep and could scarcely breathe. Two or three does of the Positive Powders relieved he timediately, and she alreps soundly every night. She says its the very malicine we have always itseed in this country.

The Positive and Negative Powder have also cared event cases Chills and Fever.

d.rm."
The following is from J. T. Load, No. 257 Grand Street, New Haven, Com.
Dr. SPERCE—Dear Sir: We shink your Powders the best medicins for Fernance Difficulties that we save used a They have accomplished more for my wife than the most assigning could have assittigated.
Phys. Pavrox Spence—Dear Sir: By little daughter, sern-nyarroid, was taken with Typhoid Fever tast Wed-meday evening and continued all night without abstring—The sheat meaning I commenced giving her the Neganitros—Powders, and toward night the force shated and she peaced a large-stomach Worm, and now at 1 write she is a pisy. Also an old lady, upward of 70, has been cured of the Palipatation of the Heart by the Positive Powders.

Sanate R. Boon.
Sanate R. Boon.

value, II., March 20d, 1898.

W. Bixer, of Marmiton, Bourbon Co., Kanasi, under data of Jan. 19th, 1868, write as follows: "Before your Fowders came my daughter was taken with Lung Fever, with pain to the side and the Cough, on the had not table down for two days and nights. I gave her two Powders and they cured her in less than six hours." 24 D. SERVIT of New Haron, New York, writes as fol-

The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beread

THE POSITIVE POWDERS CURE Non ralgia, Headachs, Earache, Teothache, Rheumintians, Oout, Colic, pains of all kind; Cholern, Barboa, Bowd Complain, Bysentery, Noures and Vomities, Bysentery, Noures and Vomities, Bysentery, Parkelland, Mentration, Pailing of the Wormb, all Fenale Weshnesses and Demographene, Wormb, all Fenale Weshnesses and Demographene Temps, Fisch Hydrophobbia, Idea, K. L. Villon's Dancel, Camps, Fisch Hydrophobbia, Colay, K. L. Villon's Dancel, Fronty and Complex and Demographene (New York), Proceedings, Errafficial, Prosent, Proceedings and Complex (New York), Proceedings (New York), Communications, Communications, Proceedings (New York), Communications, Com

Jysis of the serves extra systems of the consecutive model of the conse

Seascions."
The PONITIVE AND NEGATIVE POW.
The PONITIVE AND NEGATIVE POW.
DEHR are adapted to all agree and both secrement to
every variety of alchese itsely to occur in a family of
solute and children. In most case, the Fowders, if given in
these, will care all ordinary attacks or disease before a physician can reach the patient. In these respects, as well as

To AGENTA MAY Agency of entire countries and large and lancaparate for the state of the state of

## Erontier Denartment.

Sensationalism.

"Spiritualism has long been a power in the world and what made it so? The quarterly review with its old conservative ideas, or the raps with the sensational announcement that man is immortal, and capable of demonstrating his immortality, and the great fact of the age, is a sensational fact,—

the great fact of the age, is a constitution of the raps."
"Running the Spiritualist's machine, at Ligh pressure in direct disregard of all true Spiritual teachine in direct disregard of all true Spiritual teachine."

"Running the Spiritualist's machine, at Ligh pressure in direct disregard of all true Spiritual testings."

By that manner of logic does Prof. J. it. Powell reach the above conclusions: Let us make an application: Emma Hardinge is an English woman, true as steel,—has never usen out of an engagement, millions are walting to hear her thusders once more and are willing to pay tweny five cents each, to hear her, and sensational Proff. J. It. Powell is logical, wise, learner, cam, cool, collected, slow, not sensational, a Proffessor, and above all arigingly and the state of the profits of

sonol I am? Let there be no excitement, no sensation; money is trash, when compared with any thoughts. We must run this machine on the low pressure system.

