

| or applause ; she oily antic |  |  |  | LE COPIES |
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| anuoronivisorniar |  | CHICAGO, MAY 8. 1869. |  | VOL. VI.-NO.7. |
| Ziteraxy fepaxtment. 'Writen for the litiliplo-Phito eopbical Sournal. THE DYINE BOY TO HIS MATB-TA. |  |  |  | Joloed to power's mandane, whetber wisely or not.We are conptantly bearing among Splritualistancter |
|  |  |  | \#remy |  |
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|  |  |  |  |  |
|  |  |  |  | facese of the devil. |
|  |  |  |  | with the beautifui irecepts of the Navareae, "B |
|  |  |  |  | with the beautifui jrecepts of the Navarene, "By their fruits ge shall know them." Sensitirencss and lmpressibility, w, well as intes |
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| WILFRED MONTRESSOR; oR, |  |  |  |  |
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|  |  |  | Why, Whisa Percy? <br> "Tostiog a moog ilie tile, fost at this timen |  |
| dig modiect |  |  |  |  |
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|  |  | - "Yeosenwer |  |  |
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|  |  | and | Mra Precy entered the partment, during tho <br>  |  |
|  |  |  | Fghiladelphia mepartment |  |
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\section*{Facific 色epartment.} $\xlongequal{\text { Bx.........................вкsanis rodd }}$ | Triaivituinity |
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## Oxigitual Cssays.

## ay delos dentox.

Bnorizk Josks :-As Brother Kent does not
think best to take my advice (offered gratis) to leave the discussion of infloite subjects for more
tangible themes, -1 will try with your permission, to follow him is little fartber,and see where whe argument will lead us.
He has urged the imposibibity of eternal tasprovement, not on physical, but on moral ground-from what it neceessarily implies of have been only less than inffitiely bad.
Now, I have Now, I have looked closely, but I ran find no
uch moral impossibility as Brother Kont sea If we are todeal with infnite things, is is quite as imporiant that we consider the infinitely manl, as well the infinitely large.
Two curved lines may be projected into space they shall be only ohe foot apart at thelr start
ing point,and continue forever to converge with out ever coming in contact. This is a matheery clear thinking miad; and it matters not whether the lines ay their starting point are one
toot, or one inct, or one millionth of an fuch apar.. the proposition is the same and is equally
tue and undeniale. Is like maniner, th eternally progresing, and yet never have been
comparstively much worse than it is now. True compuratively much worse than is is now. True,
in this ease, the progresson must be slow as we
go back wards, but there is no impossibility in is. go backwards, but there is no impossiblity in it.
If Brotber Kent's moral feclings have been ap
pilled by the thought of how baid the universe pilied by the thought of how bad the universe
must have been,it it has progresiedeternally, it may be a good antidote for him to etudy the
uestion of how small a degree of evil the uni. verse may have been elernally occupied in over-
coming. If the mind is unalle to zrasp tho
largeness ofinfinity, it is cyually unable to grasp argeness ofinfinity, it is cqually unable to grasp conctive of a degree of improvement so small
that dirough any moral or logical necessity in
the cese,the universo may pot have been etermal. ly cocapied in acoomplishis g. What, then, be-
comes of the moral imposibility? Whil Dtother Kent answer?
Nor will this tiew prove that the progression must becessarily be equaily siow in the fature
There may be either a graiual or an uneven ex.
panston in the rate of progrestion as there to panston in the rate of progres
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 cliangling, growing
greater in one directinn and smaller in the othI do not think we have yet bad sullicient ex-
perience, have not yet reached a suflicient mental altutude, to map out with any degree of $\mathbf{e x}$ -
netness, the direction or amount of progress the universe has made in the past, or will make in the fature. For the present, I am satisfled with
the thets that the universe or that part of it of ing progress. says: "II our mind was once in the condition
of matter, it had a beginning as mind. For that of matter, it had a beginning as mind. For that
reason mustht not have an end as mind: I answer, not necessarily. This proposition of
Brother Kent's has, no doubt, been stated a thousand times, by, perbape, as many perrons; and it is certainly not telferldent.
If a thing can havea beginning, and exist for a hundred or a thousard years, why may it not
exist. for a million years, and - if for a million years, why not forever? What reason is there hat simply because a thing has had a begin-
ning it must neceesarily, therefore, hare an end I deny the necensity of any such conclusions. Let us have the proofs.

Carpentersville III. April touk, 1869.


## 

That only is blaspheny, or sacrilege which invades the holy temple of truth, and takes from
it the rich. gems which compose its adornments : therefore, it is no blasplemy to review
the writings of the old reformers, and gather the wrilings of the old reformers, and gather
the gemas of truth which they contain, and apply the gens of truth which they contain, and apply
them to the wauts of the present age, rejecting what savors ot the superatitions of the past, and of which the people of the present day stand in
no need. As Jesus taught the multitude whenno need. As Jesus taught the multitude when-
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 clevate them.
enem
Blessed are they that feel their need of wis-
dom ; for they thall obtaic it. Blessed are they dom; for they shall obtaia 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 blesuing of the angels, who shall provide rich spirit-home. Blessed are thicy who hupger and thirst after righteousness; for they thall be filled.
Messed are the mercitul; for they shall obtain Messed are the mercitul; for they stall obtain
mercy. Blesed are the pare in heart; for they mercy. Blessed are the pare in heart; for they
are God. Blesed are the pence makers; for they shall be called the children of God. Bless-
ed are they who endure persecution for right.
cousness sale, or for the sake of truth; forthe reward is sure in the future, and they enjoy a heaven within. Blessed are je if ye followr
correct teachings; although ye may be persecuted for the sake of the teacher; for your
reward is sure; and all-the good before you
bave been thus persecuted.
Ye are the salt of the earth; Gut if the salt bat to be cast out with the nire and filth of the strects. Ye are the light of the world; a city
that is set on a hill ean not be hid. Men do not light a candle and puit it undier a bushel, but on
a candlestick ; and it gireth light to all that are in the house. Let your hight so shine before
men that they may see your gool works and
glorify your Father who is in leaven. Think not that 1 am come to destroy or do away with
truth whether found in the law or the tenchings of the old prophets; I am come to reiterate
truth. I say unto you, that truth is immortal ; and though peaven and carth may pass away,
not one jot or tittle of tuith shall be lost. Whobe called unwise; but whoseever shalt live in accordance with its precrapts, napd uach men to
do so, shall be called wise. Y say untó you, that except your righteouspess or wistom shall ex-
ceed that of thie despisers of the truth, or those who disregard the moral precepts, ye can not
enjoy a beaven in yourselves, neither can your enjoy a heaven in yourselves, neither can your
plane bo high when ye enter the spirityworld. a cause, harbors 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 rein to passion.- Be reconciled to your brother heart toward hime: that out of a pure, loving
spirit, you may offer a git of prate to the spirit, you may ofler a git of praise to be
Father. Seek reconclliation 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 though they may be part of it, and cherished
like a right hand or a right eye: for thus sball
you asve yourselves from the discipline, that you save yourselves from the discipline, tbat
swalts the depraved. Whosoever shall put a way a wife or husband, let tit be for jost cause :
and let each bear and forbear whille a shadow of hope of reconclliation remains, before a divarce is sought.
Let sour lan
Let your language be pure and expressiver
what you would conmunjcate: vulgar phrases, nelther wound the cars of any by the light use of the name of any thing that
may be sacred to them, or injure your own may be sacred to them, or injure your own
natures by lightly esteeming the name of any thing that is pure and holy.
Be caretul what resistance ye make to what
ye may eateem evil; for it is better to ye may eateem evil;-for it is better to suffer
wrong than to do wrong. Avoid litigation, even at the expense of more than the sum in
dizpute, unless principle forinds it, and justice diepute, ubless principle forling it, and justice
demands that ye suffer in order to antisfy its
ends. Be generouis in givingond lending ends. Be generoins in giving and lending.
Return blessing for cursing, alwaysid toturu blessing for cursing, always; do good to those wha hate you and persecute you; for
thus shall ye show your relationship to the Father. He maketh His sun to riso on the evil and on the good; and sendeth rin on the Jusi-
and on the un|ust. If ye bless and beatow gins and on the upjust. If ye bless and bestow gifs apon those orly who doo thas to you, ye exheriniBe ye, therefore, perfect, or seek
your Father In hesven is perfect.
Take heed that ye do not jour alms before the fall roward of well doling, The fowird of the hypocrite le glory of pien ; lot yours be from Him who searobeth the heart and welgheth ite

