\$3,00 PER YEAR IN ADVANCE.]

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

[SINGLE COPIES EIGHT CENTS.

BELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, MAY 15, 1869.

VOL. VI.-NO.&

Literary Department.

For the Religio-Philosophical Journal.

JOAN OF ARC.

Poem delivered by N. Frank White at Concers Hall, Philedelphia, Feb, 14th, 1869, at the close of a lecture on Jean o

Proud Maid of France, thy monument shall sfoud A tower of promise to the future years. Vindictive Redford, and the mifred band. Who gleated o'er thy agony and tears Shall be forgetten, while thy sainted name Uttered with reverence by adoring lips, Shall be re-written in a glory flame, Which shadowing ages never can colipso.

Asimple peasant girl, a maid inspired ! The king's advisor and the army's head, The heroine-heart with patriotism fired, Charging where warriors had not dared to tread; The honoretone, whom heads were bowed before When through proud Rheims Cathedral arches relied The grand To Deum and the mighty roar, Which of a monarch's coronation told.

The simple, tender woman's heart appeal To be released from this wild giddy whirl-Again beneath the fairy beach to kneel-Again to live a simple persant girl ! The yielding these at duty atern commands. The camp, the seige, the heroine heart again, The base betrayal by the wicked hands Which left on France a dark dishonored stain.

The cruel trial, the relentless hate, The higored persecution to the end, The heart undaunted by a martyr's fate. Like living panoramic pictures blend! Long years have passed since thy inspired voice Thrilled the creat heart of France like bugle blast, Its echoing tones still make the soul rejoice, And still heart tributes at thy feet are cast.

The ancient market place where thou wert bound Is visited to-day as holy ground, O'er which thy France with reverent hands has reared The monumental stone; where leaping flames Once wrapped thee round with many a tortucing tongue A martyred saint, her country's homage claims, Her noble decis by bar ds and poets supg.

Seshall it ever be. Inspired thought Through persecution 's purifying flame, Shall reach the height sublime for which it sought, First scorned, then honored by the trump of fame. To-day abhorred by all, to-morrow traced By consecrated hand on excred page, By king and priest in canculary placed, To grow more sacred with each passing ago.

WILFRED MONTRESSOR;

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND ORIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK FIFTH-THE APPOINTMENT.

THE ART OF CAROLINE PERCY. CHAPTER XXXIV. THE EXPERIMENT—CONSCIENCE.

The shadows of the buildings were stretching across Broadway, and gradually mounting brick after brick along the walls of houses and stores on the eastern side of the street. A capital sun-

dial! It was five o'clock. Frederick Willoughby sauntered into the reading room of the Franklin Hotel, and approached a young man who was turning over a

"Well met, Alfred," he exclaimed. "I have been seeking you."

"Ah! Willoughby!" replied Alfred Tracey. extending one hand, while he continued to turn over the newspapers with the other. "Have a moment's patience, and I will be at your service. I am trying to ascertain the date of the Sultana's arrival at this port. Here it is .- May sixteenth, The young man inserted a memorandum of the date in the tablets of a small morocco pocket book, which he drew from his pocket; and

then turning to Willoughby, said, cheerfully: "Now, Fred, I am yours."
"Take my arm," said Frederick Willoughby, "and I will give you an inkling of our destina-

tion, as we pass up broadway."
"To the club-house, Fred?" inquired Alfred Tracey, as the twain reached the broad paved

"No, Alfred; I have not wavered an instant in the determination to which I came, after the scrape we got in with those swindlers. Harcourt and Orme. I shall never again visit a public gambling house. It would gratify me exceedingly to learn that you have formed a similar resolution."

"I see no necessity for it," replied Tracey, with a sneer. "I can take care of myself."
"Well, well—as you please. This has nothing

to do with our present business. Business! I was pestered with business, this atternoon, till I came near losing my dinner: and I muttered, two or three times, a good hearty wish that the devil was supercargo of the Miranda, rather than your humble servant.

Business! I hate the word. "I employ it, Tracey," said the young man, laughing, "in its most latitudinarian sense."

"You remember, I presume, what you related

te me, the other day, of a conversation, between Mrs. Owen Tracey and yourself, on the subject of Animal Magnetism?"

Very well. "From the general tenor of the conversation, and your remarks at the time, I obtained the impression that you were anxious to secure a favorable opportunity of beholding a series of

experiments in the science of mesmerism."

"You are right, Willoughby. I have not on ly a strong desire to behold the experiments, but also to be convinced of the truth of the science." "Why so? Have you turned your attention

to the intricate mazes of philosophy?"

"My love of philosophy is confined entirely to those branches which are capable of being reduced to practice, in the affairs of life."

"By yourself, or others?":
"Myself, principally."
"And of what practical advantage would the science of mesmerism be to you, even if conclusively proved !!"
"I should become a mesmerizer, at once." "And stroll through the country, with one or

two susceptible subjects, on whom to perform the experiments, delivering lectures to the populace, at a shilling per head?"

"To what purpose, then, would you apply your knowledge?"

"To the conquest of the sex!" said Alfred Tracey, coolly. "Women are endowed with strong sympathies, and excitable nerves. The truth of Animal Magnetism would place them entirely at the mercy of cool, calculating, de-termined men, thoroughly versed in its deep

"Would you really pervert such astonishing powers to such base ends?" inquired Frederick Willoughby, with a slight degree of warmth in his manner.

All is fair in love, as in politics!" replied Alfred Tracey. 'An atrocious sentiment, Alfred; but I will

not quarrel with you on account of your doctrine, so long as you refrain from practicing Tracey laughed heartily, and turned toward

his companion, with a glauce of playful mock-"You are growing squamish, Willoughby.— A week ago, my nonsense passed current with

"A week ago I was only a boy," said Frederick Willoughby, thoughtfully. Pausing a moment, after these words, he added:

"I am digressing, sadly, from the explanation I promised you. To 't,' in the classical language of Shakspeare. Doctor Everard, a skillful physician, residing near the University, has at this time, under his medical charge, a young lady, of nervous temperament, laboring under a species of chronic hysteria. In the treatment of her case, the doctor has resorted to the curative influence of Animal Magnetism, and, it seems, successfully. Mr. Montressor has already seen some of the experiments of Doctor Everard on this patient, and he assures me that the phenomena apparently produced by the doctor's manipulations, are truly startling. This afternoon the experiments will be repeated, at the lady's residence; and Mr. Montressor has been authorized, by Doctor Everard, to be present during the performance, and to bring with him one or two of his friends. Would you like to go?"
"Very much," replied Alfred Tracey, consult-

ing his watch.

What is the hour, Tracey?" " Five o'clock."

"Mr. Montressor will meet us at the rooms of the New York Historical Society, within ten

"How much time will be occupied in the experiment? I have an engagement this eve-

An hour, probably." "Are you acquainted with the lady, Doctor Everard's patient?"

"No. Mr. Montressor informs me that she is young, handsome, and intelligent. He will accompany us to her residence. "Well; we shall see for ourselves."

The young men walked more rapidly, speaking to each other only in detached sentences or words. In a few minutes they arrived at the entrance of the Stuyvesant Institute, and passed on to the rooms of the New York Historical Society. Willfred Montressor was awaiting

As Montressor and his companions were turning the corner of Prince street, Frederick Willoughby addressed the youngey Tracey. By the by, Alfred, a thought occurs to me at this moment. Where were you last Friday

Last Friday night!" said Tracey, thoughtfully, his cheeks becoming slightly pale.
"The night of my mother's assembly."

"I was conversing with you early in the evening. At the termination of a waltz with Miss Lehman, I sought you through all the apartments without success.' "I don't remember. An assignation, perhaps." "It was after midnight-between twelve and

"I don't remember," he stammered confusedly.
The heart of Alfred Tracey quailed before the inquisitive glance of Willfred Montressor.

one o'clock—that I missed von."

"Your absence was very provoking, for I had something particular to say to you. But no matter. I yield the point of curiosity, since you are not disposed to gratify me."

Willfred Montressor paused in front of the residence of Miss Caroline Percy, and, to the great surprise of Frederick Willoughby, ascended the steps and rang the bell. His surprise was vastly increased when, on being ushered into the sitting apartment which we had left a few hours previously, he perceived Miss Percy arrayed in a morning dress, reclining languidly upon an ottoman, and Doctor Everard seated

by her side, carefully examining her pulse
Miss Percy glanced toward the door. Her
countenance changed perceptibly as she met the
astonishnd, wondering look of her morning

She attempted to rise, but Doctor Everard laying his hand upon her shoulder, gently detained her. "Be seated, gentlemen," said Doctor Everard, with grave dignity. "Miss Percy must remain quiet. The excitement of her pulse is too great

already. Nay," added the Doctor, after placing his fingers again upon the wrist of his patient, "the pulsations have perceptibly quickened within a minute. Compose yourself, my dear Miss Percy."

"You recollect, Mr. Montressor," continued Doctor Everard, after a moment's pause, "the gentlemen who accompany him, are Mr. Tracey and Mr. Willoughby. Do not be alarmed—they are friends of mine, admitted with your free consent. Is it not so, Miss Percy?"

'Certainly, Doctor." "They are animated by a laudable desire to behold the manifestation—the gradual unfolding, as it were, of the inward spiritual life, which it is the province of the science of animal magnetism to accomplish. What steam is in the natural world, the magnetic influence is in the spiritual world, as nearly as a comparison can be instituted between physical and moral agencies. Steam almost annihilates the distance between natural objects, and the magnetic influence effects a similar result between spiritual existence. The impetuous, irresistible steam car

seems the proper antetype of a potent, control-ling will."

The Doctor had risen from his seat during the progress of these remarks, and slowly traversed the apartment with his arms folded across

At length Doctor Everard approached Miss Percy, and seated himself before her.

As on the previous day, in the presence of Wilfred Montressor alone, there were exhibited the same processes for inducing a state of magnetic sleep. The concentrated will—the steady prolonged gaze—the manipulations of the operator-the same physical condition of the system, after it had yielded to the magnetic influenceslowness of pulse, rigidity of fibre, insensibility to pain and coldness of the extremities—the same, or similar experiments to test the unity of thought, desire, feeling and the wonderful sympathies existing between the magnetized person

and the magnetizer. Frederick Willoughby and Alfred Tracey regarded the diversified experiments of Doctor Everard with intense interest.

"Doctor," interposed Wilfred Montressor, in a grave voice, after the experiments had been continued nearly an hour.

Doctor Everard turned towards the man of thirty five, and inclined his head slightly, in token that he was ready to listen to him. "Miss Percy is blindfolded, and at this mo-

ment perfectly calm. Will you extend the sphere of your experiments a little, and test the power of sympathetic clairvoyance, through the medium of the thought or will of a third person?" "I will attempt it, Mr., Montressor," replied the Doctor. "Come forward, one of you."

The gentlemen consulted together in low whispers, and after a moment's hesitation, Alfred Tracey advanced to the side of Doctor Everard.

The Dector took the left hand of Miss Percy in one of his hands, and the left hand of Alfred Tracey in the other. He asked in a moderate

"Miss Percy, do you hear me?"

" Yes, Doctor. "Do you see this gentleman, whose hand I hold in mine?" "Yes, Doctor,"

"Are you willing to be put in communication with him, and to travel with him wherever he "If you desire it, Doctor." Doctor Everard placed the hand of Miss P.

cy in that of Alfred Tracey, and pressed them gently together. The Doctor then retired a few steps, and said,

"By a powerful exercise of my will, Mr. Tracey, the influence which I possess over the thoughts and actions of the sleeper is transferred to you. You stand in my place. In proportion to the strength of your will, in proportion to the vividness of your ideas, will be the degree of her obedience, and the force of her impressions.-By an exercise of your will, induce her to travel with you to any locality which is strongly impressed on your memory and imagination. The more vivid and real the picture in your own mind, the more accurately will she portray it.