Emma Hardinge is also to lecture in Chicago. The Society pay the same for hall, advertising and speaker. She is an English woman, and a live one. Admission fee, twenty-five cents. Every seat is filled with a warm, annimated, sensational, ioving soul, and the Spirit World is moved by the sensitive call of our sister and the spirits gather around their medium and her soul is on fire with cleestal love. It becomes contagious; the skeptics are moved, the Infidel is converted, the Spiritualists are refreshed, the old are young again, the young are filled with love, "They that were dead are alive again." There is poy in heaven, and good will on earth, and in the treasury two hundred dollars. There is a sensation on carth and in heaven. The angels are glad; the Society in good humor; the speaker pald without a regret, and the world calls for more of the same sort.

The one sensational and a success, the other is not. The latter, Profit Powell, anti-senstionalist, wants to be a settled speaker and is a failure. The former, a true Spiritualist, a loving woman, a medium, loved by all who kagow her, has all she can do; hundreds of Societies ready to call her to their help and that, too, after hearing Proff. Powell, anti-sensationalist. "Everywhere we find more or less, a fatal tendency to sensationalism." Where in America can the Proffessor point out a Society that has gone out or died from sensationalism? Nowhere. All of our sensational speakers have all they can do, of these we may mention Lizzle Deten, Nellie Bronson, H. P. Fairfield, A. B. French, and others. On the other hand, S. L. Harris, Charles Hayden, F. L. Wadsworth, were once sensational speakers, got the big head, and began to find fasti with mediums; became anti-sensational; denounced censationals mediums, meetings, and a speakers, and a red to day, miserable failures, and "ag extited," and I fear that P

anywhere clas, for all the caterers to public sensationalism care."

Let us copsider these remarks of the Proffessor's
briefly. First. He says: "I am opposed to sensationalism. Second. It beats me all it o pieces.
Third. Wherever have been called to lecture, the
preceding speaker has eclipsed me. Fourth. I
mid I am a failure, and cannot compete with sensational speakers. Fifth. I don't like it, and I think
that the Spiritualist societies wherever I have been
"have upset my kettle of fish," and the unfortunate of; speaker may go to the devil, "or Chicago.

"No one acquainted with the Spiritualists societies on this continent, can fall to see the truth of
this, too true feature."

this, too true feature.

That isso, Proffessor, and they have only to look at you, and they see the anti-sensational cause of

at you, and they see the unti-sensational cause of these conditions.

"The question everywhere is, 'Will it pay?'". This is the true question of the age in which we live. Those speakers and those only are wanted by societies, who can draw paying house, a cover engaged. The speaker or inhister who does not draw a paying nucleace, is never engaged, and as you have chosen to free your mind on this subject, Professor, we wish to free ours also. You do not pay. You are not sensational, therefore, is will not do to bring you out again.

corraged to speak the truth, on all questions of the hour."

This is refreshing, and a bit of criticism that American lecturers and socicities ought to be proud of. Lecturers do not speak the truth. Your in-spiration is a lie, for inspiration is ampaistional ac-cording to the Professor's logic. "Committees who run the Spiritualishe machinovigal above all things to secure their birds speakers from staru-tion wages. Shame upon any of those who specu-iate with the puries, happiness and life of the hard-working lecture!

Br Jove, air committee men, Proff. Powell has

king locture?

y Jove, air committee men, Proff. Powell has
on the hip. You naughty fellows, what do
mean, cheating poor speakers? Give an acatof yourselves at once. How much money
you over made out of them? Come, fork-over,
re will have you arraigned before the American
octation of Spiritualists at its next secsion, for
who "run the Spiritualist machine, are purpoud speculators, grown rich off of poor speak"."

re is no doubt that the question is a ticklish You are right, Proficesor; used though you be "Spiritualist's Times," in Esgland, you can, in the "Spiritualist's Machine," in America, sugge our Societies, and your constitual arti-densationalism," is your death warrant in

every-society and speaker in America, and we advise you to go home again, or learn to use your master with civility.