When ye pras, be not bypocriltcal. Use not valin repetitions, for they shail not avail to eral your spirts and The secret Jongings of the spirit, whether breathed in ailenco into His ear, or uttered in words in public Aner this manner, therefore, pray ye
Our Father who art in hesvon, hallowed by Tby name. Thy will be done in carth as it it among the wise in the spiritual splecrea Give
us from day to dsy cur dally. bread. May we
recelve mercy sas we grant it to others. Deliver recelve mercy wo we grants is othern. Deilve
us from wroog. For Tuine is the power, Thou All.glorious, All-wise, All. beneryolent
If ge have not a forgiving aplitit ye the djvine besedletion in your splrit: Follow no senselesu ceremonles: for the
not proftable, or pleasiog to your Father.
. 8 Iore up for jourselves treasires of wis ${ }^{8} 8$ fore up fose wil
to no waste from thleves or decay. Have a
single purpose to do well. Let your knowledge
be true light or wisdom; and not erroc or dark-
ness.
eous, and given to evil practicu the, truly right thought for the fature; but be trasfert while ye are prudent and thoughtfol. 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 fature ye only mar the tarmony of your spirits; but wige forethought and dilligent indostry on your
own part is rewarded by Him who cares for all own part is rewarded by Him who cares for all
the forms He has created. Ho bleses such forethought and industry by showers of good thinge, as be clothes the senseless forms of na ture by means establusbed by law. Allthe gift
of God are good; but widem is the beet git of God are. good; but wisdom is the best gift.
Waste not your energles in dreading coming ills; Waste not your energies in dreading coming ills; for to-morrow will be avolded by your care to morrow.
Judge righteous judgment, even as ye would
judged righteously. When yo consider the faults of your brethren, forget not you own and forbear to correet the faults or errors of
others till ye have first corrected your that ye may do it properly
Offer not treasures of truth to those who can
in no manner appréciate their value, lest the truth be des
persecution.
Ask, and there shall be given yuit wbat je
most need; seek, and ye mhell find wisdom; knock, and the doors of the eflestal world shall be opened unto you, and ye shall missions of merry to you, and all mankind be-
sides. Yecau not seck Gods good gitts in yain, for the aspirations of every soul are to be satis-
fied trith good. Who-af you will refise good
gifs unto gint unto your children that ned them? I
not God more willivg to bestow good gins upon His children than carthly parents are: Al
things whatzoever ge would that men should de to you, do ye even so to them; for this is the
haw, and acroraing to the teaching of the proph-

Find U.e stright pati of jrogress rather
han to enjoy the pleasures of sin, vad thereby
Collow a tortuous path which may scem to be
strewn with Howefe, but which wil prove to le
strewn with thorns; and the more thickly, the
farther it leads from the staight path
many follow the tortuous way, ard the few the
firat, distinguish what is traly good from whai
prophets; or any who would deceive, for they
by their works. Do men gather grapes of thorns or figs of thistes? A good tree bringeth forth
good froit, but a corrupt tree bringeth forth evil fruit. It is not in the nature of a hypocrite to
deeds The hypocrite shall be brought to con. good fruft is rut down and cast out of the

Not every one that saith "Lord, Lord," or cryeth "recurm, reform," is just, or worthy to
be a thacher; but only they that do the will he Father. Many profess to be lovers of the profess to do wonderful works by the powér of the spirits, who, really, know not the trath, and
shall be cowered with dismay when they shall discover that they can have no fellowship with the pure and wise in the second sphere unti
they have purifed their natures-cest fillhy garments which scent of hypocrisy and grose selasbness.
Whosoever follows the dictates of wisiom, is wise : and may be likened unto a man who
builds his hiouse upon a rock-a solid foundation, that the winds and floods can not sweep away is foolisha; and may be thikened unto the man
is tol ous foundation, which is in danger of being undermined and swept away by the rains an
floods. The digaster to such a man is great.
"And the pouple tecre astonithyd at his पoetr
"He tuught them as one having authoriky"

## Takemway the Puipti.

 Take away theppulplt ; cone nearer the people remove tac fofmallty of the minilttr. We bulld
up these butwarks of satan, the palpli. Twenty
yearoigo, 1 kidked mine out, to my people
What docs all this mpan, Mr. Thomas: Hare you tuicete make peoplo interested? 1 Judge so
from the fect hat your adrocate an entire change Yes, 3ir. Thomas, you mis as weil own up tha of havafalled to raleg an latereat to your system
of reliflon, becanaio tiere la no geaulee intercat to it, for it the deattitue of trath, , nd, therefore, death Tate of the beanties that proceed from troth.
You are matataken la supposing that the lack of


 do not know, what you are talkilog about. Do you
auppose you kleked satao, when youk kieked tho balwark of your palplt oat ?
The trath is Juth here
Yell yourself far away from your people, Dot be
you could fot, ta the nature of the case, ralke saiy
sympathy between the Ilfoleas rellglon yor and
 and the people,-they haviog given it ap as a hop
leas cese, are pastog ooward In tearch for
relliglon witch they can wae every day, and whlel



rill find that no boards, Satan, or palp
iny power te separate you from them

## Bellevilue, Michlgan

## To Mowa.

The Executive Commiltee of the Towa stat Pirttual Associatlon have decided to call a State Thay, May 22od, to hold three day.
They, Logether with the frionds of progress deeim is bighly neceusery to bold a convention thus cearly. ven If the next anoual mecting stobuld be held tiv
October next. Wo require an extra efort to any eaterprise, and especlally one that is to rise Hhlch ls emphattcally true of Splittualiam.
We had a We had a good Consention dast Fall, with bui
uthlu effort ; and we thlok that with a real effort now, we vill secare a better one; at least,
more gereral reprecentatioe of the State, wblet o do hope we thali hare. We have jletter balle Stin the concert of ac the State is nothing near adequate to the demand iecturing systen.
It has become
Commiltee that the Spliftenlitsts or Iowa should neet together, and with the past experienct do
velop some plan to brlag our canse up to the stato its intr Let the farmer, the mocebonict, the merchant; ane every class and profestion hook ahead and make
calculations to attend. If It To lef to to tew they
will be diecouraged and tasen even the feelle ef. Forts they hare made. Adjoinlng countles and
thoseon railroad lines sbould ecend ha beary dele ations; while moreremote and lees accelble part
of the State should be reprecented. Won of the Stace, wed can eceure aur beet ideocat
 Immedately from all parts of the Statie, nddreseded
to II. U. O'Blesess, Des Molnes,apit prompt actlon
 Win other papers friendly to the cause plema
In behatif or the Exeeutive Committee.


## For The Rellyio Phution Prastical Rellzion

Since the publication of my articl in Noof the Remoio-Puzosormecal / Jotrixal, on
Practical Religion.", I have received letten om different sections assuring me of the $5 y m$ and promising material ald towards its accom plighment.
I now wish all who are willing to engage in so noble and glorious an undertaking, and as
sint with their pecuniary means an enterprise Which spirits in and out of the mortal form an unite their wisdom and energy lin the work of ailing and elevating humanity in a practical
anner, to write and inform me therenf at their manner, to write and inform me therenf at their This ons
duction to the great work now being projected the Spirit World for the upbuilding of ba physical conditions to the higher planes of me al development and Spitritual Harmony.
As a mediuna, we sit for the transmission of
ibese grand and fundamental principles, prjece-
led in the Immortal spheres of tho Life led in the immortal spheres of tho""Life Beyond" for the bencefit of mankme upon' Farih; and as
all "medlyms" are receptive from both spheres, Wre also hope to recelve those answer ing po
thrills from humanity that are reppopsive to the angel-greeting, by which, through our mediun ship, the two spberes may bo the more closely
cemented into a concert of action and unity bo purpose.
Let all Let all who have means not stint to, omploy breat ahall be their reward.
Federal Hill, Erie Co., P. K. Aprilith, 1890. The misehior of Paselpa.
"WII puting one's self in a apastion mend the



E


Failures among parimen managers have beon
of frequent occurrence during tho winter

The late Madame Ptierost Pariäol is said to
hgre been i i auperb' muulctan,

The Axts and Sciences.

There is on oplaion gencrally entertained
that timber should be felled only ouring the
declive of the moon: for if it be cut down
 and ls made the ground of legisstation in France
The forest laws of the hatter country interdici he cutting of timber during the increase of the the
noon. Auguste de Suint Hilaite states, that
he found the Sume opinion prevalent in Brazil
 noon was immaliately attacked by worms and rery soon roted.
In the extenive forests of Germaniy, the same
opinion Is entertained and acted upon with the most undoubting confldence in its truth, Sauer,
superintendent of some of these disfries, asIgns what he believes to be its plysical cause.
Aconrdiog to him the Increase of the moon avoses the sap to sscend in the timber; anc, on
 wood, therefore win be conpact, solid and
durable. Hut If it be but dorinp the incease of
the moon, it will be felled with the sap in it,
and will therefore be more spongy, more eaily and will therefore be more spongy, more eanily
stacked by worms, mored difleuthth sceason, and
moro readlify split and warped by changes of
upposed husar ifyluexce on tegetailez. It is an aphorism received by all gardeners plants, and trees, which are expected tod flourish
And grow with vigor, siould be planted, grafted nd pruned, during the increase of the moon. arease or decreasc of he mown has no apprectas.
be influcuce on the phenemena of vegetation:
and the experiments and observitions of several Fremel apericulkutists, and cespecfinity of Meveral Du.
hamel du Monceiu (already alladed to) bave elearly eetablisbed this,
There are some trace a pripiple in the
ruleadopted by the South American agronomes, according to which they treat the two classes of
plants dititinguished by the production of frit out there are none in the Europcaz aphorisms. The directlons of Pliny are still more specific: he prescibes the time of the fall moon for sow-
tnp beans, and that of the new moon for lentilis.
4Truly, says M. Arrgo, "we have ned of a mobust fath to admit without preof that the the one position act advantageously ypon the vege
tation of beans, and that ti the opposite position totion of beans, and that in the opposite position,
and at the same distance, she shall be propitious and at the
to lentils."