"Miss Percy,' said the young man.
"I near you, Mr. Tracey," murmured the sleeper, in low tones. "I wish you to go home with me, and to tell me what you see."

Command her to describe it audibly.

"Yes, sir." "Remember my injunction," said Dr. Everard, addressing the young man. "Give full play to the memory and the magnation. What do you see, Miss Percy?" inquired

Alfred Tracev. The sleeper tossed her head, uneasily, during several minutes and mumbled indistructly, some incoherent words and parases. At length, however the restlessness vanished, and she spake in

a low monotonous whisper,
"I set—I see, a wide hall, a very wide hall, with a grange Loking lamp. But—but, show dark it looks to me. I see—I see, something, or somebody, crawling up the stairs soltly crawling up softly. I see the door of a chamber open very slowly-very slowly-and a man, quite a young man, enter the chamber. I see it—I see it. There is a small night lamp on the mantel-piece—there are a dressing bureau and a looking glass—there is a window open, I see

there is a great sedan chair—there is a couch life."

a couch, with fine drapery. Oh! what beautiful colors. I see the man-the young mangoing on tip-toe—stretching himself up on tip-toe—going toward the bed, on tip-toe, very softly and slowly. I see a woman in her night clothes, lying on the bed; she starts up from the pillow; she looks fearfully around; she opens her mouth as if she were screaming with fright-as if she were screaming; the man—the young man, seizes her by the throat and holds her down on the bed; holds her tightly; very-very-very tightly; the blood! the red blood gushes from her mouth!"

Not the slightest variation occurred in the monotonous whispers of the sleeper, during this strange recital. Montressor, Willoughby, Dr. Everard, listened, motionless and stlent.

The effect upon Alfred Tracey was surprising. At the end of the first sentence uttered by Miss Percy, his lips quivered, his hand trembled perceptibly. As she proceeded, his agitation increased, more and more. He made a violent effort to subdue the tremor of his limbs, and to calm the convulsive beating of his heart. But the final allusion to the gushing forth of red blood from the mouth of a strangled woman entirely overcame him. He tossed the hand of the sleeper violently from him, struck the open palms of his hands forcibly against his forchead, uttered an exclamation of horror, and staggard to and fro, like a drunken man. Frederick Willoughby caught him in his arms, and placed him on a vacant ottoman. He lay, for several minutes, toaming at the mouth, and gnashing hîs teeth like a madman.

The sleeper neither moved, nor spoke farther. While Doctor Everard was preparing a composing draught for Alfred Tracey, the paroxysm suddenly passed away. He opened his eyes, and exclaimed, with a slight shudder;

"My God! a terrible dream!" "What is the matter, Tracey?" inquired Willoughby. "It is nothing, Fred-only one of my nervous

No excinmation, no inquiry ment on the seene which had just transpired, escaped the lips of Wilfred Montressor.

The restoration of Miss Percy was immediatey effected, by the manipulations of Doctor

Philadelphia Department

BY..... HENRY T CHILD, M. P. "Judge Not, That Ye be not Judged."

This was a precept of the gentle Nazarene, the most beswifully developed medium that the children of Israel ever produced, though their history abounds with very many striking instances of madianship among both sexes--Mediums,—ve as Spiritualists will ever respect and honor, because we have the means of understanding them better than any other

Jesus know very we'l that we must all judge, -it's the nature and privilege of mind to do this; but the sequel of the text shows what he intended, "For whatscever judgment ye mete unto others, so shall it be meted unto you!" It is impossible for intelligent and moral beauts, not to judge all things that come under their notice, but there is a wide difference between judging and sitting in condennation of the ac-

The charch has felt bound to do this in all ages. The excommunication of heretics, and their persecutions oft unto death, have been a part of their labors in the past, and to-day, al though the rack and the faggot are not permited, yet the same spirit, under the plea of main taining the purity of the church, is actively engaged in denouncing and persecuting those who differ from it.

Our noble Lincoln gave utterance to a grandly inspired truth, when he advised "Charity to all; malice toward none." A beautiful spirit this! We wish Spiritualists who have, suffered so much from the persecution of the church. could learn the great lesson, and preach it among themselves and others. Our religion and philosophy teach us, that mankind are governed by motives, the origin of which we cannot always trace. We believe most of the crime in the world, is committed without any definite intention. Men and women do wrong, and only discover it to be so, after they bave done it, or if they knew it b. fore, they bad not measured the extent of the consequences, or seen to what it would lead.

We heard of two preachers in the society of Friends, who were "Traveling in the minis try." One of them was a placid, even tempered man, who seldom had anything to disturb the quiet, even tenor of his ways. The other was of a hasty, irritable temperament, and many times in a day, would say and do things, which made him first very unhappy, and for which, he was ever ready to express deep regret. Upon one occasion, the former said, "Why, Jereman, I am ashamed of thee, that thee should do so."

"Ah, Benjamin," replied the other, "thee don't know anything about it. I have overcome more devils in one day than thee has in all thy

When a brother or a sister is overtaken by a fault, how little do we know how much they have struggled to avoid it; and seeing the failures, how ant are we to pounce upon them as a vulture upon its prey.

We believe that a great amount of the crimes that abound in the world to-day, arise from those terribly fierce and scathing denunciations. which go forth from church and people everywhere, even when the soul, struggling with temptation, has only failed and would not have done this, but for some cold suspicion, instead of being properly encouraged.

A kind word, a look upon a brother or sister, might have enabled it to gain a stronger hold, and hattle still more nobly with the conflicting elements within and around it. We do not mean to advocate wrong, but there is a beautiful lesson that was given by the gentle Nazirene,-"Let him that is without sin cast the first stone." When we see a brother or sister doing that which seems wrong, if we are moved by the spirit of pure love, we can go to them, and in kindness present the wrong, without judging or denouncing the individuals. By this means we may often be instrumental in helping the struggling soul to overcome evil; and in this, we shall ever find the triumph of a true and holy

The Work Refere Us.

Theodore Parker in one of his sermons, describes an ancient temple, in which there was a callossal statue of a man so immense that even as it sat cronching, its massive head reached to the root of the temple, and its great brawny arms, as they laid folded by its side, extended to the walls of the tempte.

Such, said he, is a type of humanity in the charches to day. Should he rise up, the roof must fall; should be extend his arms, the walls would be broken down.

We have no controversy with the churches; but we have with ignorance and error wherever found, for these are the only evils that exist in the world, and knowledge is the divine savior, and just so far as any church or institution, dispels error and ignorance by presenting true knowledge to the people, they are blessings, and we extend the right hand of fellowship to all such institutions, whether heathen or chris-

But if a church can only stand by building its walls so close to each other, and its root so low that men and women who remain in it. must sit forever with their arms folded, we warn it that its days are numbered, for the invitation has gone forth from the spirit world to true men and women, to rise up in their dignity, manhood and womanhood, and there are thousand all over the land who are doing this, fully con-Lious that they are throwing off the roofs, and and breaking down the walls of the creed-bound

We see three classes in the community; one called conservative, who prefer to sit crouching in the churches, and the lattle light that reaches them, colored by the rainbow hucs of its stained windows, who boast that their belief dates among the ancient fathers, and whose fears are of innovation and infidelity, as they term all progressive idea.

There is another and a larger class, which is rapidly increasing, who are more or less in favor of battering down the walls of sect, and lifting humanity to a higher plane; these would scatter the creeds to the winds, but their actions are very often impulsive; they require the encouragement and direction of the third class, which is the least numerous. This consists of the pioneers; the true reformers, the John the Baptist, crying all along the wilderness of life, to make straight the paths, for the coming of new truths We can see these classes, but we do not see the individuals who compose them; it is for the God in every one, who is continually repeating the language as they walk in the garden, in the cool of the day of reflection, " Adam where art thou?" And theirs to answer truly for themserves. Let there be no shrinking from the questioner, no more declaration that "The woman thou gavest me, tempted me," but with a firm and devoted spirit, let every one say, "Here am, I," ready for any work that my hands may find to do, waiting only to see clearly the path

Any business is more respectable than what is termed loating. A young man had better sell clams by the pailful than hang around public resorts murdering time and his own rep-

The Knights of St. Crispin, a secret order of shoemakers, are said-to number 100,000 in this country."

Bacitic Department.

BY...... TODD

The Principles of Spiritualism Taught in Nature.

. In our first article on this subject, we showed that if the christian's Bible were destroyed, still we should not be left without a revelation of our Creator's will, and one far superior to that which the Bible contains. The embodiment of all religious principles are utility, beauty, progression and love, and these are taught in nature everywhere. We gave illustrations from the rising and setting sub, and the daily blessings which he bestowed from the changing seasons, the bleoming and fading flowers, the twinkling stars that nightly deck the over-arching heavens, and in this, the closing article, we wish to bring one illustration more from Nature, where all of these lessons are com-

Go with us to the foot of yonder mountain and bohold that beautiful spring bubbling up so pure from its rocky bed; gaze down into it. How readi-By it roflects back the human face—we had almost said, the face divine. Notice, now its use begins even here. Yonder comes a dust-worn and weary traveler; his strength is well nigh exhausted; he throws himself down upon the mossy bank of the epring, and slakes his raging thirst from its cool and sparkling waters, and thus is reinvigorated and refreshed to pursue his journey, which lies over that mountain.

Forth from that spring there flows a little stream operation and denoing along in its freshness and loyonsness. The moss on either bank grateful for what It receives from the tiny stream, adorns its eldes with beauty. It stops not in its course nor loftersits time away, but ever flowing onward, by and by it reaches deeper soil and vegetation of larger growth, mighty forest trees arise in their lofty grandour, and toss their branches in the sky and the beautiful flowers born to blush unseen by mortal eyes, bow their bright heads and kiss the glad waters, as they pass, in return for the life given unto them. Tributary streams come in, and they join their mingling waters into one, even as true hearts pulsate and flow together, bound by the chords of

On, down the vale the mingled waters flow, much more powerful to bless by their happy union. The before unproductive soil teems with luxuriousness. The green and waving grass grows beautifully where feeds the sprightly deer, the beautifully formed antelope, and the gigantic buffalo, and, in turn, quench their thirst in the gilding waters. By and by, the stream reaches the habitation of human kind, and busy towns, gay marts, and thriving cities are reared all along its banks. Its prisoned waters are made to toll for man; it turns the ponderous wheel that drives the clattering machinery; yet smid all the noise and din when it leaps from the rapidly whirling wheel, can be heard the song of use, beauty, and love, it sang when a tmy thing it first flowed over its rocky bed, berdered by mosses of emerald hue. But it has another use still. for it bears upon its bosom, a nations pride and glory. The proud steamer glides over it hither and thither at will.

Its course is well nigh run ; it is hastening on to the sea. Let us go and stand at its mouth and listen to its welcome. A voice, deep and strong, comes up from the ocean, saying : " Well done, thou good and faithful servant," thou hast discharged thy duty faithfully to tree, flower, man and benst. Now come to my open arms, and search all my hidden depths, for the treasures that lie there, which human eyes hath never beheld, they all are thine, for thy reward.

How like the history of the stream is that of human life. Gaze down upon the face of the infant child. Well may we call it the face divine-ionocence, beauty, trust, affection and confiding love! This child is, indeed, a stream flowing from the great fountain across the earth life. The first manifestations of intelligence, its little acts of playfulness, represent the moss and flowers by the tiny stream. But as it grows up to manhood, its uses are the duties of family, town, county, state and nation, until at last, he sits in the chair of State, and holds the relus of the government, and guides the National Car. But the course of this human stream is well nigh finished. Let us stand by the ocean of eternity, and listen to its welcome: "Well done, thou good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things." Go search in my hidden depths, says Eternity, for all the things that lie there which human eyes hath never beheld, they all are thine and thy reward.

The pen of an angel would fail to describe the length, beauty, fullness and richness of that unfolding scroll that shall roll down whereon the Master Hand Divine has dashed those exquisite pictures of immortal life! Nature is, indeed, a grand old teacher, and all her lessons are replete with utility and beauty, progression and love.