The Second National Convention of the Children's Progressive Lyceum.

vise you to go home again, or learn to use your master with civility.

Discussion at West Farmington, Ohio.

Profi. Craft is a young man of fair immitative ability and at the head of a Methodist Seminary at West Farmington, Trambull county. Ohio, and lately held a discussion with Brother Wheelook, of Tokdo; during which, the Proficesor was anything but a gentleman in his language or abuse of his opposent and of Spiritualism.

The Rev. Thomas Graham is an old man, and a fair type of the Methodist minister of thirty years ago. He now resides in Pennsylvahia, and has more alculat aleant han Proficesor A. M. Craft.

Every reader of the JOURNAL knows who E. V. Wilson; the "sleegh ahmmer "of the West, is. Well, swe all came together at West Parmington, Ohio, on the 9th, 19th, 11th and 19th of March, 18th, and while Craft and Graham made the Spiritent fur fly. Wheelock and Wilson made the saints how, and the Caristian's hellamoke, and send forth such choice, christian expressions, as follows: "Wilson it Wilson I whale I whale!"—"Profi. Craft.

They make out our. God a great infinite, who cause christians in a révival meeling to sweat, and when sweating get religion,—the Holy Ghoit, Mediams sweat when under induces of spirits; hence the revival, and the spirit infinence is one and the same thing,—hence it is a sweating process. Now let us parallel. The hores sweats, hence the got religing; got the Holy Ghost."

Rev Thomas Graham.

You are right, Brother Graham; the horse does cot under the influence of epirits, and the dunghill passes through a religions revival every time its sweats, and if a revival meeting is not as weats, and weats, and if a revival meeting is not as weats, dence the your danghill theory, Elder Graham.

You are right, Brother Graham; the horse does cot under the influence of epirits, and the dunghill passes through a religions revival every time it sweats, and if a revival meeting is not as weats, dence the forth of the first man of the first meeting to retay eventure of the first man of the first

RESOLVED : That the Bible,-King Jan RESOLVED: That the Bible,—King James' ver-sion, enstains the teachings and phases of Spiritu-alium. The discussion to come off on Tuesday, Wednesday and Thuriday, March 30 and 31st, and April 1st. Discussion to be conducted according to parliamentary usages. I will find hall and board-ing for you during the discussion.

In answer to this challenge, we received the fol-lowing letter, thoroughly characteristic of Brother Wheelock's opponent:

towing letter, theoroughly characteristic of Brother Wheelock's opponent:

{ West Farmington, Trumbnii { county, Ohio, March 17th, 1800.} Dgan Siti :— I accept that challenge. We will debate on the top of a thoughful dunghil, where od force (spirit) most concentrates for occular demonstrations. I will walt until you are fighting a man in the front and then I will pounce upon your rear as you should have done while I was debating with Wheelock. As to Brother Thomas Grahan, he gave me liberty to send for him whenever you should visit West Farmington with occular demonstrations, or to give challenge for debate. You know, of course, we would not go fo a distant city at our own expense to debate. The good people (outside) of Farmington gave me a donation of \$255,00, immediately after the debate. They had given me \$80,00 before,—in all \$255,00. They gave Graham \$100,00,—in all \$425,00 for bilistering Spiritualism.

Yours for the triumph of truth,

A. N. Ghavr.

A. N. Chapt.

1. S. When I debate with an Infidel on Spiritualism, it will be on the abstract merits of Spiritualism, regardless of the Bible.

asm, regardless of the Bible.