Strposed lusall invuensce ox arain. the purpnse of immediate eale, we Bhould do so
at the fall of the mion; beause, during the
and in magnitude; bethw wwoulde contilece the the grain to preserve it, we sbould choose the new moon,
or the decline ot me mcon.
Among the maximg of Pliny we find that




Hitis very anclent ramatk, tat opsters and


 compar hiel funt io

##    

## sanctorius, whose pame is celebrated in phys, ics for the invention of the thermometer, heli It as a principle that a healthy man gainel two pounds weightat the beginning of every luna nonth, which he lost toward its enumplexion This opinion appears to bo founded on experiastance of a fortuitous coincidevece hastir) generalized, The error would have bena cor geacralized rected it he hud continu suffiefent length of time.

The following is an alstract of a lectur delivered
Brother Wheelock advises us that he intend Oo publish the address in full, in pamphlet form.
We hope he will do so. We hope he will do so. A well digested pam phlet upon the subject would find very man eaders, cyen among those who maky
teations to being bellevers in Spiritualism.
Mr. A. A. Wheclock, of Toledo, delivered at
Naugponn Hall on Friday -evening, aversering
in the negative and at length the tuection: in the negative and at length the ynestion:
"Shall the constitution of the t nited states Us
amended to recognize the authority of. The Wencistian's God.
We published some two wecks slnce the proceedings of the Convention in this city favoring
such an ampnument, ind now present ns fir
synopsis as uir space will allow of Mr. Wheel ock'sargament.
The question execeds in importance, any,
which has ever been raised for free pan and
women to mect, since the birth of ourr Women to mect, ince the birth of our Republic.
Other questions of great monnent, we hisu me nd xettleel-others are still before us-political,
 the issưp now fairly presented to us by the self
constituted Represennitive of Gad and christianity in their denial
dom to Worship God.
What do they ask? Simply and only,that in
the name of Caristiguity, we nssist in turning
 and undeniable facts that man is a progreasive
being, and that the law of progrees inherses amost
fally in the moral force and power of his being
 estimate on character and stab any. .
that sill of goodness beauty and progres of the
individual, ruce or nations, proceeds from this



 thought very wisely reisolved tuat God shouth
be put Into the Constitution of the United States.
Dt

 not establish any form of religing."
Do they lesire his reongition fornment
An ornamental God could bo of fille seryice.:-
 But the difilcalty arís
Belina has a God acoording to their conception
 nuthority? Who shall dectco How shall it
be decidedy At tho ballot box? shall the
 ity over the nation? Ifso, as changes the pol.
icy of the govement; by he success of ofiferent politicical partiex, so would the character and au
thortty of the Nation's Deity change, and at no
dtatant day, this land of relligious liberty might
 the Catholic's God
power of the Pope.
dealre such a resulit
Suppose the Protestant God be placed in aut
thorty, would Catholicism submit? Or, should


 amending the Constitution, disclaim any desire
or intenton, to interfere with the sacred righte
o consclence guaranted wy the


The high sounding name which these gentle





##  <br> the Society of the Frientis of Progress celeltrated the twenty-first anniverary of modern Spiritu-

 alism. The Society is composed of Spiritualitht are ffiends of progress. The metetiog was openesabout 1 o'clock $^{\text {r. . . by appropriate ninsic and }}$ and eeports were then read ofthe first manifestation
in or near Rochester, Niew Yotk, and of those made in Lotu
Society here.
Henry he edvent of Spiritualism with the advent man from the desposism and burdens of the
Jewish religion, so Spirituthisin came to delfer uan from the popdlar thellogy, and ritual wor hip of Christendom.
Yor tour hours the For tour hours there was an earnest ani arin
imated interchange of thought and feelings on questions of vital importance to human destiny
both in and out of the bocly. Spritualists and Materialists took part in the disectission of the
Do men and womeu live after the death of the of thejoody sever any tiss of the souly Do we xist under the same lavs of life and happinees
under which we exitt bicre, the londy being cast
The foliosinig, resolutions were presented by
II. C. Wright, ennsiderai and approved by the If. C. Wright, enssiderel and approved by the
miceting. We would esli cespecial attention to Whose which call on all Sriends of progress to love by his blood and merits. Wbile wo reject all outward saviors, we fall lack with confidence human sont,and is certain to give the heaven of conscions purity and peace to all who
nalmonitions,and obey its ifstractions. Our hcarts are greaty strengthened by this
celebration to persevere in the plorioas contlict offleces now being waged by Spiritualism agoinst
ithe glaring alsarditis, said most perticious er rori of Christianity, as $n$ is repersented by the
priests and chutches of Clister nestly call on all friends of progress to be steal the comung ages from those false vierss of man his nature, ais relations and dectiny, which are
and ever have been so fruiffal of crime and mis-






 of sin, and bo madde pare and happy by bre in
the heart of onother.
6. Heolerd; That each man's onty eavior is















Failitres among Parisian managers have been
of frequent ocenrence during the winter season


p
 mediums will be held at the Splritualists Hall,
Johnson's Cfieek, Niagara Co., New York, Sutur? lay and Sanday, May \# ad and 3 ork, Satur. Our Johnson's Creck Iriends prefler hospitali-
t'es of their homes to thoss attending who Ces of their homes to those attending, who
require sach enteriai nuent, zind will convey with teams to the Hall trom the R. R. Station
 this one exceed that in num bers, taspiration and
spritual power,

$$
\left.\begin{array}{l}
\text { J. V. Sisaver. } \\
\text { 1. I. Cu, Cu, } \\
\text { Fuscts Rick. }
\end{array}\right\} \text { Committce. }
$$

## A German farmer in Wilhelmshohe, told as that he bad planted one hundred and twenty seven yarietes of potatoes, and was making more. IIe cut out the yes or ore kind and mseryed them into the places from which he cat the eyes them into the places from which he cat the eyes of another kind, Try it, boys. We Waw a beau- tiful | stripe of light colored and a stripe of dark. How |
| :--- |
| was | Was thast The grass was planted very thick, and riked daty to the right and lef, the width of the make male the stripe. The finest roses or the make male the stripe. The finest roses aire grafted. <br> A Ludy in New Jersey tamed a snake, whose eyes were like dianonds and his scaly coat a cyanging tiven. She fed him daily, and he liv.   ed nowe, his bright eyer glancing round and sparkling like diunonds. Every ouse who no. hiced ber ornament supposed it was a jewelled <br> Tre Who are the miost dishonest people ?-- Tteet all the wame merchants. They sell irona and