Persongi. MRS. LAURA CUPPY,

After a very successful engagement in Sacramento, has returned to San Francisco, and is now speaking every Sunday to large crowds in the Hall of the Mechanic's Institute. Mrs. Cuppy is an indefatigable worker, taking but little time for rest or recreation. She toils on in the great and good work allowing nothing to detract her attention from the cause she has espoused, save the cares of her little family. Such constant, faithful labors, the angel world will not fail to bless.

ELAZA HOWH FULLER Is now, we understand, engaged at Sacramento. Miss Fuller has not had the experience in the Spiritual ranks as a lecturer, that many have : but if sweetness of disposition, purity of character, earnestness of purpose with more than common natural ability, amount to anything, she cannot fail of seeing her efforts for the amelioration of the condition of humanity, crowned with abundant

-3

MRS. C. M. STOWE

success.

Has traveled more extensively, hence has seen more hardships than any other female lecturer on this coast. She is now stopping in her quiet and beautiful home in San Jose, that has been reared by the united efforts of her and her husband. From present appearances, she will hardly enter the field as a public lecturer any more. She received recrious physical injury by the capsizing of the stage coach, on her journey to Oregon, nearly a year ago. For sixteen or seventeen years, she has worn the armor and fought nobly. Perhaps it is time she should rest.

MMS. ADA HOTT TOYS,

The great rapping, writing and test medium, who for many years traveled the Atlantic and North.

western States, is still working with all her former success in San Francisco. Of late, the has opened her weekly public seauces which have invariably given excellent satisfaction Forh short time her labors as a Spiritual medium were suspended. Why? Just before Christmas,a little stranger came to her house; he brought no letters of introduction—came unannounced, nevertheless he assumed his positions as a usurper, and they have not been repudiated. May he live to grow to manhood years and prove as successful in battling the errors of mankind, as the mother that gave him birth.

MADAM CLARA ANTONIA

Is still to be found at her rooms, No. 14 Geary street. In our estimation she is the best clairvovant that we ever consulted, especially, in giving tests of a prophetic character.

[The shove items came to hand sometime aro. but were unfortunately mislaid. We give them now as applicable at a certain time in the past.-Ed. JOURNAL.]

A Wonder.

Yes, it is a wonder indeed that a member of the secular press would admit that a person ever became incane, and Spiritualism not its cause. The man who wrote the following article must have been a lover of the truth, or else he did not have the fear of the religious and secular press before his eyes when he dared to vary from their invariable rule, to set down all cases of insanity as caused by Spiritualiem.

Had he left the matter in doubt, we should not have wondered so much; but to come out and state the cause, and that too, of religious fanaticism,-how did he dare do it?

Religious Insanity.—F. W. Cauwright, who for some time past has been engaged driving a water cart at Virginia, yesterday forencon was arrested on C street by the police as a raging lunatic, and was so violent that they were obliged to handcuff him and take him to the County Jail in a wagon. He was kept confined in a cell all last night, chained in the middle of the floor in such a manuerles to prevent him from beat ing himself against the wall on either side. His wild ravings and yells were fearful and terrible to listen to. Mr. Canwright is not a Spiritualist, but a devout member of the Methodist church at Virginia. He has exhibited strong and increasing symptoms of insanity of late, nided, doubtless, by an increased state of religious excitement consequent upon the revival now progressing in his church.

The Bostrum.

For the Religio-Philosophical Jewrsel. INFIDELITY.

A Lecture by Mrs. Townsend Esadley, de-

livered at Philharmonie Hall, St. Louis, Mo., on Sunday Evening, March 21st, '69.

[Reported by Charles E. Weller.]

There is no freedom without truth; no comprehension of truth without knowledge. All are seekers after truth, consequently all are striving to obtain knowledge. The great truth for which man seeks to day is the immortality of the soul. And as we look the races o'er, examining the quality of minds in that direction, perceiving the influences of education upon the mind, we find the masses infidel to the existence of the soul after the dissolution of the body.— Thousands suppose themselves in full possession of a faith in the immortality of man; but ternal, and the means of spiritual manifestations cease to act in subjection to that strange and mysterious inner power of life, they stand weeping beside the cold, lifeless, pulseless form, struggling with themselves to obtain one ray of hope that has lighted up their mind when the

life-principle was active in the body. If man had full faith in the immortality of the soul, or more than faith—a knowledge of its existence, with its power of progress to grasp the realities of higher spheres, and unfold beneath a broader and more glorious sky, when the change called death takes place, he would not stand sorrowing and heart broken beside the means made use of by the immortal spirit. For he would understand full well that the inhabitant of the clay which lay before him, had but passed from its relation with the life to assume a higher relation in another world-

sphere. The class of people who recognize communion between the higher and lower spheres of life between embodied and disembodied intelligence are called by the opposers of that faith, infidels If investigations of the natural laws which God has given, bringing out through these investiga-tions, the evidence of things, made men infidels, then we rejoice that mankind are growing infi-

If by turning away from those forms of religious faith which have not sustained the sorrowing ones in their deepest hours of trial, to read God's eternal scriptural revelations from nature's divine Bible, learning from there, that man's immortal nature is that principle which developes matter into form and uses it as a means of manifestation for a certain period of time, then kys it off, to pass to another sphere of matter, developing that also us a means of manifistation for its own inherent divinity—is giving infidelity to the human race, then do we glory in it, for it is what the soul has asked for through all these rolling years.

What has infidelity done for the world, as it has come up through the past! Christ was an intidel. He did not believe in the doctrine of Moses, that the law of "an eye for an eye, and a tooth for a tooth," should be the law of government among the people; that bitterness and scorn were better to deal out to the weak, the tempted and the undeveloped, than love, kindness and tenderness. Consequently when he presented his doctrine of love, that it was better for man to love his enemies, to bless them. though they persecuted him, to love his neigh-bor as himself, to turn one cheek when the other has been smitten, and all those beautiful thoughts which Jesus talked, when he came to present these in contradistinction to the teachings of Moses, he made himself an infidel to the doctrines of Moses, and the professing christians of to-day are intidels with him in the same house, so far as they carry out these principles of love and

So the principle of infidelity are only herald ers of something more sublime and grand to come; and when a man to day rises up in the dignity of his manhood and denies the existence of principles in older forms, as being the highest to meet the demands of the human heart, he is an infidel to that of the olden time. He is a Savior to the wants of the people in his age, and in his time, for it is bringing out from the depths of the present, those grand and glorious principles which nature or God through nature has designed should meet the wants of the pres-

ent age. If, therefore, because we deny the association or assimilation with all forms and sects or religions in the world, we are infidels, we do not accept the name as being anything detrimental to our highest and holiest aspirations. We rejoice in it, for we know that our efforts are pointing to something which shall satisfy the wants of the human soul; as they have never been satefied.

Truth is not to be comprehended by all alike, for the simple reason that all are not organized and constituted to see alike, or to comprehend alike. As organisms differ, so do minds differ, for minds in their external relation to things, are subject to the external means through which they work, and necessarily express themselves, according to their nature. But the aspirations of the soul are all slike, for all souls are struggling for one and the same great, grand truth. He who sees the immortality of the soul alone through faith, is not organized like him who sees it through scientific investigation of natural things, but he who reasons by natural investigation, can give a reason for the faith that is in him. Thus the Spiritualist of to-day, if he understands the philosophy which disembodied intelligences have taught him, can give a reason for the faith which is in him. He can answer how it is that he believes in the immortality of the soul. It is through no blind faith, no speculative theory, but through the investigation of that power which works in nature, developing all natural elements into forms. He exclaims: "I am, and because I am I am ever to be. I am manifesting myself through matter, because matter serves the purposes of spirit. As God is spirit so does he manifest himself through

matter." "These are all parts of one stupendous whole, Whose body nature is, and God the soul."

Man sees his immortal pathway stretching on before him, as he sees this beautiful law of spirit in matter, unfolding it into form, perfecting that form, then disintegrating its particles, and sundering them of their centralizing attractives,

to be taken up and organized into other forms The immortality of man, then, is that beautiful part of the infinite which is organizing matter and instead of death, organizing into a state of consciousness, immortal natures; taking on its recognition of the higher truth, lays off the outside casket—the outer garment—and steps upon a higher plane of life. The natural body is dissolved, leaving the immortal clothed upon with a spiritual body, which is adapted to the wants and necessities of the spiritual sphere. It passes through that sphere, gathering up its natural requirements as a means of manifestation in it, unil in that, the same as in this, the spiritual body having been perfected, then it is laid off, falling away, naturally as leaves fall from the tree in the autumn time, and the immortal man moves on to another sphere of life, and thus the great truth of immortal existence is opened, page after page, volume after volome, sphere after sphere, to the immortal inquirer. We may realize through this progressive path our eternal acquirement of knowledge.

As soon as the human mind is capable of realizing this natural truth, all tears will be wiped from all faces, and death will be placed beneath the feet of man as a condition no longer to be feared. Mothers loving their children with the tenderness of maternal love, will not mourn as Rachel who would not be comforted, for they see no death, but only a continuation of life; and as the little bud is unfolded from its material surroundings, or material covering, the mother knows it will blossom in a brighter and more beautiful garden, where it will be watched. guarded and attended by loving angels, ministering with as tender love to its wants in that s she would have ministered to its material. mental and spiritual wants in this life.

Yet this great truth of man's immortal life does not lead the soul who understands it in its fullness to desire an early transition to that life, because he learns at once that as God has designed the immortal part of man to unfold and form-to develop and organize, it is better that that form should remain in contact with matter, until the completion of that organic life has taken place. As true is it that man should remain in contact with material life until the spring-time, summer-time, autumn-time and winter-time of his existence has passed in that cortact, as it is that fruit and flower are best and most beautiful when they have passed through their seasonal change and ripen in accordance with natural laws. So, however heautiful this theory may be-not theory, but science-which teaches man the glory of his unfolding soul-nature, it does not lead him to seek or to ask for that which is not in accordance with God's highest commands and most beautiful laws: but it teaches him submission. It teaches him that he should seek to understand the laws of life, that, rendering obedience to them he may be true to the highest command which God has given in nature, and fulfill his mortal mission

He has been taught that in order to receive his immortality, he must lay off his mortality. But for the immortality there were no mortality. But for the incorruptible there were no corruptible, for man is not the result expressly considered of the growth and development of matter, but matter is the growth and development of man, considered as an immortal and spiritual being. He grows as naturally from the divine centre as a plant grows naturally from its centre. wherein may be discovered the same principle of life. The attractive forces which become true to their central relation, and acting in harmony with each other, determine through their relation with matter the beautiful formation which speaks of the infinite wisdom of a

master-mind, ruling and governing the universe. Those, then, who do not fully understand the science of the soul, as naturally revealed, are climbing up the staircase of knowledge, gaining little by little the lessons that are revealed, laying off one by one the old garments of the past, and strengthening themselves to meet the demands of the present and the incoming future.