A. N.-C.

In that letter you have the depth and breadth of Proff. A. N. Craft; it speaks for itself. A bantam is always safe on his own dunghill, and crows loud-cat when there is no other bird near. The thoughtful dunghill eloquence of my prayerful and chasts Brothers Craft and Graham, is worthy of their calling, and in keeping with their course during the debate with Brothers Wheelock and Wilson; and to the honor and glory of Spiritualism, be it waid that neither of the last named gentlemen, stooped to along phrases or slurs during the debate. But enough, for it is quite evident that the christians of West Farmington, paid pretty dear for their defence against the attacks of the Spiritualist, for we do not believe the statement that "outsiders" of Farmington, paid any considerable amount of the sum donated. We do know, however, from good spiritual an-

Farmington, paid any considerable amount of the aum donated. We do know, however, from good spiritual authority, and not from a Methodist dunghili, that the following results were reached, viz.:

First. That the Methodists raised the issue at the Town Elections on the 5th inst, of not having a Spiritualist elected to office, and were beaten,—the Spiritualists elected as made French for trustee for the third year, and John Wilcox Brown, a sympathirer with the Spiritualists, for Town Cierk, and Col. Hatch elected as second Trustee, whom the the Methodists hate as an Indied and Sympathizer with the Spiritualists. John Wilcox who is a nominal disciple, but attends all the Spiritual meetings and takes the Erinoro-Philosophical Journal, and tells the Methodists to their faces that they got beat in the debates, was elected as third Trustee.

Second. That through the "thoughtful

Second. That through the "thoughtful daughtill eloquence" of Profi. Craft, the school opens with forty scholars only, when it ought to have two haudred, and we venture a Spiritual prophecy, that the thoughtful daughtill Proff. is on his last seesion, and in the language of Elder Graham under inducence, "Is'nt it so, Mr. Kibbey?" and that the reign of the preachers as head teachers in the schools is about over, and that for the reacher can not mind their own reason, that preachers can not mind their own

reason, that preachers can not mind their own beaingss.

Third. That Mr. Cotton, a sensible man, Universalist, told Priest Wilson, who complained that the Spiritual Hall had spolled the school, "You did it yburselves, by your wicked interference with the Spiritualists."

What think you, Proff. of dunghill cloquence? Rather an unpleasant summing, up, is it not, my beatam bird? Ton have cost the Methodists &SSS; thrown the elections into the hands of the Spiritualists; your school down to zero, and nothing left but Proff. Crait, alone in his glory, monarch of a thoughtful daughill, contemplating the results of his debate.

Brancock county: the last two Sandays of May, in Warnaw, Rancock county: the last two Sandays if Onida, Knax county, and the inst two Sandays of June in Da Quale, Ferry county. And Socioties of individuals withing to engage his services for week even-inglesters in the vicinity of the above named places, should write him, early. He will also take asberiptions for the Fallous-Francoscommun.

The Second National Convention of the Children's Progressive Lycoum.

Fursuant to adjournment of the First National Convention of the friends of the Children's From the Convention of the friends of the Children's Progressive Systems of the Children's Progressive Systems of the Children's Freezin Hall, in the city of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritualists on Thursday, the second day of September. 1809, at ten of clock in the morning, and continue in scasbox from day to day mutil the business of the We therefore invite each Progressive Lyceum on the continent to send two delegates, and an additional one for every fifty or fractional fifty over the first lifty members, and each State Organization to seed as many delegates as they may have the first lifty members, and cach State Organization to seed as many delegates as they may have been two delegates to attend and participate in this most important and practical work of the age. Mary F. Davis, Or-neg, N. J., Praddent.

Heary T. Child, Gif Race street, Fhil., Secretary, M. M. Poyot, Penn. Geo. Haskell, M. D., Ill.

Mary A. Sanford, Mas. Cora L. V. Daniels, La.

Nettio M. Pease, Md.

Other Markell, M. D., Ill.

Mary A. Sanford, Mas.

Cora L. V. Daniels, La.

Nettio M. Pease, Md.

Other Mary A. Supplement of the Mary F. Davis, Ill.

Riff F. Brown, Ind.