| SIPEAKER'S REGISTER, <br>  <br> (Tobe anefol, that liat should be rellialle. It therefore be <br>  <br>  <br>  loerned by opecial cerrrapondeeco with the fuliriduanis. 1 . <br> Harrinoh Augier, Calenuss, Clintos, Co., Iows <br> O. Vanale Allyd, Stebeham, Mass. <br> Mres. S. N. K. A adrues, trance apeaker, Deltos, Wis. <br> Mrs. M. K. Aulewon, trance epraker, Taualos, Mass., R. <br> 0. Bux 4s. <br> Mrs. Orriin ALbot, Aeviopling uedhum, 18 woth Clark-st room 16, <br> J. Modisoa Allos ippake in Esthart, Indiasa, until fartiver notice. <br> J. Malison Alexander, tratice opoaker, Cliscago, Ithuvit Chartor A. A adras, Plashing, whech. <br> J. O. Allbe, Epri ghell, Hest. <br>  <br>  <br> Jongh Baker, Bliter of the Splrituallet Jativerilie, Wha. <br> Wm. Honh, 163 Sooth Clark St, Clicago. <br> - A. P. Muwmum; Joy field, Michligan: <br> Rov. J. O. Barrott, Sycamore, ill. <br> Dr. Janaw K. Vailey, Palugrn, Michigau. <br> Dr. Baruans, Lanislaz, Mich, Lecturio upow spiritialimai sod rientilio aulysts. <br> Mri. Barab A. Yy undee, Nam. <br> Nhes, A. P. Mrash, St. Juhabiery Ceater, Vt. <br>  <br>  <br> Mrs. Netilio I R. Brighim, Blua Grove, Culerain, Mase. <br> Mrs. M. A. C. Mrown. Addrres, Wers Handulpib, V. <br> Addio L. Malloo. Aditrem Mankate, Minn, <br> Wem, Bryan. Addron lex 23, Cuwden P. O, Nicb. <br>  <br> J. H. Blekford, Charivetowe, Shavachivertis. <br> John Curnin, Five Corners, Y. Y. <br> Mrs: Qus. Cohen, 735 Hrandway, S. X. <br> Warten Chave, S4 Yedimny, New Yerk. <br>  <br>  <br> Mre: Auguste A. Cuffier.-Aditres, bux B15, Lowell, Mane <br>  <br> J. P. Conlch, M. D. Adtreas Bex 1354 Otiann, ill. <br>  <br> Mra. De. Wme Crape. P. O. Wox Ves, Elikbart, Indiena. <br> Thetione Cooike addrises it Drewer was, Chleago, Ilit. <br> Albert E . Corpenter. Address oafo of Bagner of $\mathrm{L}_{\mathrm{chat}}$, Boaton, Xame <br> Mre, A II. Cororstwene peaker, Lowell, Lake CO, Ied <br> Dr. J. R. Doty, Stockio mi: <br>  <br> Bouton, Hass. <br> Heary J. Dargin. Permasent addreses, Cardington, om George Dutton, $\mathbf{M}$ (D, Ratland, VL. <br> Andfew Juckeon Divis can bo addreened at Orasge, N. J. <br> Mins i. Dotamar, trance apeaker, Qulncy, Mess. <br> Dr. I. C. Dana, lectarer, cas bo eddruened Rockford, m . <br>  <br> tiso, Cal. <br> Miles Almedia B. Yonier., Addrees, Sextoavilto Wias. <br> A. T. Fope, Masehater, x. I. <br> N. B. arempleat, lovell, Mune. <br> thaso P. Aroenlaof. Addroes fon the precent ta whating ton ateane Cbebea, Ilase, or as abors. <br>  <br> K. G- arss, auther of "Blography of Batan". Addrees <br>  tull frirtber notice. Permanet edidreme. Treewaro Oity, Whito Piso Diatrict, Landitr $\mathrm{Co}_{0}$, Novele. <br>  <br> R. D. Oocdwin, leetures, Kirkwood, Mo. <br> 3. II. Wortsona, Bilitalo, N. Y, box, 185 . <br> Mn. Jallette Yeew, Addriuan Northberd, Meen. <br> Mtr. and Mrss. Wrin. J. Young, Boleg Clly, Idabo Verritory. <br>  <br> O. B. HisuolUus, Maso Mpals, Wha: <br> D, W. Iull, Tuybrational ppeaker, Falraeld, Town. |
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## \%eligio-figilosophical IOurual

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 OFICX B, BO A ES DEARBORN BT, SA FLOOR.



## HATUEEB Fobecge vin

It is antural for man to be constantly peering into the fature, and endeavoring to come to arreat conclusions in reference thereto. The nececd with his history, we have a right to
conchde that pe will have a future also; but whether that foture will be endlesse in extent, is a questior that has throughout ail ages, agi-
tated the minds of the people. If the fature exitence of mian could be demonstrated on

acientifc principles then, there would be | cientific principles, then, there would be no |
| :--- |
| oom lent for cavil, but all would readily grant | tis troth. The past, present, and future of the Ho of esch one of os, may bo regarded as the constantly cooleseing with the sccood and the second with the third. That man is Indeed wise

who can point oat the partitions of these three who can point oat the partitions of these three wlth varioos phases of life. When a chill, reposing on the gentle breom of a mother, roTe lived in the past, and therein we received the Arst leasons of life. Not only is childhood nec. cocomplishing its misalon. The child fondling its mother's bosom, and in its innocent
ayyety prattling "baby talk," bears but little resemblance to the future man, who can measure
te distances of stars, compute the time of clipeess and explain the wonderfol mechanism of the starry regions ! |The child that will be
preaident, king, or emperor fifty years hence, is certalply to-day an insignaificant creature, comapon his shoulders when the assumes the functions of his office
er, and a powerfal micrua, ho allain masnner, and a powerful micrucopope will reveal the the forest. The clild foreshadows the future man; the acorn the fatire oak; the seed the sature, that the germ, the ccntral points containg miniature likeness of that which it will
inally produce. Within the egg li the outlines arried on in a regular, aystematic nanner, and he chicken is produced. Dissolve certain chem. icals in water; place a wire therein, and the
colation will form basatifal crysals around he wire in accordance with the well known how of chemleal attraction and aflinity. The outlines of the chicken is within the egg,-
answering the ssme purpose therein that the
wire docs in the ciemical solution,and the action of the constituent parts of the egg is very similiar of thereto, different, however, in this respect ani. mailife is produced.
Every seed in. are likeness of what it is contains a Miniaand under the stimulating action of nature's
orcos, wonderful results are accomplished. If you coald give the acorn a careful examination, you coold from that, draw on canvas a life-pleture
of the oak that it will produce, giving with unerring certalnty, the directions of the limbs,
the size thereof, their locality on the main trunk, the elze thereof, their locality on the main trunk,
and the fall size of that also. Tho anatomist can, with oqe bone of a fowl, tell its size, and ee can compute exactly the foll size of the body.
There is a mathematical rule in pature, and she never deviates therefrom. The acorn foreshadows the fature oak, its fall 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. simple rays of the sun will not light your pipe, bot with the ald of a sunglass, you can so focac:in an instant. and in the root, is the miniature of that which they will finally produce; and its life-principle of the earth, the full alzed oak, trec, flower, or of the earth, the ful sized. oak, trec, llower, or
plant is produced. Plant a seed if a box, letit
germinate, and finally produce a large shirab, germinate, and finally produce a darge shrab,
and you will find that the weight of the earth therefin is not diminiabld in the least by the
growth of the same. The 'reason is obvious. The seed fteclf, or the elements it contained,
were so focalizod, or concentrated that it,-Were so Yocailzod, or concentrated he elemente,
alded by the stimulating effect of the
produced the fall-sized plant or ahrub, without diminiahing in the lenat the weight of the carth In whlech it is planted. From thlis simple Illus. Thilon, teason of vest maggiltude can be learned. can by a chemical process be rectuced in bulk to that extent, that if can be placed ia the shell of
the coorn from which if aprung. The oak, then the acorn from which it sprung. The oak, then, considered. As the scorn foreebedows the
In the discuasion of a subject of tils charicter,
miniatare, what it will in the future produce.-
The seed tells its futare bistory; knows its fina The sced tells its future bistory ; knows its
desting. It makes no mistake, for it containg in
miniature, what it is deatined to produce In order to understand or interpret' nature we can go to the seel instead of the plant
produces, to the finst startung point in its career Instead of the final retult. In the consideration of this, then, it would be
well to pause, and retrace our stepe, and conwell to pause, and retrace our stepa, and con-
sider 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 manilewod in plant and trees work with unerring certainty in ac,
cordance with a law immutable in is action, cordance with a law immutable in its action, is
undvensally enterisined is now we would like to aek if those forces when united in thic human organism, are not equally as uncrring in their
action, and as J mmutable in their manifeatations, as when incorporated in s plant, shindp, tree, or
animal i If they work with unerring certainty in a plant, do they not do. the same in man: It there is a neceasity for them to act in a specific
mamneer in a plant, Is there not an equal jecessity for them to work in the same specific mapner In $\operatorname{man}$ :-indeed, the demand for unerring ac-
tion in man is greater than in planta, for is he tion in man is greater than in plants, for is
not superior to the vecetation beneath him : We leave the readep to ponder well this subject so fravght with interest to every reflective mind,
andendeaver to come to a correct conclusion in reference theroto. The world reasons to little effect when iflooks ungn the forces of nature as immutable in their action and unerring in their
results, set when transfered to the physical resulte, ye! when transferred to the phyaical
organization, a body infinitely more under the orecessity of being controlled by uncrring laws than plants, - why, at that motment, their action depend upon the caprices of each one of ys, and
oese to be unerring in their actions ahd resulte. The transfer of nature's forecs from animala to man, does not cbange their nature in the least
when considered separate and distanct, but when united together they modify cach other, therely catablishing an equillbrium between opposing forces; for at is a well known fact that
nature's forces when separated, manifest antag. nature's Corces when separited, manilest antag.
onistic characteristic. . It is true in the antyal
and kingdom ; it is true in the regetable kingtom ; it is true everywheré!
the future oak, in the embryo child they fore The time is not far distant when this tav will be recognized, and the unerring certanty in the action of nature's forces, fally admitted, -whether it be in the formation of a plant, shrub, tree,
animals, or man and his various acts of life. SPIRITUALISMANDTHE ONEIDA COMJust now Spiritualism is silently, yet potent-
insinuatiog itself into all grades, forms and conditions of society, with an unusual pertioneity; which is causing a very perceptible uineas-
iness amongst the would be conservators and iness amongst the would be ennservators and
guardians of the churches and orthodox and Bible communities. And from a recent number of the Oneida Circular, it is evident that Plan-
chette, together with various startingmanifestations in Europe and America, have clained
the attention of the folks of the Onelda Community, no les than other less hiberal orhodox associations. They too, it is quite apparent, are
demanding, al least within the secret recesses of that of to know the whys and whereforee ation concerning Spiritualiem and spirit manifestations. Accordnngly Mr. Noyes, their ac talk," in a late number of the Circular, sounds the alarm and bids his fock beware. His words
of ciution are in the following strain:
"The Community, in its readings, is unarch-
ing through Spiritualism, the land of ghosts and devils and all sorts of wonders. The temptation
to stare is immense. But the litul opes that
and give themselves up to curiosity, will fall into
confusion and break their ranks. Lee us keep
our eye steadily on the ecientific. object of vor our eye steadilily on the seientific object of our
marcct, and not stop to dally with wonders by
the way,"
We happen to know that it lias been by a vig. ilant, and persistent effort on the part of Noyes,
and his colleaguee, that retearch and investigaand
tion into Spiritualism and its phenomens, has been prohibited in the Oneida Commune. Some
of its best members have been dismissed and dened fellowship in consequence of their fore us, we would infer that the agitatiog tor-
mentor is again causing thein, at least some ur. mentor is again causing then, at least some ur-
casiness. And it is very erident that they are too cowardly to grapple with it; but ery "Devil, Ghost, Bugaboo,begone," to frighten their rank
and filo into a theological adtherence to the timeand 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 auxilisry to Mod er̀n Spiritualism.
How long a free inquiry, into what most ere long claim the attention of every haman soul is every church or community, can be thus fater-
dicted remains yet to be seen. Yet from the serene lielghts of a realized fatth in Spiritualism, we love to calmly and hopefally watch the flat. terings;"agitationa énd consequent progrees that it is making from day to day. To us they are like the etreams of light at early dawn in tho
cast, which portend the coming of the king of cast, which portend the coming of the King of
day, who must make his appearance at the apday, who must make his appeirance at the ap-
pointed moment. And juit so sure is the power, beanty, grandeur, glory and hope, that
Spiritualism brings, deatined to mala its way into. every human soul and understanding. For the edifcation of the reader as well as to evinco Mr. Noyes' alarm at his formiddable en emy's inroade, wo make tbe Iollowing quotations; well man'skeptica tremble at this undivided, to well mas rakepsis power; for it is no lese than the great, hosta of the mighty dead, whose pow-
eris will will are irrepreselble; hence it is another
Irrepresaible consilet.
"Splritualism la jast now checkmating Poelih