That mysterious consciousness of the human soul that is termed memory—living even in the nature of man—though the external form may be changed from time to time, in every seven years, yet, memory remains unchanged, and unchangeable. A man may say, perhaps, "I have forgotten things which took place in the times gone by;" but let the concentrative powers of the spirit act upon his interior nature, and, mirrored before the conscious recognition of that individuality are written every act, every experience, every thought, and every sentiment with which his conscious nature has been acmusinted from the cradle to the present hour: which proves beyond the possibility of contradiction that memory, although sometimes overlaid with the influences of external life is still true to itself—the immortal writer, recorder of the soul, transcribing from every particle of matter the psychometric influence which that particle has given, to be written in the Eternal Record book of life

Then is it anything to be troubled about when men call you an infidel? Is it anything dishonorable to be an infidel? All are infidels-every man is an infidel to every other man; for no two believe alike in all things. No two comprehend all things alike; but, inasmuch as there is a difference, there is infidelity between them. One is infidel to the other. The Catholic church is infidel to the Protestant church. The Protestant church, and churches are infidels to the Catholic church; so infidelity is but a difference of opinions; and if your opinions are in advance of the opinions of your fellow men, and supported by the scientific investigations of nature. then it is glorious to be infidels—grand and sublime is that infidelity which lifts man in the scale of progress, and bears him onward and

upward We have walked the earth as you are walking it to-day, clothed upon with mortality, with mind active and energetic, seeking to understand the nature of things by which we were surrounded; loving our friends as you love

your friends; warm and earnest in our devotion our friends as you med be to yours; but with all the extreme of affection, with all the extress interest we last in those we loved, the activity of the mind and the penetration of our mental powers, could not for years discover any evidence of the immeriality of the soul. It was no dence of the immortality of the soul. It was no truth to us, because we found no evidence to sustain it as a truth; and while death came into our household, laid its chilling hand upon our companion, our children, one by one, we have stood by the cold and lifeless form with that chilling agony which only man knows, who feels there is no life beyond the grave, realizing, as far as reality could exist in our natures, that we were parting forever, aye, parting forever That there was no cavern to which we might go, even though they who had passed, could not return; that there was no heaven where angels dwell; that there was no place where souls were individualized, and consequently immortal.

struggling from the deep, intense action of feelings sought to unravel the mystery of life, and to sain the truth that man's nature was immortal; but until a mysterious influence stole over the physical frame, causing spasmodic thrills to permeate the body, and a strange light to gleam before the eyes which seemed to turn to clouds, and finally to be filled with faces not human, but faces that we had seen before, -wife, children, father, mother, friends—until this strange and mysterious influence had wrapped us about and lifted us above the vague and infinite theories of human investigation, that we realized immortality as a reality. came the pulsing thrill of extatic joy. It was no vision, for the sense that awoke the sight was clear, the hearing quick, the feelings keen,-and the wife was seen, the children were seen. the wife's voice was heard, and the voices of the children were heard. I am immortal! we are immortal! There is no death! we live!

Year after year, rolled away, and the mind,

Turning from this grand and sublime vision -no longer an incorruptible vision, but a grand reality, we began the investigation of nature's mysterious revelations, and ploughing deep into her beautiful causes, we found the evidence of man's immortal existence. Truth, it became rich and beautiful to our conscious expectation Then, satisfied that all would yet rejoice in this truth, that the angels would chant the holy message, "Peace on earth, and good will to men"—"Behold I bring unto you glad tidings which shall be unto all people," we rejoice in the knowledge given unto us.

So is this rich truth coming to you; and if by turning infidels to your old dogmas and forms of faith, you meet the friends who have passed before; you kel the clasp of their hands, and hear their angel voices, and see their gloryclad forms, radiant with eternal beauty, then glory in it, and go on, stronger, from hour to hour, truer from hour to hour—purer from hour to hour. [At the close of the lecture Mrs. Hoad-ley gave unterance to the following poem:]

> Father, I heard thee call me, And yet thou hast been dead: Long years have rolled before me, Since thy hand was on my head; Yet I heard thy voice, dear father, Twas music to mine ear!

Father, I heard thee call me. And it gives my soul a cheer : Say, say, where art thou dwelling? Do the dead forever sleep? No! death is not a slumber, Then why should mortals weep ?

When thou heard thy father calling, Thy soul was warm with love: And his voice was with the angels Who congregate above.

Thy father ne'er was buried. Twas but his mortal dust; He lives immortal, ever, To meet the true and fust.

And when thou heardst him calling, There was no trumpet tone : No mortal resurrection, Nor was he then alone.

For a hely band of angels Were gathered near to bless: And when thy father called thee, 'Twas to soothe thy sore distress.

I heard my mother call me, How sweet the angelic strain! 'Twas like the voice of childhood That murmurs back again.

O, mother! angel mother! O, take me to thy breast, And sing the same sweet fullaby That soothed me once to rest.

For oh, I am so weary Of the chilling tide of life: O, father, mother, take me! Aye, and my angel wife.

I heard her calling, calling, Those voices blended sweet; And my children singing softly, Thank God, we'er going to meet!

So the holy band were calling, The witnesses of peace: And my immortal nature Began thus to increase.

In richness, truth and wisdom, In light, and joy, and love, And I left the mortal casket, To join the host above.

And we who come thus speaking, Announcing to the soul Its onward powers forever Fill the tides of life that roll.

And we give you knowledge, knowledge, And the truth that makes you free, You are rising from your bondage To find Eternity

You will find that heaven is in you. When the truth of God is clear; And the angels gather around you With their words of love and cheer.

Then death is swallowed up, And victory shouts no more: The mortal dwells and labors on, As never heretofore.

He takes the book of Nature God's Bible, written true, And reads his life immortal, And finds it nothing new. So the pathway still grows brighter. And the loved ones calling, say, Come, the earth is growing brighter. And the gloom passeth away. The stars of heaven are shining, So angels from above, Are sending rays of sun-light, To bless the earth with love.

And they bring holy messengers Of comfort to the heart, C. For since man is immortal, Loved ones can mover part i

Original Essays.

For The Religio-Philosophical Journal. The Impending Crisis in the Roligious World.

BY B. F. HUGHES.

It is evident to every thinking mind, that an ir repressible conflict is now impending over the religious world, which in its outward manifestations will greatly resemble the struggle which character. ised our nation in its new birth of freedom.

When treason with bloody hands, and defiant mien arrogantly demanded the right to wave the sable banner of slavery from one end of the nation to the other, but were confronted by the radical advocates of human freedom, who sternly demanded that wherever the flag of our country waved, the clank of the slave's chains should be sileneed forever, it was easy to see that a clash of arms was inevitable. And notwithstanding the efforts of conservatives to stay the conflict by all sorts of infamous compromises with slavery on one hand and unmeaning twaddle about freedom on the oth. er, the struggle grew flercer and flercer, until in a wail of arony, and a baptism of blood the nation was born into freedom.

Have we not a parallel to this in the religious world, where we discover an organized ecclesiashclem making spiritual slavery its basic principle. and striving with unexampled zeal, to diffuse its spiritual poison and soul-withering influences throughout all the earth; denying the right of private judgement, and claiming the stupendous prerogative of dictating to all people, what they must believe and practice, in order to placate the wrath of an offended God, in the future state, and even the only terms upon which they can be allowed civil and religious liberty in this state of existence.

Dismetrically opposed to this mammoth and hoary-headed institution, we have the adherents of the spiritual philosophy, laboring earnestly to strike the shackles of slavery from every creedbound soul, and to elevate man into the regions of pure liberty, where neither bibles, creeds, nor any other sort of church harness, shall any more im pede his march along the shining paths of never ending unfoldment.

The Protestant attempts to stand between the two, compromising with the Papist, by admitting that his Holy (?) Bible, is supernaturally and infallibly inspired, and is therefore, man's ultimate rule of faith and practice. He offers to compromise with the progressive Spiritualist, by denying the infalibility of the church and priesthood; and thus he wastes the energies or his ardent soul, in fruitless prayers, and unheeded intercessions, for the purpose of uniting in holy wedlock, these two antagonistic elements which God and nature and common sense, have eternally severed. For if we admit the infallibility of the Bible, the supernatural birth of Jesus, and that he performed actual miraeles during his life and died as a sacrifice for the sine of the world, and rose miraculously from the grave. and then institute a church as an instrument for man's redemption; we cannot successfully deny the legitimate deduction of the papiet, that inasmuch as God has given the world an infallible book, he must, to give it any efficiency in the emlight, enment and salvation of sinners, organize an infall. ble church to expound it. Because, our reason being natural and fallible, we are of necessity, incapable of understanding a supernatural, and infallible book without miraculous, or at least extrancous aid. Hence the necessity of the church and priesthood. But in the clear light of the great truth that inspiration is natural-native to the human soul, we are relieved from all these perplexing difficulties Basking in the pure sun-light of this divine efulgence, we behald shimmering down from the populous spheres of light above, spiritual impressions mon people of all ages and climes according to their degrees of receptivity, regardless of race or nationality. In-filled with this " divine efflatus," the intuitive and receptive soul of Brams breathed forth poetic and fantastic utterances far up in the imaginative regions of the Indus; Moses, with inflexible sternness, thundered the ten commandments from Mount Sinai; while the prophetic nature of Zorosster was lifted to such dizzy heights, that even from the remote and barbarons age in which he lived, he could look forward to the time when humanity would be harmonized on earth, and good triumph ever evil, in the spheres.

It stirred the restless spirit of Budha to make innovations upon the Braminical system of casts. Then breeding over the languishing millions of Chins, it touched the charitable soul of Confu cius, and filled his whole being with divine conception

of the Golden Rule. It made Jesus of Nazareth while suffering a erael martyrdom, pray for those who had persecuted and despitefully used him. Then swooping down, like a torrent of living light upon the arid deserts and rugged mountains of Arabia.it filled Mahomet with such flery zeal that he lifted the sword for Allah and his prophet.

It inspired the sad-hearted Swedenborg to produce volumes of verbose mysticisms, and lift Andrew Jackson Davis of our day, up to the peerless heights of wisdom and philosophy. It has made man and women in all ages and climes yearn for. and believe in immortality; and now in these latter days is pouring down such plenteous showers of inspiration upon humanity that we begin to realize that the very gates of heaven are open to the inhabitants of the earth. Then seeing that this divine inspiration is impartially bequeathed to all of earth's yearning millions, how can we regard otherwise than as enemies those who claim a monopoly of its benefits, which both the Catholic and Protestant churches do?

The Catholies (as indicated in the Pope's eneyslical letters), are determined to use all their mighty power and influence to check the growth of liberal ideas in religion and even in politics, particularly in the United States; and are anxiously waiting an opportunity to coalesce with any conservative, or retrogressive political party that will give them even the slightest chance to grasp the reins of civil power. Let us read the signs of the times and see if present conditions do not indicate such a result. We have the papist denying-all religious liberty, against the Spiritualist demanding untrammeled freedom, and the go-between Protestant, shouting freedom here, and slavery there, according to the popular current, and as the contest becomes intensified between the two extremes. the more conservative and timid Protestants will seek shelter in the strong fortifications of the old mother church, and have their cowardly souls frightened into salvation by the thunders of the Vatican, while those who are more imbued with the inspiring and radical tendencies of the new dis-pensation, will naturally fall into the ranks of Spir-itualism, and then the lines will be so distinctly drawn that an opportune condition of the parties above mentioned, will necessarily pecipitate a boody conflict; unless, indeed, the Spiritualisis will tamely consent to become the slaves of psudo-democracy wedded to priority and the slaves of psudo-democracy wedded to priority. (Continued from sixth page.)

help. Clear bright days, on the contrary, are favorable, but even on these Mr. Mumler can take only a few pictures, in consequence of his vital forces becoming exhausted by the effort

WHAT OUR REPORTER THINKS ABOUT IT

he declines to say. If there is any trick used, he does not know what it is. He gives us the acts, and we give them to our readers, to think about as they please. The whole thing is a mar-vel, any way, and deserves to be investigated by scientific men. From the description given us, Mr. and Mrs. Mumler are perfectly frank, ingenuous persons, with no appearance of imposture about them. They court the most rigorous investigation, and will extend every facility for inquiry to persons coming properly accredited.

The Arts and Sciences.

The Amoeba-A Most Remarkable Crea-

The amoba is one of those singular forms of animal life which seemingly occupy the extreme boundary between animal and vegetable life .--In an article attempting to set forth the distinguishing points between animal and vegetable life, the London Quarterly Review gives the following description of this most remarkable of living creatures:

"But perhaps the clearest instance of the uselessness of attempting to make the possession of a storaach a distinctive feature of animal 'nature is shown by the history of a group of creatures, of which the well-known and common amouba may be taken as a type. In these there can be no question of definition, for in no sense whatever can they be said to posess a permanent stomach.

"The amœba has a just claim to the title of animal, for its affinities with the foraminifera are clear; and no one would deny that these creatures, with their exquisitely beautiful shells are animals.