P. Genge, N. Y.

Clementina, Averiit, N. H.

ieo. B. Dawn, Ind.
Gage, N. Y.
Remeutha, Averii; N. H.
M. Putnam, Wis.
I. T. M. Brown, Ill.
I. H. Curren, Mass.
Cornelius B. Campbell, N. J.

#### NOTICE OF MEETINGS.

ATHEN, MICH.—Lyceum meets each Sabbath at I o'clock F. M. Conductor, B. N. Webster; Guardian of Groups, Mrs. J. B. Allen

Astoria, Ciatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kind-by received.

All.—The South Boston Spiritual Association age every Sunday at 19, 3 and 71/2 o'clock. Mr. sident; R. H. Gould, Secretary: Mary L. French,

Treastart.

Treast

M. Pecbles during May.

WESTER HALL—The Pirci Progressive Lyceum Society
hold meetings every Sunday at Webster Hall, Webster
street, corner Oriesna East Beston, at 5 and 75 gelfock, p. 4.

President, ——: Vice President, N. A. Simmons; Treasurer,
O. C. Riley; Corresponding Secretary, i. F. Freeman; F. ConCarlott, M. Wiley, Lyceum meets at 10% a
Courting. The Common, Condenser; W. M. March & Jonkins
Guardian.

streets. Mrs. F. O. 11978 recease our invest seat standay at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Standay morning and evening at the usual hours,

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every funday at 11 A. M. at Wake-ton't Hrs. L. E. Baitty, Outstand of George.

Belvidere, Ill.—The Spiritual Society hold meetings in Oren't Hast. L. E. Baitty, Outstand of George.

Belvidere, Ill.—The Spiritual Society hold meetings in Oren't Hast Lev Sundays incest meeting force on and reporting, 10½ and 7½ o'ctok. Children's Progressive Jayceum meets at two o'ctok. W. F. Jamiseon, Conductify: S. C. Haywood, Assistant Conductor: Mrs. Hiram Bidwill, Guazdian

dian Chicago, Ili. Library Hell. - Bird Soi-ty of Spirituallet-bold meetings every Sunday at 19/2 F. M. Children's Pro-gressive Lycom meet immediately after the moraling ev-vice. Speaker engaged; Dr. H. Y. Pairfield during April and May.

and May.

Carrinon, No.—The Spiritualists of Carthaga, Jacob Co.,
Mo, hold meetings every Sunday evenion. C. C. Colley, Corresponding Secquenty; A. W. Rickering, Circle.
De Coren, Int.—The First Society of Spiritualists, hold
their regular meetings in Schraders bull, all O'clock A. M.,
the first dauday in each month. Childrens Progressive Lyceum at the same place at 3 offects each Sanday evening.
J. d. Mangold, O'aductor; Mrs. Sand. Piler Guardian of
Groups, Social Leven for the ben'dl of the Lyceun, overy

J. G. Mangoir, Common, Mangoir, Common, Groups, Social Levee for the benefit of the Lycenin, every Weinnesdy evening.

Ben Moine, Sown.—The First Spiritualist Association meet regularly for lectures, conformers and music each Sonday, and T. P. M. Children's Progressive Lycenia meets at 11/2 P. M. B. N. Kluyon, Corresponding Societary. F. M. B. N. Kinyon, Corresponding Secretary.

Georgetown, Colorado. The Spiritualists meet there three evaluate and week at the residence of H. Toft. Mrs. Toft, chirvoyani speaking meetium.

Milan, O.-Children's Progressive Lycoum meets ever-Suaday, at 10½ o'clock a. m. Conductor, Hudson Tuttle; Guardiao, Emma Tuttle.

Monmours, Ill.—Lyceum meets every Sunday forencou.
bout one hundred pupils. J. S. Loveiget, Conductor; D. R.
licvens, Assistant Conductor; Helen Nye, Guardian of

Groups.

YATES CITY, LLL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2% p. m.

oleman, Asst. Guardian.