## He then admonishes them after the following

 Son






sPIBIT CONTHOL.
Unquestionsbly there is no subject embraced
within the realms of Spiritualism, so little uncertood as that of the inflaence and control of pirit Guardians, elther psychologically or men-
ally, or actual control of the physical organtems tally,or actun,
of mediums.
Jesus is reportel to have said that "ot antine
Wnself I can do nothing". Farly in our medi umistic unfoldmeats our atiention was urgently and persistently called to this Bible quotatinn,at-
tributed to Jesus. But it is no niore or lew a Iributed to Jesus. But it is no nore or lew a
truth because he should 'have uttered it. For
she feel to know, from years of positive control, In the school of, experience, dearly bought, that
Jesus simply enunciated an eternal truth is truth that existed cons of ages ere Jesus' was born on
this planet. The ineaning of the expression, is simply that without God and his goides (Moses
and Elias and others), he could do nothing. Accordingly as we felt, so we expressed ou ly all Spiritualists, and among them many ac-
credited mediums, who persistently assert, conntrary to this declaration of Jesus, that they can
do as they wish in many things; for instance do as they wish in many things; for instance
that they can go or stay, without being aware the fact that their very thoughts are giventn wesus evidently realized such a nuiveraality of ontrol, which gave rise to the expression attribated to him, and which most forever remain a
pllar of truth. In a few instances the control of the "angels," spirit grides, as in our own
case, has been so clearly manifcated to the "medlums that they sce and accept this undeniable
truth. Ope, a medium, who for fourteen yeirs has asthnished and interested thoussands, was, vettigations and developenents first began,compelled, among other marked evidences of con-
trol, to atrip himself of the last vestige of cloth. irol, to atrip himselt of the last vestige of cloth-
ig. and run the sireets with the fleetness of a rice-horse.
But a $m$
But a more recent case, one that trangpired 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 was̃ himself the subject. His guides, as in a few other cases of the present day, and as was undoubt-
edly the case with Jesus, are taking especial qins to demonstrate their power and control.what wilfol, he was thrown into the mud, and rolled in it until his face, hands and garments were well bedaubed therewith.
We milght offer a velume of
We nilght offer a volume of such testimony,
bot slice we are aware that it is only through but slace we are aware that it is only through actual experience, that this truth can be engran. have said enough.
DASTARDLY OUTRAGE-THE OYFICE
OF THE AMERIGAN SPIRITVALIST OF THE AMEREAGAN SPIRITVALIST
DESTROYED: On Monday the 26th inst, Br . Hammond and or take the consequences. Here is the notice it was put under the door of Br . Hammond's
uflice. Read it and reflect that this is but a beinnlog of the war
"Edrrons can have two diys to leave city, or
quit getting out such a paper. Your Ufe aln't orth ten cents.

## Wilson, too."

On Monday, the $261 \mathrm{~b}, \mathrm{Br}$. Wllson gave one of his remiarkable eeances, giving many teste-
Hammond was present. Afer the seance, Hamnind went to his oflice, and all was right. This moraing, the 27th, on golog to hls omice, he found it broken open, als torms demolisbed, o the coal bin,and his oflce gutted, flowera net uing in the window broken up; bls overcoat
uffled into the stove, as well as other atroclong tufled into the ett
Who is responsible for this? We answer, the churches. Who threaters life? The churches, spirit of revenge, is the falit of old foggism. Br . Wilson has been atirring up the Theologh.
cal Hyena. The Hyens now ateals ónt in the
aightito do in the dark what he dare iot do in the

Jay, and not having the ability to defend him
self with brifh and argament, ho resorts to vandaltem.

## Yours traly,

Cleveland, O., April 27ch, 1869.
Resatixis:-We unlocked our forms and take out matter to give place to the foregoing, and to asy to the Splritualists all over the country, now is the time to ald our good. Brother Hammond
In carrying on his paper. Let the enemies of in carrying on- his paper. Let the eaemies of
Spiritualism know that it is too late to crush out the truth by physical forces, either in destruction of property or personal abuse.

## NEW PROPOSITION.

To any one who has been a trial subscriber to on the receipt of $f(f y y$ cents.
That
paper, and puatling the namio of theaseopecriber upon he regular malling methine lhts.
Hereafer, the rate of three mongh' trial subsecribWe have enify cotce. everal thousand dollare daring pers to trial subscribers at twenty jifue ents each.
 The laboor and perplexity attendigg oor trial list,
The the whas bech begond all expectations, and to svold trial subscriber's names on to the regular hlst, as a
guarantec agaliat all mistakes. To eaible os to
 Will our friends bo bo kind as to make another
 the principles of the spiritual phllosopby!
Wo retura our most heart-felt thanks to those :- Any one who now bas filist of trial subserlb-
 becretofore.
HOSE AND LILY, THE TWIN BTETERS We are in receipt ot a little pampalet of tbir photographs, the one a spirit likeness by Ander-
son, of one of the twin sidfers, the other of the the sister remaining in earth life. Wm. White This pubishers.
spirit power, as mands with remarkable tests of spirit power
and mentally.
For sale

THE INNER LIFE.
We would be giad to receive from our friende
throughout the country, contribations for the Inskr-Lite Deraktygnt of the Jocirasa, de iling experiences in spirit life,and tests of spir
presence and power. Such articlea are read

MRs. m. J. wilcoxson

## wio lecture in Omaha, Nebraska, during

Mddres letters in care of $\mathbf{C}$. Potter.
ziterary \%otires.
A neat little volume of Poems by J. William
Van Namee, has been laid opon our table: an Namee, has been lald upon our table:
Those who have read the inspling pulsehave appeared from time to time in the Jouvisal have an idea of the beauty that sparkles in' the In "Al
In " A t Rest," he beautifully says:

## 

Yried yith carof(al, saus treed.
And we can bot proy and weep.
His picture of a death-Ved scene, "Gone from
Varth," is really a gem that one never becpomes barth," is really a gem that one nejer becpmes ind of perusing


 Hes hopes. She appears in several , pays of her r, abd her oogagement promises to be both
proftable and popular.