"Nor is this position shaken by the fact that the life history of the amoba can at present hardly be said to be fully made out. Yet the amœba has no stomach, possesses indeed no organs at all, unless we consider its so called nucleus as one; and there are closely allied forms in which even this is absent. Conceive of a minute drop of transparent jelly, so small as to be invisible without the help of a microscope, a drop of jelly sprinkled and studded with a dust of opaque granules, sometimes hiding in its midst a more solid rounded body or kernel called the nucleus, and perhaps with the outer rind a little different from the internal mass. Conceve further of this amœla as of no constant shape, but like the Empusa shifting, as we look upon it, from one form into another. At one moment it is like a star with straggling unequal limbs, at another club-shaped; now it is a rounded square, soon it will be the image of an hour-glass. None of these changes can be refer-ed, to currents in the water in which it lives, or to any other forces acting directly upon it from

It seems to have within it some inner spring, an inborn power of flowing, whereby this part of it or that moves in this or that direction .-And not only do its parts thus shift and change in form, but through their changes the whole body moves from place to place. As we begin to watch it, for instance, at that moment when it is in what may be called its rounded phase, a little protuberance may be seen starting out on one side. Speedily the little knob swells, lengthens, flow into a long process. The process thickens, faint streams of granules indicating in which way the currents of the unseen molecules are setting. The substance of the body surges into the process; and as the latter widens and grows thick the former shrinks and grows

At last the whole body has flowed into the process; where the body was, there is now nothing, and where the process reached to, the whole body now is. The creature has moved, it has flowed from one spot to another.

Here, then, we have movement without muscles, locomotion without any special organs of locomotion. We have also feeling without nerves or organs of sense, for if a process, such as we have described, while flowing out, meet with any obnoxious body, it will shrink back and stop in its work. And the whole body, terrified by some potent shock, will often gather itself up into a ball. As it moves without muscle so does it eat without a stomach. Meeting in its sluggish travels with some delicious morsel (and diatoms are its frequent food), it pours itself over its meal, and coalescing at all points around it, thus swallows its food by fluxion. To use a homely illustration it is much as if a piece of living mobile dough were to creep around an apple and to knead itself together into a continnous envelope in order to form an apple dump-

Watching the food thus enveloped by the gelantinous substance of the amceba we see it grow fainter and fainter as its nutritious constituents become dissolved by the corrosive action of the same transparent but chemically active jelly; and when all the goodness has been got out of the meal the body of the eater flows away from the indigestible remains just in the same way that it flowed around the original mor-

We have in this creature, then, eating without a stomach, moving without muscles and without limbs, feeding without nerves, and, we may add, breathing without lungs, and nutrition without blood. The ameda is a being of no constant outline, of no fixed shape, which changes its form according to its moods and its needs, and turns its outside into its inside whenever it pleases, which is without organs, without tissues, without unlike parts, a mere speck of living matter all alike all over. And yet in the midst of this simplicity it enjoys all the essential duties of an animal body, and is, moreover, bound by claims of close-jointed links with those complicated forms of animal life which are provided with special mechanisms for the most

trifling of their wants. The dormant capabilities of this organless being are indirectly and interestingly shown by the shell which, in allied forms, are built up by the agency of similar homogeneous living matter, and which are in many cases structures of extraordinary complexity and most singular beauty.' Professor Huxley in his lectures most

justly says:
That this particle of jelly is capable of com bining physical forces in such a manner as to give rise to those exquisite and almost mathematically arranged structures—being itself structureless and without permanent distinction er separation of parts—is, to my mind, a fact of the profoundest significance."

New Method of Pile Briving.

At a recent meeting of the Franklin Institute. a new method of driving piles was described. It substitutes gunpowder for steam in working the drop weight. A charge of powder is used to elevate the weight; and another charge throws it down again with greater force than it would acquire by falling alone. Ordinary musket charges are said to be sufficient to work a four hundred pound hammer in this way, and the strokes are made with greater rapidity than in the old method.

Trichinosis.

The Medical Record mentions one of the worst cases of trichinosis as resulting from eating porkchops cooked rare. Nothing but thorough cooking of all pork, especially sausages, will be a sure protection against this disease. The trichinae in the muscles of the bog, loosed by the digestion of the meat from the cysts in which they were confined, produce their young in the stomach, and about the tenth llav the young trichinae begin to pierce the intestines in their effort to reach the muscles. This irritation produces diarrhoea. which, if severe, may be protection against further ill effects. If, however the worms pass through the membrane of the intestines, they will be found after about a week or two to be domiciled in the muscles of the whole body, producing general pain and soreness, and typhoid symptoms, and sometimes resulting in death in four weeks after first eating the diseased meat. If the patient survives, the worm passes into a quiescent state, coiled up within a cyst of a muscular fiber, and the system becomes wonted to its presence, and the health may be as good as ever. They have been known to remain thus encysted for 18 years. The trichnina is about 1-130 of an inch in length.

Ambergris is found in the intestines of diseased whales. Captain Timothy C. Spaulding, of New Bedford, recently had the luck to kill, large sperm whale southwest of Madagascar, from which was taken 285 pounds of ambergris worth \$20, 000.

Written for the Religio-Philosophical Journal. Vermont Items.

BY LEO MILLER,

DEAR JOURNAL :- For nearly four months, I have been speaking among the large-hearted, strong-minded sons and daughters of the Green Mountain State.

In this "Switzerland of America," political and religious liberty find more friends and champions, in proportion to the population. than in any other state of the union. Laboring among these noble souls, I am often reminded of the sharp reply that a Vermont lady once made to a soft-handed and soft-headed Southerner, who sneeringly asked the question," What do you raise up in your state beside spruce gum?" when she answered, "Sir, we raiss men;" and I can add, women, too.

Though I love her dear, brave children, her majestic mountains and babbling streams, yet I confess, on account of the long winters and deep snows and biting frosts, that I think Senator Douglas was about right when he said, "Vermont is a good state to move from,"-at least for a large part of the year. But how delightful, how grand and romantic it is here in the "leafy months of summer," when her mountains and hills lift up their heads to the sky, crowned with the glory and majesty of verdant forests, and veiled in the dreamy splendors of a soft hazy atmosphere of deep green, which has ever characterized their beauty, and gives them the name of the "Green Riountains."

Vermont homes are filled with mediums of every phase of influence, and may not these evergreen hills of God, have something to do in awakening their spiritual faculties? This State has furnished more spiritualist speakers, I think, in every part of the country. I am unable to recall all their names. Miss Achsa Sprague, the gifted and beautiful, who wore herself out in the service of our divine philosophy, and has gone to live with the angels, was a native of this state. Mrs. Townsend Hoadley, Mrs. Nellie Temple Brigham, Mrs. Norton, Mrs. Abbie Tanner, Mrs. Wolcott, Mrs. Pratt, Mrs. Manchester, Mrs. Stevens, the two Mrs. Browns, Austin E. Simmons, Dean Clark, J. L. Potter, E. B. Holden, Dr. Dutton and Mrs. Bent, are but a part of the names of our public speakers who were born among the mountains of Vermont, and here received their first inspirations of divine truth, and a commission from on high to "go into all the world and preach the gospel to every creature." To this list I may add also, the names of Brother Jones of the RELIGIO-PHILOSOPHICAL JOURNAL, and Father Baker of the Wisconsin SPIRITUALIST, who were both, I believe, Green Mountain boys."

As might be expected in a state where so many mediums and spiritual feachers have been brought out, Spiritualism is in a flourishing condition. The friends hold regular Quarterly Conventions in different parts of the state, besides an Annual Convention. I have had the pleasure of attending two of these Quarterly Conventions since I have been in the state, one at Bridgewater, and the other at Middlebury; both were largely attended, and the utmost harmony of sentiment and purpose prevailed throughout the several sessions.

They have a State Organization, but as yet no State Missionary at work. They will come to this soon, though there is no pressing necessity for such labor on account of the state being so well canyassed by home speakers and mediums. Newman Weeks, of Rutland, the President of our Providence National Convention, is at the head of the State Organization, and is zealous in getting the local and state societies in working order.

and everywhere large audiences of earnest believers and auxious inquirers have greeted me, and I alscover the people of this State are no strangers to the Religio-Philosophical Jour-NAL. or its merits and growing usefulness.

With this general view of the good cause in Vermont, I leave your many readers, promising in my next to give them "Items" of a more local and special interest.

Hardwick, Vt., March 15, 1869.

Letter from Wm. Anderson.

Planchette is doing wonders. Two men have disappeared from the place lately, who have returned and told us they were murdered and who killed them, and where their bodies are hid (sunk in the river). We communicate with all our relations in spirit-life, and for the information of the public, I would say that in every family there is always one or more who can make Planchette communicate from the Spirit-

WM. ANDERSON. Louisville, Kentucky, April 26th, 1069.

Voices from The Leople.

Letter form J. Madison Alien.

Bro. S. S. Jones :- I thank you for the brave strong words in this week's Journal, on "Harmony, Discord, Virtue, Vice." They reach the root of the matter. Their truth ought to be felt by every soul. You are doing much good by such articles. The world needs charity. A scientific knowledge of the causes that produce discord and vice, is the sufficient and only antidote for uncharity. All causes are slike justified in producing effeets, and all effects are alike justifled in being produced from causes. From causes, effects are inevitable. Effects require sufficient causes, or they could not be. Blaming heat for burning as well as warming, I

as wise as to blame the human mind for the scorehing manifestations of sin. Law is law. If we run against it, we get hurt. Sinners get the worst of it and are to be pitied as well as sick folks. They all suffer. The law was not to blame which hurt them. The cause was not to blame which impelled them to run against the law, for it was an effect as well as a cause, an effect of a cause big enough to. produce it. Who was to blame? What? God! Yes, God 1 Nobody, nothing else whatever. For God is in everything, and everything is in God 1

He that is without sin, may cast the first stone. So, thanks I Give the people more of the same sort, for it is good.

J. MADISON ALLEN. Elkhart, Indana, February 20th, 1869,

Rev. Albert Earns.

DEAR SIR:-The Rev. Albert Barns, the well known author of "Notes on the Gospel," says in a recent letter on Theological problems : " In the distress and anguish of my own spirit, I see nolight whatever; I see not one ray of light to dis close to me why sin came into the world. Why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. When I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark to my soul, and I cannot disguise it."

From which it appears very evident, that Mr. Barns begins to see the fallacy of his past theologleaf teachings. There are other divines in the same category. They begin to see where they stand.

Respectfully yours,

ALBERT BOVEE.

New Orleans, March 13th, 1869.

Letter from C. G. F.

I suppose you would not object to hear something of the status of Spiritualism here. There are a considerable number of Spiritualists here: but, like the philosophy itself, they are yet in a chaotic and formatory condition-too independent to brook control by the infantile organization here, or any other, perhaps. It is all right as it is, I take it; for as the centuries unfold nankind are approaching a condition of individual sovereignty.

When a man becomes a law to himself, and is his own church, he will need neither organization nor church to lean upon, but will be his own prophet, priest and king. So long as rethan any other in the union. They are at work | formatory people claim the right of private judgment in matters of conscience and religion, so long will it be difficult to keep up organizations for sustaining preaching or lectures.

> As yet, we have had no regular fectures. E. V. Wilson has made several visits here, and always makes it, pay. Mrs. Waisbroker spent two weeks here during the winter, and that is the extent of our privileges in the matter of lecturers.

Every day or week brings to light some new advocate of our beautiful philosophy among usand the day is not far distant when we can enjoy monthly visits from minds that can entertain and edify us. Indeed, there are but few lecturers who can avoid repeating themselves in a course of eight or ten lectures.

Mrs. C-h, a test medium from St. Louis, is with us at present; and I have just heard of two healing mediums who are residents here, & Mrs. Hildebrand and a Mrs. Ellis. The former is attending medical fectures in a Philadelphia college, and will probably graduate at the close of the present year, when she will hang out her shingle here as Mrs. Dr. Hildebrand. I wish her abundant success.