I erra Hante, Ind.—The Spiritualist Society of this city have conted Bro. J. H. Powell, formerly of the "SPIRITUAL TIME," London, for the year 1809. J. H. Stanly

Beats free.

RIGHLAND CENTER, Wis.—Lycoum meets every Sunday at
half past one at Chandler's Hail. H. A. Eastland, Conductor.

Mrs. Della Pesso, Guardian.

fm. Delia Pease, Gardian.

MORRESHEA, M. Y.—First Society of Progressive Spiritualsts—Assembly Booms, corner Washington awards and Fifth
treet. Services at Sp. m.

Marcuserus, N. H.—The Spiritualists hold meetings
reary Senday, at 10 A. m. and 2 P. m. in the Folice Gourt
toom. Seats Free. A. & Seaver, Prevident; B. Punhen,

ledo, O.—Moetings are held and regular speaking in Old onle Hall, Summit street, at 7½ P. M. All are invited Chidren's Progressive Lyceum in the same place every lay at 10 A. M. A. A. Wheelock, Conductor; Hr. A. A.

we Spiritualists of Lynn holds too and evening, at Guet Hall, laberal and Spiritual Association control Music Hall, light and to Clair II. Belver speaks for De into the addressed for — J. Francisco, J. J. J. J. H. In the control of Humanitation of the Control of the Cont

Irribation 10 cents.

CLTMIAND, Onto.—The First Society of Spiritualists and
Liberalists hold regular meetings at Lyceum Hall 200 Super-for St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Miss. D. A. Eddy, Guardian, D. A. Eddy, Cor.

HARMOTON, N. J.—Mestings held every funday at 10½, t Spirituslis! Hall, 3d street. J. B. Holt, President; Mrs. A. K. Poors, Scretary, Lycoum meets at 1 p. m. J. O. anson, Conductor; Miss Lizzis Randall, Guardian [of rous. Lycoum numbers 100 members.

Conductor: Mex. Ports Gage, Guardina: Mrs. Julis Brigham and Mrs. Tanner, Assistant Guardina.

Battor, Was—The Spiritualists of Beloit hold regular Sunday rescribing at their character at 195 A. S., and 75 F. M. Lewis-Glark, Fresident; Leonard Row, Secretary, Lycoum meets at 12 M. Mr. Hamilton, Conductor, Mrs. Dreaser, Guardina of Groups.

Sr. Lettis, Mar.—The "Society of Spiritualisis and Progressive Lycoum" of St. Louis hold three sessions such Sunday; in the Polytechnic Insultins, correct of Seventh and Chestonia the Polytechnic Insultins, correct of Seventh and Chestonia Chestonia. As Form, Praddent; Henry, Siang, Vice President Thomas Align. Secretary and Transatir; Myson J. Parchild, Libertais; Myron Colossy, Conductor of Lycoum.

Crivin. O.—Procressive Association hold meetings every.

Mrs. F. A. Perin, Cor. Soct.

Sympostruc, Liu.—Spiritualist. Association hold regular
meetings every Sunday morning at 11 o'clock, at Capital
Itali, South West corner ful and Adams street. A. H. Worthen President, H. M. Lamphear Socretary. Children's Prograsive Lycome every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lings Proter, Guardian.

Western Sunday morning in Henry Itali, at 1945 a. m. Childraw's Progressive Lycome meets in the same hall at 2 p. m.

Louverlax, Ny.—Spiritualists toold userings every Sunday
at 11 a. m. and 75 p. m., in Temperanco Hall, Market street,
between this and dish.

between 4th and 5th.

STAMORI, Lik.—The Children's Porgressive Lycoum of Sycanore, Ill, mosts every Sunday at 2 o'clock, p. m., in Wilkin's New Hall. Harvy A Jones, Contector; Mrs. Horstin James, Consedian, mosts at the same place on Sunday at 3 o'clock, p. m., one hour esseine. Essays and specches limited, to ten minutes each. Channey Elwood, Ess, Preiddent of Society IN-S. Sarah D. F. Jones, Corresponding and He-

corting Secretary.