## LIFE'S UNFOLDINGS

## WONDERS OF THE UNIVERSE

REVEALED TO MAN:
Is the title of a pew work freah from preas.
By the Guiardian Spirit of David Corless

##  <br> 



We predict for this work, the succeide it 90 em -

## 

## Chicago manufactores as handsome and dura.

 ble locomotives astory in the world.
Ole Balrs yousgess dagagter died on the 18 uh Adma Pommited saicide last Augusi. Admiral Porkers daver was the bello er

Germing than the works of any other American
Solomon W. Jeweth a well-known. Vermon heep-breeder, has been kept some aix monthe ait for debt.
When the four Harper brothers, of New York, Sormed their partnersblp, tbey agreed that no while the firm hated By the recent death or James the firm is diseolved, and tho youngor nembers of the family will now doubtless be aken into the reconstructed Arm.
The Oathollic Archblehop Manning, in a die
course in the pro-cathedral of Moorfelds and, a few weeks ago, held that, though baptisn as inclent administered, in case of dayger, by priest or
ayman, man or woisn, mid by such baptism, ralidly administered, the child was brought info of the one Shepberd."
Carlotta, in her lacid intervala, is writing a horess is possessed ot muich literary sbility. mong the papers lef by her father, Kin copold the First, are several splendidly bounc er during the last seven yeara of his life; his correspondence is kald to hbound with charming and sprightly passages
In Boston, on the 12th, Walter Ifrown, the oarsman, made fify milles on a
ours, 17 minntes, moving tme
On his birthday the French Prince Imperia aceived one elegant velocipede and gave away Mark Twain is golng to get married, and will, hotures and newepapers
Franklin sald: "Glive your son a trade,
and you do more for him than by giving him
fortune."

## 

Another novelty is this week presonted, an
Aiken's Dearborn Theatre, in the character or Surf," written by Olive Lobyn; which is pro-
soed here for the first time in Chicasg. It ce, in this city, of the talented comedian, W. Sheldon. The play embraces evety member
of Mr. Aiken's excellent company. And is pu pon the stago with entrely new rechery, new The play at Wood's Museum for this week in French, by Suther, entituld, "Tho Chita Steales:"
Yrs. L Dooiso Nemon, as The Child Stealer: Mre J. L. Weatherwax, as Mrs. Snapper ; Mis, Joic
Booth; as Lady Miriam Cheoterton, Mrr. J. W.
Blatedell, as Joe Simpson; Mrk, John Dillon, Blatedell, as Joe Simpeon; Mrk, Jolin. Dillon,
as Nobby Nibble; Mr. J. W. Jennings, as Joo Poynter. It is well put upon the stage, and
well played, and draws goond houses. We are not advised of the length of its run
J. Grau's Frerich Opera Boulfo Troup arrived by's Opera House, on Monday evening the 23th April. The cast is a trong one, cmbrnaing Mlle. Desclauzhs, and the great lenors, Mous Carrier and Mone. Beckers. Severnal new operau
baye been presented, for the first time in Chica

Lucille Western a popular ani charmin
ctreis, is engaged at MeVickcr's Thestre for an of twelve nights; her cagngement com preience upon the boards of a Chicapo stage is
 VINE COTTĀGE STORIES, LITTLEHARRY'S WISH
 THE LITtLEFFLOWER GIRL THE ORPHAN'S STRUGGLE, 8. s. Jones, Publi
 Chitago III


## SPECIAL NOTICES.

nen to nolber atame, " $A$ Pbersur of Woaten br mone poot sintral

Talyorth Red springo.
Doo't fail to road tho adrertheement lio anotber nd go to oolleltion for them. Ther are so light ne to bo ceally carrired under tho amp, and onco even by hounkeopers, a atri is almot certinin. Mf.







 mopet B. Yoore Proternly

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 Ton all my grey burt, las "yire tuppod wimi




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## 

## MRS A．H．ROBMNBON  <br> （1） <br> 

invocation．
Eteral Lhe－from Thiee，by and in Thee we have an existence．In Thec we experience both
foy and sorrow．In Thee，millons apon mil－ poy and sorrow．In Thee，milloss apon mil．
lions of human beingsenter upon the material Plane of life，and stas，as seemeth best unto， and then

Everybling that we can wisk cogniannce of
of mpogs ous of These and will our thoughts ofThee
mhe Te are led to wonder and ask
objeof and aim of our existence．
As we bebold Thee manifested in the beauti－ foll forms of vegeteabele inde，we feel that toknow

 lifo and light，to kxiog more of Thy power．As Te see Thee maniffested in the homan＇form，
 tores of everything below ais
To Thee，grat and finfaite Spirit，we feel that flowers send up blessioga We fell that
the birids that wartioe in the Torests give forth
 tien of fowers，of birds，and everything thas is
lovely in lite，thank Thee for our existence．We feel to thank Thee for every trial Thou hast
given unto wa．Give us more of the pure and kiven unto uas．Give us more of the pure and
poble traits that shall head us to thank Thee， and not only to thank Thee，but to deal nobly
 and thed that life is from Thee．
Give them to know that upon this sccond plane of life there is a beanteots existence，and
that evergthing is teeming with it，the same $n$ upōn the material plane，only that Thou in Thy objecte，bigher forms of life，and more perfect knowledge，und may that wnich iq below aspire for that which is above．
From diy great and feexhautible fountain the would ever approach and offer thanks for
the past，the present，and all that Thoun hast in the past，the presest，and
atore for us in tie tuiure．

FROM NETTIE TO HER MOTIER．

 communication causes us to feel that it it giond
Sor nas to be here ；and mind thus revnited anter long years of separatio
warmit of attraction．
You can hardly lopk upon me yet asa woman
grown in theee spheres，but the mother＇s re－ grown in these epheres，but the mother＇s re－
membrance looks back fonily upon the vutle
bate of babe of unconscious existence，born hut to en－
kindele materal tenderpesa and then the feeblo ficicering
cimiea
Yet the fondnes lingers sulli；in fount bas eeno opened which not length of years is long
enough to ry 4 a fountain of love reyealed
which no lapse of time cun crusb The mother never forgets the tabo committed th her keeping，even though multiplied carcs
ndid dutices fude out from ber menory all appar： ent indications of remembrance sometimes；but
ab 1 way back in
some quet corace of soulifife could you see reflecected the thenen lengosilisg thooght you would see deeply grooved in its lifes his his
tory zuch jecort as that：＂Dom and died，a lory foch
Every emotion of woul Lears sonie regenblanec
to what is past，ivery thought action has mude to what is past，every thought，action has made
 precervation as thit，creen

- cold it ever die out？
Nay，mother，notso ；all unknown to many very many parents as is our actul growth and our finterest in you，the $A$ makening of an interces In us we know well will assurdedy como eome
day，born of the never dying reoollection that day，born of the ne her dying reocliection that
the tume has been when wo were apresent real． ity．Wo come to you now，and ind a maze
woren into the very tiegues of your being，fraught with thls recollection spiritually born，the Sorm yours to leve，cherish even until，now，but the woven fabric of the ingginary，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 remglas unbroken the same，and the link remglus unbroken
and reveals the entire truth when you too shall put off the corporeal or bodily for the true espir－ It matters not what your be ideal bot foebly reprecents the
 have looked upon us in no other night，Youd embreces minor points in the landecape only，－－
Ao your coupprehension enlarges，so does your perception of a thing locrease．We come to you
with childisp accents，the little maiden，and you
enfold us within your belng still．Nature＇s law
is inviolate here． is inviolate here． ness of what might have been，and we open
your eyes in the coming your eyes in the coming narrative－aslonish you
with what you concelve to be additional exper－ ience．Dear mother，it is not that we have cbanged，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 fallt here，on／y reval．gg herself more truth folly $y$ and beautifal．
ing you on to spirituality，so in the foture，may ing you on to spirituaiity，so in the fature，may
we be the strong link in the chain of evidence hat sball draw you more closcly to the future Mife． pour forih words and loping thoughts to make ou grow more beautifal as you fourney on
n the pilgrimgen of life．We would－peak of things best fiting to your eternal welare，but all these things must cóme in their
order as you are fitted to bear them．
order as you are fitted to bear them
Revelation means to you only that which you
can underatand and derive bencfit from； can understand and derive beneft from；and

Spirituality means that grade of developmen which enables man to grasp－lay bold on high－
elements of bing that belongs to this life， but which so fow lay claim to．A want of per－ bere is every where manifest，but can beattalined unto wherever provision shall have been made for it ir individusl capacity．Man aspires unto and surely attalns the object of his aspirations baturally，easily when asking，being the recipl ent of
fot．
Ask