A good public test medium would be well sustained and do much good here for a week or

C. G. F. Kansas City, Mo., April 11th, 1869.

Meeting of the Missouri State Association of Spiritualists.

The State Association of Spiritualists of Missouri will hold their second Annual Meeting in the city of St. Louis, on the 22nd and 23rd days of May next, at which time and place all the associations in the State and persons friendly to the cause of Spiritualism, are cordially invited to be present, as matters of importance will come before the Association, among which will be that of securing the labors of Missionaries. Speak ers, both ladies and gentlemen, are carnestly so-I have spoken in nearly all parts of the state, | licited to attend. The triends of our cause throughout the United States are also invited to be with us.

Correspondence may be addressed to Henry Staff, Esq., President State Association, Southwest corner of 3rd and Pine Streets.St. Louis Mo., or to L. S. McLoy, Esq., Secretary State Association, Kingtson, Calwell Co. Mo.

Kingston, Calwell Co.-Mo., April 22nd., 1869.

A turkey-cock, on a farm where we once spent a summer, took possession of a hen-turkey's nest of eggs, and sat in state day after day. The hen-turkey would cackle and peck him, till he would rise and drive her away. He would scarcely leave the nest for food. He hatched ten turkeys, and strutted with them round the hen vard in perfect delight.

Mr. T. W. Robinson is provokingly clever. He writes the best light plays now going, but they all just miss being perfect. A play entitied "Dreums," in five acts, is his latest production.

"The Girl of the Period" has got on the stage at last. We knew she would eventually. A-new burletta, entitled " The Girls of the Period,"has been played at the Druy Lane Theatre.

For the Religio-Philosophical Journal. Woman, Her Relation to Maii.

BY MARY C. MARGAN.

In the JOURNAL of April 10th, I read an article from the pen of Abble J. Spaiding, under the caption, "Woman, and her relation to man." This article I would endorse, and also add another to the several remedies recommended therein, for the evil in question. It is to the elevation and advancement of women, I would devote my feeble talent, and have given the subject much thought.

Miss Spaulding says: "Let the boys of the present day be taught both by precept and example that the authority of a mother is equal to that of a father," etc. Allow me to add: Let the girls be taught that they were not born to be the subject of man's caprices and passions. Let them be taught that marriage is one of the incidents of life and not the chief end and aim of a woman's exist

Hitherto, girls have been taught from the cradie up, to bend all their energies toward the accomplishment of this one object; whereas, boys are taught to look after business first and marriage a an after consideration.

When girls are educated in the same way, and taught that they are not compelled to marry for a living, the condition of women will be greatly elevated thereby.

These remedies are far reaching and effectual and when carried into effect with the rising generation will go far towards alleviating the wrongs and suf ferings of women.

I have long thought that Societies of women formed something after the manner of Sons of Temperance, but for women only, in, which they should take a pledge of Temperance and Chastity, would go far in assisting in her elevation and advance

Women do not help and sustain one another enough. They generally fall far short of what they ought to be to one another. This system would create a remedy for this, in a measure at least. Such a society is needed now all over the country

Who will start the enterprise? Salem, Ohio, April 9th, 1869.

The last number of the Saturday Review makes merry over the bad grammar and chronic puerility of the author, "Daisy sawain." The Reveiw quotes from American ppers several laudatory notices of the poem in ques tion, and does'nt see that the said notices are wha Artenus Ward would have called "sarkastical."

Mr. Mark Firth,the Master Cutler at Sheffield, England, has devoted 22 26, 660 to the building of thirty-five almshouses in that town. Mr. Firth must have been grinding his own axes these several years past to be able to be so

A Drama in six acts, showing the hardships sometimes inflicted by the French laws concerning divorce, is now being played at the Theatre du Prince Imperial. It is by M.M. Jules Dornay and Maurice Coste, and has the curious title of "Les Forcats du Marriage."

The end of all happiness is wisdom. The end of all wisdom is happiness.

Virtue is content with little; but nothing

can satisfy vice.

SPEAKERS REGISTER.

PUCLISHED GRAVUITOUSLY BYRST WELL.

[20 be useful, this list should be reliable. It therefore behooves becturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be carned by special correspondence with the individuals.

Harrison Augier, Calamus, Clinton, Co., Iowa. C. Fannie Allyn, Stoneham, Mass.

Mrs. N. N. H. Andross, trance speaker, Delton, Wis. Mrs. M. K. Auderson, trance speaker, Taunton, Eass., P. 0. Box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16. J. Medicon Alien speaks in Terre Haute, Indiana, during

May. Address in care of James Hook. J. Madison Alexander, tranco speaker, Chicago, Illinois. Charles A. Andres, Flushing, Mich.

J. G. Alibe, Springfield, Mass. Dr. A T. Ames. Address box 2001, Rochester, N. Y. Mrs. Anna B. Allen, 147 West Washington street, Chicago. Joseph Baker, Aditor of the Spiritualist, Janesville, Wis. Wm. Bush, 163 South Clark St., Chicago. A. P. Bowman, Joyffeld, Michigan. Rav. J. O. Barrett, Sycamore, Ili.

Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects. Mrs. Sarah A. Byrnes. Address 87 Spring street. Sast Cam-

Dr. J. K. Bailey, Laporte Ind.

bridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mes. H. F. M. Brown. P. O. Drawer 5956, Chicago, 111. Mrs. H F. Jay Bullone, 151 West 12th street, New York. Mrs. Nellie J f. Brigham, Elm Grove, Colerain, Mass. Mrs. M. A. C. Brown. Address, West Randolph, Vt. Addie L. Ballou. Address Mankate, Minu, Win. Bryan. Address box 35, Camdon P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis. J. H. Bickford, Charlestown, Massachussette. John Corwin, Pive Corners, N. Y.

Mrs. G.S. Coles, 735 Broadway, K. Y. Warren Chase, 544 Broadway, New York. Dean Clark, Permanent address, 24 Wamesit street, owell. Mars. Mr. Cowen, St. Charles, Ill.

Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass. H. T. Cuild, M. D., 634 Race street, Philadelphia, Pu. J. P. Cowles, M. D. Address Box 1374 Ottawa, Ill. S. C. Child, Inspirational Speaker, Camppoint Adams Co. Ili Mrs. Dr. Wm. Crane. P. O. box 935, Kikhart, Indiana. Thomas Cook's address is Drawer 6023, Chicago, Illa. Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.

Mrs. A H. Co by, Trance speaker, Lowell, Lake Co., Ind. Dr. J. R. Doty, Stockto Ill. Miss Lizzie Doten. Address Pavillon, 57 Tremont street. Boston, Mans.

Henry J. Durgin. Permanent address, Cardington, Ohl George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, M. J. Mrs. H. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunu, lecturer, can be addressed Rockford, Ill. Miss Eliza Howe Fuller, Inspirational speaker, San Fran cinco. Cal.

Miss Almedia B. Fowler. Address, Sextonville Wis. A. T. Fose, Manchester, R. H. N. S. Groenlenf, Lowell, Mass. Issac P. Greenleaf. Address for the present 82 Washing

on avenue Chelsea, Mass., or as above. N= Laura De Force Gordon, San Francisco. Cal. K. Graves, author of "Biography of Batan." Address Laura De Force Gordon, will lecture in the State of Nevada

till further notice. Permanet address. Treasure City, white Pine District, Lander Co., Nevada. Dr. L. P. Griggs. Address Cedar Falls, Iowa. R. D. Goodwin, lecturer, Kirkwood, Mo. S. H. Wortman, Buffalo, N. Y., box, 1694. Mrs. Juliette Yeaw, address Northbore', Mass. Mr. and Mrs. Wm. J. Young, Boise City, Idaho Territory.

Mrs. Fannis T. Young. Addresscare of Banner of Light.

O. B. Hazeltine, Maso Mania, Wis. D. W. Hall, Inspirational speaker, Fairfield, Iowa. Dr. M Henry Houghton. Address, Milan Ohio. Miss Julia J. Mubbard. Address 3, Cumston street, Boston Moses Hull, Hobert, Lake County, Ind. Mrs. S. A. Horson, 24Wannesis street, Lowell, Mass. Miss Nellie Hayden. Address No. 20 Wilmot street, Wor-

sester, Massachusetts. Mrs. F. O. Hyser, 122 H. Madison street, Bultimore Md. Br. A. Hunt will receive calls to lecture Sandays, Cold Water, Michigan.

Dr. R B. Holden, North Clarenden, Vt. W. A. D. Hume. vddress West Side P. O., Cleveland, O. J. D. Hassall, M. D. Address 204 Walnut street, Chicago. Lyman C. Howe, inspirational speaker, Box 99 Fredora

N. Y Charles Holt, Warren, Warren Co., Pa. Mrs. M. S. Townsond Hoadley, Bridgewater, Vt. Br. William Jordan, Speaker, Wales, Michigan. Win. H. Johnson, Corry, Pa. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belviders, IR. Abraham James, Pleasantville, Venango Co., Pa., box 34. M. A. fence Sycamore, Ill. S. S. Jones, Drawer 6020, Chicago. Dr. G. W. Kirbye, speaker. Address this office. George F. Kittridge Buffalo, N. Y.

O P. Kellogg, East Trumbuli, Ashtabula Co., O. Ire 8 King, trance speaker, care of Joseph Smith, P. C flox 1118, Indianapolis, Ind. J. S. Loveland Monmouth; Ill. Mrs. F. A. Logan, Winona Linu. W. A Loveland, 25 Bromfield street, Boston. Gco. W. Lusk. Address Battle Creek, Mich. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Mrs. L. W. Litch Address 11 Kneeland st, Boston, Mass. Mary E. Langdon, 60 Montgomery street, Jersy City, N. J John A. Lowe, Address box 17, Sutton, Mass. C. B. Lynn, inspirational speaker, Storgis, Mich James B. Morrison, box 278, Haverhill, Mass. Dr. Leo Miller, Appleton Wis. Dr. John Mayhew, Washington, D. C., P. C. box 605, Dr. G. W. Morrill, Jr. Address Boston, Mass. Mrs. Hannah Morse, Joliet, Will County, Ill. Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn. J. W. Matthews, Hepworth Illinois.

Mrs. Sarah Helen Mathews, Quincy, Mass. Charles S. Marsh. Address Wonewoo, Juneau Co., Wis. Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Haich Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.

Emma M. Martin, Birmingham, Mich. Dr. W. H C. Martin, 173 Windsor street, Hartferd, Conn. Mrs. J. Munn, Campton, Ill. Prof. R. M. McCord, Centralia, Ill. A. L. H. Nush, locturer, Bochester, N. Y. C. Nerwood, Ottawa, Ill. J. Wm. Van Namee, Brooklyn, New York. Mrs Puffer, trance speaker, South Hanovet, Mass. O. S. Poston, 114, South 6th street, Room 2, Philadelphia

Mrs. Harristt W. Popo, Morristown, Minn. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike. Address St. Louis, Mo. Mrs. Planeb, Clairvoyant, 63 Russell St., Charlestown, Mass. J. H. Powell, Terre Haute, Ind. Miss Nottie-M.-Poace, trance speaker, New Albery, and. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian J. L. Potter. La Crosse, Wis., sare of E. A. Wilson.

Care of H. S. Brown, H. D. Dr W. K. Ripley, box 95, Foxbore', Mass. A. C. Robinson, Salem, Mass. Dr. P. B Randolph, care box 3352, Boston, Mass. J. T. House, normal speaker, box 408, Galesburg, Milnots Mrs. Jenale S. Rudd, 14o Mainstreet, Providence, R. I. Win. Pose, M. D. Address box 268, Springfield, O. Mrs. Frank Reid, inspirational speaker, Kalamason, Mich. Mrs. Sarah A. Rogers, Princeton Iowa, case of A., S. Chamberlain.

hirs. Leander Smith, Medlam of Whisteness, seamont . cations Monooks, Ill.