Appa. Since.—Inculor Sindey meetings at 10% a.m. and 17% p.m. in City, Hail, Main street. Children's Fragmenter Lovenum meets at the same place at 12 m., under the anaptice of the Anrian Society of Spiritualists. Mrs. Martin Hunt, President; Earn T. Shervie, Secretary.

Lovint, Mass.—The Children's Progressive Lycenum held meetings every Sunday afternoon and evening, at 2% and 7 meetings every Sunday afternoon and evening, at 2% and 7 meetings every Sunday afternoon and evening, at 2% and 7 meeting every Sunday afternoon and evening, at 2% and 7 meetings every Sunday afternoon and evening, at 2% and 7 meetings every Sunday afternoon and evening at 2% and 7 meetings every Sunday afternoon and evening at 2% and 7 meeting even and 200 meeting at 200 meeting at 200 meeting evening to the sunday of the sun

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ a. m., at Lafayette Hall. II. II. Cran-dall. Conductor; Mrs. Anua M. Middlebrook, Guardian.

Thompson, Assistant Conqueror, and the conduction of Groups.
Tagarress, O.—The Spiritualists of this place hold regular
Tagarress, O.—The Spiritualists of this place hold regular
Endos and M. Hall
L. Traders, and T. Thiologo Sec.
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LOTES, ISR.—The "Priceds of Frogress" organized permanently, Sept. 0, 1868. They us the Hall of the "Salon
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neet a. D. Hazeltins, Presucent, and the series of Topoka, Kanses, tary.

Topoka, Kansas, The Spiritualists of Topoka, Kanses, seed for Social Sections and implicational, speaking every series. Mrs. id. 7. Tomas, Implicational Spoker.

WHILLIAMSUM.—Spiritual meetings for Impricational and Trance Speaking and Spirit Test manifestations, every Senday at 3 p. m. and Turnels, versings 17 fc clock, in Granda is list (upper ross) No. 112 Spirits second, Brooklyn, Also distinct the Spirits Spirits second, Brooklyn, Also and Turnels, and Night Streets, Williamsburg.

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ARBERO, CAL: Meetings are held in Turn Verein Hall,
street, every flunday of 11 a. m. and 7 p. m. Hrs. Laure
risquiar speaker. E. F. Woodward Corpolang SecreChildren's Progressive Lycoum meets at 2 p. m.
Bowman, Conductor Hall of J. Browsfer, Gardian
ERFER, N. Y.—Religious Society of Progressive Spiritmean in Scilitzer's Hall, Somolev and Thurnday evemean in Scilitzer's Hall, Somolev and Thurnday eve-

PLYROUTH, MASS.—Lyceum Association of Spiritualists be meetings in Lyceum Itali two Sundays in each month. Of dren's Frogressive Lyceum meets at 10 clocks. m. Speak engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. D. Stor Peb. 2 and 8 il. P. Greenland, March 1 and 5.

readre Lycoum meets at 13(r. m. Fexuson', Mass—Meeting in Town Hall. Progressive yeens meets every Sanday at 11 a. m. CAMSHIMEETON, Mass—The Spiritualists hold meetings ery Sanday in Williams Hall, at 3 and Ger. m. Speaker veryed.

in the forecome.

DOVER\_AND FAXCROFF, MR.—The Children's Progressive Lyroum holds its Sendey sealon in Merchel Hall, in Dover, 1819, n. N. E. L. Avivill, Conductory Mrs. At F. Cray, 1819, n. N. E. L. Avivill, Conductory Mrs. At F. Cray, 72 and 73 and 74 and 74

wankse Wisconsin.—The First Spiritualist Lyseum at Stype's Hall every Sunday at 2 p. m. J. L. Potter aged to speak at 714 P. M.

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