Ask for greater purity of character，you have ；love of the beautiful，and it is yours，knock，
The prayer means just this and nothing more，
ask is to receive．The door has been opened unto you，snd you are passing the entrance even s you desire．There is a deep spintual mean－ that in like measure as you desire，so do you re－ It is not so much，motier，that we change，as that you open your understanding step．by step
and allow us to trace our characters there．The piritual world has never yct been fully compre ended by mortality，and cannot be to its fullest extent until the matter（lorm）Gurrounding you can be laid away，having done its work，and you
passed on to sceond experience．You deaire to know more of the spiritual lifo and th is right that you should．
Draw near unto it then in your daily walks given only utto those epiritually inclined，and in jost such measure as your carnest supplica－
ion draws unto you．The fountain is foll and
隹 running over and all needs shall be eupplied． This is the lliving water


Some time last Augrast，I was present at the change to spirit－life of a young lady friend，Mra
Belle V．，who，dying in child－bed，soffered most sererely in the dissolution．
being in a deep trance，the following message
was given：
The noro 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 knowl－ edge，for ber to fally enjoy it（dying at the age this life，showing me，by the symbol of a dividing，
line across a large circle，one side of which was ight and the other day，what a dufference thete
was in the two worlis．，I said＇to ber that I would gladly exchange my dark slde for her she possessed，the knowledge thatit，I cowld not conter lumt ife for some time to come，－－that there
was a spiritual need for me here，-a work to do besiless a neallhy physical condition that would ively pleasant life irthis；and as these thoughts ost and colarged aftection for me，she replled： ＂But Pa would be lonely in spirithlife withou me，＂showing me that there was a large squrce tre of attraction belog her father＇s society who
had proceded her within a few weeks of
year．then deaired the preserice of her mother
Sbic
nd could discern a subtile，magnetic cord be 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 ur going to her．，She spoke to her mother with
an apparent casy flow of words，while it wes difficalt for me to do so．
Others came in，among whom was her sipter，
and Parson D．I could now see that this intul tivenese between the mothor and daughter，
caused the former to fee！that her childs caused the former to fee，that her chlild＇s spiric
must be present，and through it desired to know nore of her，－to more fally realize it，as if sugg． would not look more natural．$\Delta$ comb bein best．In the contact of sinother，if the subtlio magnetio cord that enabled her to manifeat that case abe would become invisible，－as indi－ other persions came in too close proximity to her．
She ah er，and physlognowiy someswhat chair wero dark－ vent any excliement that might therek this nag．
netic ciafin＇between her and me．In showing me thigabe looked up，and pleasantly satid： ＂My eyes hsed to bo blue，and now they
black＂and with this，lonk her．verv soul w
transparent，showing me the spifit＇ ability to
change its outward appearance，and the philoso phy of it．
She then signifined ber intention of returning
to mpirtilif；and tor a briet moment we were alone．Returning，she remarked：
＂Mr．－is to pove with ounh．＂ exchange worlds with her），her thoughts were ransparent，and I saw．that she agreed with me conduct I should pursue toward him．I then poke of another，and she replied：
＂He has nit had the opportunity，＂and here
Then we werivacy was interrupted．
were at the
Then we were at the place and time of her
change or departure back to spiritlife；when， change or departure back to spirithlif；when，
renewing her manifestations of aflection，she howed tbat she loved to lio down with mo．with was rapidly changing．She directed me to cov－ or her feet，and manipulate her，from the top of go easler．
In covering per fect as desired，I saw that there knees．I saw，as it were，pictured on spirit－can－ vass，a large river，spical of her change－her
feet just beginning to cross over it． Then I commeneed the manipulations；as de－ I stood by her in the frrst change．Iere the
subtile magnetic attretion between the mother and daughter was visible，her mind being exer cised with the delsite to have us give her some．
hing to keep her with us；but I showed ber hat such a step would
When the veliog
When the vision was over，I was Casiby im
pressed with the words，＂Blessed are tho dead who die in the Lond，for oper such the seconid death hath no power＂，fecling that this＂dying
in the Lord＂was simply a change，through prive death of its sting．

## 

##  rofessor Taylor，editor，and one of the proprio ors of the North．Wotern．Farmer，and aleo of heLadies＇Oun H／agquine．twomonthly periodic－        his manner．He consented，and farmished ua with a copy，which is o the following eflect： My Dean Brothek and Sister： <br> But I must tell you the ftem of news that is most upon my mind and in which you will be most deeply intereste．Ihave，all my hife， ed at times，with most distres   would preach or lecture on subject of immortal） wowhich have dore a great many times． ould feel strong enough ait the time，In view ond arguments drawn from history，reason． nd revelation，yet before I would know 1 ，some． mes in less than an lorur，the tempter wound

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## I am your affectionate brother，


Mn．EDiros：－Allow me to say a fow worde explanatory of the reason，for and the manner of
the adoption of a preamble aud resolation do－ nouncing one Wm．Ferries as a humbug and
I will not trespass upon your space by a de－ nd our esposite of the same，as it is not my purpose to try to convince you of his imposition；
but suffice it to suy，that upon an Invitation of a
 some wonderful manifestation．
We came there prepared，ready and anxious
to be convinced of the presecce of spirits，and ore convinced of the presecece of spirits，and
having patid our money，we were seated，and the
He claimed to be tied while the instrumente played；but when the light was brought in（ac－
cidentally），he，Ferries，not the spirits wes stantaly），he，Ferries，not the spirits，was
standing on his feet，untied，with the guitar in his hand．Thys he and the unterrified explained Jy，，ayylog thas，in beling tied by the aplrits，he came aceldentally fo contact with the Inotru－ pintis untlied him，when ho professed to be tied，
while the music played． Wo were present at three succesalvo seances，
fer this，and finally intited him to our．house， when in the presencs of Afieen（as we thought） one except inyself and two other gentiemen，was
aware of the presence of a dark lantern．When I turned the light upon hlm，the musio wa
playing and Ferries untied with his hands on playing and $F e$
the instrument
We do not exactly agree as to blis position
whether ho was standlog，half standing or sit tivg，but far from invalldating our testlmony，is
atrengthens the same，takitog into conslderation
the guddeness of the light， atrengthens the same，takitig into consideration
the suddeness of the light，unawaro to all，and
that is only the work of a moment to sink down
in the chalr from an vpright poition，but n in the chair from an vpright position，but n
this reepect，we all agree，that his hands were on the instrument，and that he endesvored to
relie himelf when brought to view．He had be－ retie himesf when brought to view．He had be－
fore warned us that if any one attempted to fore 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 bad done bo－ Yore ；but I was wiling to risk it，knowing that
no one could throg a bell without me knowing ho did it．
The eircle dispersed，and without a single ex－
aption convinced that Ferrics did what he at－ tributed to spirits．
 circumstarces，but I have said enough already．
All the pircumstaices were then thoroughly
Aisensed olationg and though I might be willing to con cede to you，Mr．Editor，superior Judgment and discrmination，yetI submit that the audience，
then present were fully capable of acting as then pr
jurors．
True，a man is not guilty because of resola－ tion，but resolutions are passed by an intelligen：
audience，only upon the vidence of guilt． In conclasion，I am not one of tiose who like to Jodge others，but I submit that the man who ose villany and dereption when be finds it ive． As ior Ferries himself，I have pothing to say，outside from his profession．He is an ig
noramus，who can oeither read or write his own name，and though not in so many words，yet
by manner，he encknowledged to me，that he was an impostor．

Milwanke，Wis Ronent Hisdilow．
Remarjs：－We，with pleasure，give place to gives his eridenco in the case under considera
tion，as well as his conclusions．Facts are wha the public want；from facts they will draw thet Spn conclusions．Thls is an age of thought．－ use of his own God．given reason，predicated As we sald before of the man Ferries＇medi maship，we know nothing excepting the evi－
ence abore related．That there are imposto ow as in all past time，going about the coun now，as we always hertofore bave done，can－ tion overy in
not deceived．
Anvestigaturs time we carnestly implore such and kindness．If there is a class of people on the face of the carth，that has to suffer more
than all others，from the cold frigid blast of uspicion and skepticigm，it is that class called