Austin M. Simulous, Address Woodstock, Vt. It. B. Storer, 56 Pleasant street, Doston, Mass. Mrs. L. A. F. Swain, Union Lakes, Rice Co., Mich B. Sprague, M. D., Schenestady, N. Y. Mrs. Vannie Davis Smith, Milford, Mass. N. H. Swain, Uniou Lake, Rice Co., Minn. Mrs. Wellie Smith, impressional speaker, Sturgis, Mich. Jason Steels, State Missionary, Green Garden, IM. J. W Seaver, Byron, N. Y. Dr. Wm. H. Salisbary, box 1313, Portemouth, N. H. Mrs. Bimira W. Smith, 35 Salem street, Portland, Me-Mrs. C. M. Stowe. Address San Jose, Cal. Soluh Van Sickle, Greenbush, Mich. Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Abram Smith, Ksq., Sturgis, Mich. Mrs. Mary Louisa Smith, trance speaker, Tolede O. Mrs. E. W. Sidney, trance speaker, Fitchburg, Mass. Elijah R. Swackhammer 177 South 4th street, William burg, Long Island.

Horman Snow, Liberal Books and Newsdealer, 410 Keatncy street, San Francisco, Cal.

Mrs. H. T. Stearns, Missionary for the Pennsylvania Stat Assock tion of Spiritualists: Address care of Dr. H. W. Child 024 Race Street, Philadelphia, Pa. Dr. Mathan Smith, Kondálville, Ind. J. H. W. Toohey, Room 5, 84 Deerborn Street Chicago, Ill.

Mrs. M. A. Tallmadge, Inspirational Speaker, Westville, Indiana. Mrs. Charlotte F. Taller, trance speaker, New Bedford

Hudson Tuttle, Berlin Heights, O. Benjamin Todd, Grass Valley, Cel.
Mrs. Sarah M. Thompson, inspirational speaker161 St Clair street, Cleveland, O. Dr. Samuel Buderhill, No. 121 22nd at. Chicago, Ill.

James Trask Kenduskong, Me. Dr. J. Volland, Ann Arbor, Hick. A. Warren, Beloit, Wis. Mrs. S. H. Warner, Box 320, Davenport, Iowa. M. Frank White, Providence, R. I. Mrs. M. Macomber Wood, 11 Dowey st., Worcester, Mass. F. L. E. Willis, M. D., 27 West Fourth street, New York. Dr. M. B. Wheelock, speaker, Mew Hartford, Iowa.

Mrs. Fannis Wheelock, clairvoyant, New Hartford Iows. E. V. Wilson, Lombard, Ill. Mrs. N. J. Willis, & Tremont Row, Room 15, Beston, Mrs. M. J. Wilcoxson will speak in Onarga, 111., during June. Will receive calls for March, Aprile and May, in Ill.

and Wis. Address, Care of S. S. Jones, 84 Dearborn Street.

Chicago, Ill.

Henry C. Wright. Address care of Banner of Light, Bos. Mrs. E. M. Wolcott. Address Danby, Vt. Mrs. Hattie E. Wilson, (colored). Address 70 Tremop

street, Boston, Mass. Elijah Woodworth, inspirational speaker, Leslie, Mich. Address, Waukegan, care of Geore G. Forgeson. Gilman R. Washburn, Woodstock, Vt. Dr. R. G. Wells, Rochester, N. Y. Prof. B. Whipplé, Clyde, O. A. A. Wheelock, Toledo, O. A. B. Whiting, Albion, Mich. Mrs. Blvirah Wheelock, Janesville, Wie. Warran Woolson, trance speaker, Hastings, N. Y. Mis L. T. Whittier, 402 Sycamore st., Milwankee, Wis. Zerah C. Whipple. Address Mystic, Conn. Mrs. L. A. Willis, Lawrence, Mass., P. O. box 478. Mrs. Mary H. Withee, 182 Mim street, Newark, M. J. A. C. Woodruff, Battle Creek, Mich.

Miss H. Maria Worthing, Oswege, Ill. R. S. Wheeler Address care of Banner of Light, Boston Verieur th, Wankegap, Ill., care of George G Fergeson. Man.

Fannie Y. Young, care of E. H. Gregg, Fort Dodge,

Illinois Missionary Bureau. HARVEY A. JOHN, President: Mrs. H. F. M Brewn, Vice President: Mrs. Julia N. Marsu, Secretary; Dr. S. J. Avaar, Tressurer.

MISSIONARIES AT LABOR Dr. E. C. Dunn, Hockford, Illinois, P. O. Box 1000. JAMIERSON, Drawer 5966 Chicago, Illinois. Bocieties wishing the services of the Miss address them personally, or the Secretary of the Bure All containations for the Illinois State Missionery Cas will be acknowledged through this paper each month Contributions to be sent to Mrs. Juna M. Manger No. North Deschorn Street, Chicago, Illinois

Zeligio-Philosophical Journal

CHICAGO, MAY 16, 1869.

OFFICE 84, 86 & 88 DEARBORN ST., \$4 FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. S. S. JONES, Publisher and Propriesor.

By For Terms of Subscription see Premium hits and Pro-species on eighth page.

These sending money to this office for the Journal, should be careful to state whether it be a renewal, or a new substription, and write all proper names plainly.

8. 8. JONES ... **All letters and communications intended for the edi-torial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy,

84, Dearborn Street, Chicago, Ill.

The Fen is mightler than the Sword.

MOTION AND SENSATION.

"Nevertheless, it still moves." These were the words of Gallileo, -noble soul, -when he refired from the presence of postifical officers, who had compelled him to renounce a grand exath. "Yes, it still moves," notwithstanding the public renunciation he made.

Wherever we may direct our attention, we find censeless activity in the various departments of nature. Not an atom, however small, but seems imbued with life, and sometimes we think we can see intelligence manifested in the various inanimate objects that surround us. Ceaseless activity seems to be an inherent quality of matter, for we observe it in the two motions of the earth, diurnal and annual, in the revolutions of the planets, in the progress of comets in their eccentric orbits, and in the revolutions of our solar system around a central sun, located somewhere-astronomers say-in the Pleaides, thus forming a more extensive system, and then that moving on around a still more magnificent centre, revealing on a grander scale, the wonderful mechanism of the universe of God. Thus we see that motion seems to prevail everywhere around us. The earth, to the senses, seems to be stationary, although it is moving on its course with wonderful rapidity. We look at the stone, apparently a lifeless mass, yet that united with the grand whole, is moving on with unceasing rapidity throughout space. Knowing, then, that nothing is stationary, but that the whole universe of God is in constant motion, we can learn a lesson therefrom that will open some of the hidden recesses of nature's work.

This motion of the universe-how grand! Passengers on a train around the sun-how magnificent the thought! Travelers in the blue vault of the ethercal regions-how strange the sensation that comes over us like a pleasant dream! Now here-now there-millions of miles away among the stars, inhaling the breath of our sister planets; basking in the genial warmth of a comet; drinking in from the inspiring scenes around us, thoughts from the Great Fountain of all thought! Grand indeed, —this circulating in the veins of the universe, at times, seemingly touching the Central Heart, and feeling flow within us, the pulsations of angels.

Such sensations we admire. Our mind absorbs, sponge-fike, the beauties of creation-in fact, we see nothing but beauty, harmony and love in all the manifestations of Deity. We behold all laws wedded together in harmonious action, and therefore our soul-chords vibrate in unison with

But in this article, it was not our intention to demonstrate the harmonious action of all laws but to show the wonderful activity that prevails throughout nature. In all objects, then, we recognize an inherent quality, motion; but allow us here to remark that we do not believe in abstract laws. Newton discovered the law of gravitation, and in so doing, he regarded it as an abstract quality, which is absurd. There is no law that governs matter-it governs itself. The matter is the law-it is a law unto itself, and operates on the principle of independent sovereignty. A law independent of matter, or impregnated with it that governs or controls it—there is not. Our earth is a law unto itself, and you can, if you choose, call that law gravitation or anything else., It is absurd to suppose a law exists independent of matter, controlling it; it is equally absurd to say there is a law impregnated with it that controls its movements or shapes its course. The fact of it is matter governs itself, taken as one grand whole.

Recognizing this grand fact, that each body or particle of matter is a law unto itself, we prepare our minds to receive still grander traths.

Motion, then, pervades all space. The whole universe is alive; the ponderous wheels of creation move on with ceaseless activity; the cometof heaven are traveling through space with untiring speed, while above, around, everywhere,—the myriads of living creatures pay tribute to the great First Cause, in songs of joy.

Not only is nature constantly in motion, but in some cases where our knowledge extends, she is exceedingly sensitive. The Sensitive plant will fold its leaves, its tiny stalk will droop, its expression of green will become more light, when ever you touch it, or jar the ground around its tender roots. In this particular case, we behold a little plant,magic-like,shrink within itself when touched or disturbed in its quiet repose, by the rudeness of man. No less sensitive were the forces that produced this little plant, when diffused throughout all nature. The Judean Rose even ranks higher in the scale of existence than the Sensitive plant, for it seems to possess an intuitive intelligence, and manifests the same in various ways. Whenever it blooms in a soil not adapted to receive its offspring-its seedssee how wonderful the expedient it adopts. First,it loosens one fibril, then another, until only One remains in the soil to give it sustenance. seemingly watching for a favorable gale to take a trip to some fairer region, where it can find a soil adapted to the wants of its seed, and then it will stop, and its little fibrils will again pierce the ground, where it will remain and deposit its

Passing along on the gentle breeze, it

flight until it finds a place adapted to its wants. Plato b elieved that plants had a soul. When a tiny plant loosens its hold in the soil, fibril after fibril, and then takes passage on some gentle gale, to a more genial clime-pilgrim-likewe, stand ready to how before the wonderful manifestations of its peculiar power, and acknowedge there is something, within it-some

pulse-thrill-some flash of intelligence that

leads it to pursue the course pointed out. We have pointed out to you the constant mo tion of every molecule of matter throughout space, and whether or not the same is imbued with sensation, is a n-coted question. Certain phases or developments of matter seem to be highly sensitive. The least jar will cause the Sensitive plant to droop; the most careful touch will cause it to fold its tiny leaves, and seemingly weep with sorrow; while the Judean Rose, an Eastern production, when not liking its present

habitation, like a bold pioneer, "pulls stakes,

and seeks more congenial climes. Something

besides sensation is manifested by this. The next wonderful manifestation of sensitiveness is exhibited in the Resurrection plant. This was first noticed by Mr. Deck, to whom it was given by an Arab, who had found it growing on the bosom of an embalmed priestess, and he naturally ascribed thereto, marvelous powers. Now, apparently a withered plant, a little water will cause it to disclose a beautiful blossom, after which it seems to exhibit its peculiar powers by opening its buds. Then, in a few moments, it begins to wilt; the blossom to close, and soon exhibits nothing, seemingly, but a lifeless stalk. This operation can be repeated a thousand times or more, and the same results produced.

Knowing that motion is an inherent quality of matter, would it not be well to ascribe sensation thereto also. As we can not in all cases de. tect motion, of course, in all cases, we cannot detect sensation.

Many of the ancient philosophers entertained the idea of a soul diffused throughout all nature, and although to the natural senses, it did not often exhibit itself, yet it did nevertheless exist. The forces of nature can not impart what they do not possess within themselves. If they do not possess sensation, could they impart the same transcendent quality to any flower or plant? Possessing sensation in man or animals, do they not possess the same diffused throughout all nature?

Man has been too apt to deny the existence of that which does not come under his own observation. Better deny nothing; better believe nothing,-than deny a truth, or believe an error.