## Eeply to J．TInuey．

Br, youask＂Does he（mysel）mean that composed，is erill，or thate of wich the universe equally evil that balápces the good
1st．I have never said that there was an said the amount of each must remain essentia） y worls were，＂Progrestion and Retrogression balance each other
s to the first part of Mr．Ts question ；but I vill now reply to it：I don＇t believe that the ma elther gond or tvil．Order and chamos，coll are atorm，pleasure and pain，love and hatrod，or loss been eternal，but only bccause the some－
thing－matter，mind and spirit－has been in ternal action Joining and dissolving，and clang ing the conditions of all its forms nnd things．
Our Splrit Br．；Henry Whitmore，says＂Erin is not a positive prinecple．In proof，he rofers
us to physical evils，whlch，of course，are nict
noral＂princliples＂．No more a moral priciniples．Our Br ，adds，＂It，evil，is not an emanation from soul but the cold negative
principle of an undeveloped life，＂I once more eg our Spirit Br．，or some one of the millinn give as the proof that evil is＂negation＂as gooul
is not．Ido not find it in the article referred to ood is more postive in a highly developed nind．Evil is more positivo in a rude and les eveloped mind or soul．$\Delta \mathrm{s}$ our Earth has im
proved，plystical evils are believed to fhave be come less severe an̂d less frequent．So it is with the soul．In its progreasion，moral evil is
less intense and less frequent．But show us in what sense good is posititye that evil．is not－
Our Spirit Br．says＂The relative tendency of all bings is to good＂．If this be an absolute truth hen the universe must have been only lesi
han infinitely worse than now in，the cteranal Stockholm，New York．

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 Powdera and they cured het lin lees than

Th：Sraca－Dow Birs Those Powdere joa sect m




 ternel，But that TuA bot all．Tbo dimose had len heo derutato or the sengo or emoll，sot Mer hara









 Nos

 plication : Pmma Hardinge is an Eaglith woman,
Hene as stect,--lias neice ween out of an engat ment, millioas are waltupg to hear ber thunders once
more and are willog to pay tweye.fire cents eace
hear ber, and tenational Proff J. H. Powell
 lishman. Each are to lo lectore in Chicago. Froff
H. Powelli's lecture is tree, not seasational, and
 ers. Twenty. ive dollars to pay for Hall, Twenty
five dollars to pay the Proffesor, three dollars to pay for advertioing, bealdes the Proffeson's soard
bill. Collectoos, nothlog ! TTe Protesor takee
 ion, when they have to pat their hands loto thel pockets and pay him out of private fands.
But sass tho 1 rollecasor, you mant not te exelted, . II. Powell, of Englasd. Do yof not sce bow cool 1 mm . Let there be no excitement, no sens
ation : money is trast, when compared with nay

thoughte. We must run this mabline one | proesure esstem. |
| :--- |
| Emma IIfrdiage | The society pryd the wame for hor hall, addercisiso.

and specker. Ste is an English woman, and a live one. Admisslon fee, twenty-five cents. Rery seat
is filled with a warm, annmated, sensational, ior-
ing toul, and the sprit Woit ing sool, and the splrit World ls moved by the
rensitive call of our eister and the spirits gather
around their medium and ber eoul is on fre with isto are refrested, the old are young again, the young are filled with love, "They that were dead
are alive again." Therets jog hn heaves and good
will on earth, and in the treasury two handrect heaven. The angels sre glad ; the Society in in inod
humor ; the speciker pald withont men Forld calls for more of the same tort. The latter, Proff. Powell, anthesensationallst,
 help and that, too, afer hearing Prof. Powell,
 out or died from sensationaliom? Nowhere, Al of our sensatlonal speakers bave all they can do.
of these we may mentlon Lizzie Doten, Nellie
Brooson, Bronson, H. P. Yairfield, A. B. French, apd othere
On the other hand, 8. L. Harris, Charies Hayded,
. got the big head, and began to find faelt with me me diums; became antleensatlonal ; denotenecd senssfear that Proff. J. H. . Powlll will be, If he is not
and "If the ingpiration lagio owing to condtlions not-
under control, the kettic of fish is all uppet, and anywhere else, for all the caterers to rablle senes. tet us copse"."er these remarks of the Proffesser'
tet
Let briefl. Wirst. He says: "I ata opposed to sensa.
tionalism. Second. It beats mil all to pieces.
Third. Wherover Ihave been called to lecture, the preceding epeaker bas cellpsed me. Fourth.
tind Iam a fallure, and cannot compete with tensa-
 have upset my betile of lisb," and the anfortu
hato 0 p pecker may go to the devi,""or Chleago. No one acqualoted with the splitituallsts socele

That liseo, Prolfeseor, and they have only to look at you, and they see the anti-senmational canee of
these conditions. "The quection everywhere is, ' wim it pay Hive. Thooec speakers and these only are wanted
by societlee, who cas draw payiog hooses. Aetors who do not draw a paylog boase,are everer engaged. The speaker or uinister who does not draw a pay
ing audience, lo nover enggged, and 28 so have
chosen to frce your mind on this tubject, Proffewor, we wish to froe ours alko. You do not pas. You
did not at Eochester, Buffalo, or Terre Hoate ; you are not eeisatlonal, therefore, it will not da to
fring you oot agalo. cosraged to speak the trath, on all queetlons of
 anerican iecurers and soclecues ougbtro bo proud
of. Leturess do not speak the troth. $Y$ pur lo-
 who ron the Bpprotuallytho paccunc, "dight abovio all lon warch. Bbame upon any of thowe who speenvorking locturer ! By Jove, alr commilttce men, Prof. Powell hase you inese, cheatlag pone apenkera! Glvo an ac--
ount of yoursolvos at once. How mach money bave yon over made oat of them $\rho$ Comeffork-over,
of wo mill have gon arralg ged before the $\Delta$ merican


Tbore if ao doubt ithat the question is a tickiliah one." You aro rygtht, Proffecoor; "zied thoogh you


 miestituctitit

and the ameve thing. - hence it th is asweatlog pro.
he 14 under spirit infacence: the dungbill swente Rer Tbomas Graham.
Yoa are right, Brother Gratam ; the horse doee pasces through a rellgions reviral every time it process, then we do not know what Lk. Yon are
weleome to your danghill theory, Eldcr Graham. On ledving Farmington, we placed in the hand
of Prof. Craft and tho Rev. T. Graham, the followResoived: That the Bible,-Kling Janee' vé ion, oustalins the teseblags, znd phases of Spritte-
ilem. Tte discension to come of on Tucbday Wedncetday and Tburiday, March 30 and 31st, and
Aprill ist. Discosslon to be bendueted accordiar to parliamentary usigef. I will
log for yoe dariag the diegussion. In antwer to ths challenge, we recelived the for
 Dezar sit:-1 aceept that chaticnge. We will
detate on the top of a thooghtfal denghil, where
od force (epprit) most coicentrates for oecular dem. ostrations. I will walk untill you aro bighting
man in the froat and then I will pounco upon your cear as sou boped to bave dono whilie 1 was debat
log with Wheelock. As to Brother Ttiomas Giaa
 Yo know, of course, we, woold not go for a distant
elty at oor own expense to detat

 for blitteríg Spiritasilism.

1. S. When I debate with an Infidel on Spirita alikw, it will tee oa the abbitraet merits of splritan.
lom, regardleet of the Bible. In that letter you bave the depth and breadth of
Prof. A. N. Craft; it vpeatiof for iteclf. A bantami sot whea there is to other blrd near. The thoughtBrothers Craf and Grabam, is worthy of their call. log , and to keeping with their courto during the
debate with Brothers Wheelock and wilson; and to the hooor aod plory of sifiltuallsw, bo it wiald
that neither of the last named gentlemen, toooped to slang plraese or alars durlog the debate. Bu
enoogb, for it is quite evident that the cbristlap of Weet Farmington, paid pretty dcar for theirde
 Farmlogton,
um donated.
and
We do know, however, from good epinitual an-
thority, and not from a Methoditst donghill, that
 the Town Elections on the 5th lint, of not having a
Bpirtualist elected to omee, aid were beaten, -the
 thier with the Spirtituligts, for Town Cierk, and Col. Hatch elceted as erecond Trastee, whom the The Methodsts hato as an lofdel and Sympathizer
with the Spirttuallitt. John Wilcox who ts a nom loal diseciple, but attends all the Splritual meeting and takes the Relioto-Pmiobopaioal Jocisal, and tellas the Methodiete to theler faces that they
got beat in the debateg, was elected as thrd Trus. Second. That throagh the "thooghtral
danghill cloquerece" of Proff. Crant, tho sehool opens 'with forty tcholars ooly, when it ought to prophecy, that the thoughtfal daoghill Prof. ts op ham under lofueoce, "I's'nt it is s, Mr. Kibbey?" and twatiter relge of the preachers as head teach-
ers In the achools, s about over, and that for the resson, that preachers can not miod thelr own
TMind. That Mr. Cotton, atenalble man, Unl-
verallot, told Pricot Wiloon, who complaloed that versallat, told Priest wilsoo, who complaloed that
the ppiritaal Hall hid spolled tho ochiool, "You
 the Splriteallata."
What thlok yot, Proff. of dongbllu eloquence?
Rather an ouppleasant somming op, is it not, my
 allats; your school domn to zero, and nothlog len but Proff. Cratt, alone to his glory, monarch of a thooghtfut deogalil, contemplathg the reanits of
fis debate.
Onatratione



## NOTICE OF MBETINGS.
































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