Knowing full well that man is an epitome of the universe,—we know that he possesses nothing that is not found therein. Nature's forces-all of them-not one left out-are centred or focalized in man. Great results are produced by centralization or focalization. This earth when in a nebulous state, bore but little resemblance, if any, to its present condition. Now a mighty zerial car, shaking hands with its sister planets, obeying the gentle admonitions of the sun as it travels off among the stars, and breathes the pure air of the world of space, it seems to enjoy its mission by moving on its ceaseless course. The torces of the earth were once in space,—diffused,—and now concentrated or focalized, wonderful results flow therefrom. The forces within man are diffused throughout all space; in him they are wedded together in harmonious action; or in other words are focalized, and great results flow therefrom. In man, they possess only their own native power; nothing more, nothing less. If sensitive in man, they possess it throughout all nature, for by no process can they impart what they do not possess them-

Thus step by step, new beauties in creation are disclosed to our view. We behold no jars in the movements of the vast universe-worlds.are created-worlds destroyed-sadness here, joy there, yet in all this we feel nothing but the pulse-thrills of the great Central Heart, and we want to know what he was engaged in all recognize the untold grandeur in all the works spread out in the infinite realm of space.

WHAT WE KNOWIMBOUT SPIRITUAL. ISAI.

From a recent London letter, which has just made its appearance in the Tribune of this city, we learn that a committee of the Dialectical Society, are investigating the phenomena of Spiritualism. Prominently among its members is Mr. H. Atkinson, who, the writer claims, is putting the Spiritualists into quite a flutter and commotion-that he is the same person, who made the Davenport Brothers indignant by suggesting that they should be bound by the thinnest thread and have bands of silver paper about the wrist, scaled, so that at the least attempt to escape, the material would then give

From all this it would seem that this !Atkinson is a very officious personage, and calculated to do much good, by being instrumental in producing an excitement upon the subject of Spirit-

The writer further asserts that William Howitt protests that no one should be allowed to investigate Spiritualism, who has a prejudice against it; for the particular reason, that the total failure of scores of inquiring committees during the last twenty years-meaning their condemnation of it after examination—is due to the fact that they were destitute of the "perceptive faculties." necessary for the research.

The writer then sums up his case after the following style :

"Here is a nice argument for a new faith !-If fresh ideas or customs had been explained only to those who were predisposed to them, I wonder where Christendom would be? Spiritualism seems a greater humbug than ever when this is the way it is defended by almost the only literary man it can boast of on this side of the

The parties responsible for this letter, its premises and conclusions, should be aware, and may be, if they will seek for the truth, that " fresh ideas or customs,"have from time immemorial, been scouted and battled against, and looks like a fairy, and it never ceases its onward I every inch of ground disputed in their progres.

by the world of christendom; and wherever credit is due, it should be awarded; but it can not be maintained that it isdue to the churches, or what passes currently for christianity.

Furthermore it is not an unreasonable requirement that a committee appointed for the investigation of Spiritualism, should be, if not well informed, at least favorably disposed towards Spiritualism. For the purpose of inves tigating any subject within the realms of science no sane person would even think of nominating a committee man who was destitute of all scientific knowledge; and much less so, if he was known to be hostile towards the subject he was called upon to investigate and report upon. We therefore fail to see the unreasonableness of Mr. Howitt's objections. Yet we would not discourage this committee of Englishmen, or in fact any other committee or individual, from attempting to unravel the seeming mysteries that surround Spiritualism; but would rather invite and stimulate research into its phenomena and philosophy.

But it will not be claimed by any reasonable unprejudiced mind that the conclusions of any committee can be final, unless the committee men can minutely understand the cause and effect of Spiritualism. And if its oldest devotees fail in this, what may be expected of novices? We know that to many the evidences of the Spiritual phenomena is as well established in their minds as is the existence of the element of electricity. But notwithstanding we talk glibly of electricity, who is there that can analyze it, and give its proportions? In attempting to answer such interrogatories we but display our weakness and ignorance, and the most comprehensive mind will feel it.

A committee may examine the raps, the moving and handling of physical or tangible bodies and instruments, and report their convictions of the causes; but to attempt to explain those causes and elucidate the connections and relation of media with the causes and effects thereof, is a vast work, and one that belongs to the more mature years of Modern Spiritualism. At every step, like the traveler on his meandering mountain path, the philosopher of Spiritualism, discovers many objects of interest-new truths, which awaken new interest in a fathomless

How like the simplicity of the child it seems, therefore, for the inexperienced to attempt to solve the vexing question of Spiritualism, when its oldest philosophers and devotees are daily nonplused at the occurrence of new facts and phenomena.

WANTS TO KNOW MORE ABOUT CHRIST.

In the Circular of a late date, we find under the head of "Home Talk," the following from Mr. Noyes, the principal man of the Oneida Community, of which the Circular is the wellknown organ.

It is also equally well known that under the lead of Noyes, the Community has pitted itself against Spiritualism:

"I want to know more about Christ than the Bible tells me. We have there four narratives of him that we can sit down and read in half a day. These narratives do not give perhaps a thousandth part of the mighty works and deeds of the very short time they cover, which is only two or three years. John, at the close of his gospel, says he supposes it the things which Christ did were all recorded, the world itself could not contain the books. I want to know the things which were not recorded. In the first place, I want to know what Jesus Christ telt and thought und said and did, during those thirty years of which we have no record before his manifestation; and in the second place, I want to know what he thought and telt and said and did, during that time which is covered by the Gospels; and in the third place, I want to know all that he was engaged in between the time of his resurrection and ascension. We get glimpses of him during those forty days, but they are momentary and far apart. He was thinking feeling, talking and acting all that time, and I want to know what he was about. through the times of the Primitive Church, when he only appeared in vision, as he did to Stephen, to Paul on the plains of Damascus, and to John on the island of Patmos. It is very evident that he was just as busy all' that time as when he was visible, and what he was about was just as interesting. We have no reason to doubt that his words and deeds were growing in interest through all that time until the Second Coming.

That is not the end of it. I want to know what he has been about from that time to this. want an insight into his daily life in the heavens, what are his faith and purpose and policy and works, in spirit and deed. I want to know all that is issuing from him in his operations in the heavens and this world. The Bible gives me but a very small idea of that. It is but a mere dust in the balance. There can not be a doubt but that those things which are unrecorded, if we could see and understand them. would be just as interesting as anything which is recorded.

When I say I want to know all these things I do not believe I am yearning after something that is inaccessible. I believe they are open to us. Christ is yearning to manifest them to

Neither do we think intercourse with the spirit of Jesus or other spirits "impossible." But if Brother Noyes or any one else desires intercourse with the spirit world-with Jesus or any other spirit, and would accept of a suggestion from us, we should recommend them to lay aside their pride, and with meekness and humbleness of heart, pray the Great Father of spirits, through his ministering angels, to grant them that help that their spiritual needs require. But they who in their self-conceited exaltation open their hearts only to Christ, may often find it tenanted alone by a spirit of self-righteousness. giving off the secret felt prayer: "I thank Thee, oh God, that I am not as other men; my heart is worthy of the abiding place of thy most holy angel or only begotten Son."

It requires much self-examination and disclpline, after a thorough examination and understanding of these beautiful heaven-born principles, to escape the shools and quicksands of selfrighteousness. We should each and all remember that eternal vigilance is the price of our

With a willing mind and a soft heart, therefore, if we would be led safely through the mazes of sin, let us look to the bright abodes, of not on-

ly Jesus Christ, but of quintillions of other redeemed spirits, who continually lave their souls in the waters of wisdom, and ask that "Thy will not mine be done;" feeling the truth that "Thou knowest, even before we ask, what we have need

THE FOLLY OF DIVINITY.

The attack of the self-styled vicegerents of Almighty God against the opera and drama, it seems has not been confined alone to this city. The New York TRIBUNE SBYS:

"The gallant tilt of Madam Parepa Rosa sgainst certain Western elergymen has been duly chronicled in the columns of this paper, and we have now the pleasure of recording a still prettier light between the same estimable lady and a reverend bigot in New England. Madam Rosa and her troupe were engaged to give due solemnity and glory to the opening of a new "opera house," at Rutland, Vt., on the 29th of December. The occasion, for such a town, was indeed a grand one. The peo-ple all hestirred themselves; fashion got out its richest garments; and there were "Dedication Odes" and such things printed in gold on creamlaid paper. A clergyman of the town took alarm at the arrival of the profane play-actors, and, in opposition to the concert, started a prayer-meeting on the same evening, remarking from the pulpit on the previous Sunday that "It would be of the greatest interest to him to see who staid away from the meeting," and that concerts and operas were no better than snares of the Evil One. Pulpit prose not being eloquent enough for the expression of his feelings, he gave vent to a poem in a local newspaper, in which he drew a forcible cantrast between 'Parepa's Concert and the Marriage Sup-per of the Lamb,' and asked, anent the wedding-Is that garment e'er woven Of pleasures of earth,

> Of artists, whose fame,
> Of artists, whose fame,
> Time's trumps, are, ever, too base,
> To utter their name;
> Whose sweet song and their singing,
> Far richer shall be,
> Than Parepas e'er sing, with Their best melody: That concert of happiness None ever partake Who forenke not all, ALL, here, For Jesus' sake.

Of scenes at theatre, Or in the halls of mirth?

No, no! that endless concert,

For the evening of the second concert, the sweet Pilgrim anger,' Mr. Phillip Phillips, was announced in an opposition entertainment at the Methodist Church. We have not heard the result of this interesting rivalry, but we have no doubt that Madam Rosa survives.'

This is almost in the same strain of assumed sanctity that the Orthodox clergy of this city exhorted the people to discourage and discountenance amusements partaking of the nature of the opera and drama, and will in all probability amount to nothing more than to relieve the brain pressure of these would-be saviors of the people. Sanctity of this kind is " played," and the people are hopefully inclined to think and net for themselves, in this, as well as in other matters.

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 cents.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon

the regular mailing machine lists. Hereafter, the rate of three months' trial subscrib-

ers 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 twenty-five cents each .-The JOURNAL is now extensively and favorably known, and it is but justice that our friends should pay at least two-thirds of what it costs.

The labor and perplexity attending our trial list, Las been 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 renewal for the second three months also, for jifty cents.

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.

Any one who now has a list of trial subscribers made or partly made up, at the old rate of twenty-five cents each for three months, will please send them forward, and we will fill the order as

MUMLER, THE SPIRIT ARTIST,

After a long and tedious trial in the city of New York, on the charge of fraudulently obtaining money, under the pretense of taking the likenesses of deceased persons, has been acquitted.

On the sixth page of the Journal will be found an interesting account of his process and doings, taken from the New York Sun.

In this trial, the venerable Judge Edmonds was examined for the defence, giving the following remarkable testimony:

"I have seen spirits; many Spiritualists cannot. I remember the otherday I was in a court in Brooklyn, where the question at issue was the payment of an accidental insurance policy. On looking to-ward the jury-box, I saw standing behind the jury, the spirit of a man who had insured; that spirit told me the circumstances connected with the death; he drew a diagram of the place at which his death occurred, and on showing it to the counsel was told that it was exact; I had never seen the place nor the man, and no one in the courtroom saw the spirit except myself; it dictated to me, also certain questions to be put by the counsel in the case to a gentleman who was then on the witness stand; this witness was the superintendant of a lunatic asylum, being examined as an expert; the questions were these: 'Can a man be insane and be conscious of it? Being conscious of his in-saulty can be control it? Can be be conscious of his insanity and unable to control it? Being unable to control it, is he not driven to despair and led to prefer suicide to life under such circumstances? 'This latter,' said the spirit, 'was my case exactly when in life.' Witness said he proposed these questions to the counsel in the case as requested; they were put to the witness, answered affirmatively, and gave a new direction to the case; the appearance of the spirit was shadowy, transparent; I could see material objects through it; the first spirit that I ever saw was that of Judge Talmidge, who was leaning against a window casement, which was plainly to be seen through his body. I have seen spirits clothed apparently in their every-day dress, in grave clothes and in the habiliments of the spirit world, but never saw one without cloth-

PORTRAITS AND SCENES FROM THE INNER LIFE.

In another column will be found an adver-

tisement headed as above. As Mr. Mumler has been acquitted of fraud by a jury of his country, in taking spirit likenesses, and as Mr. Milleson claims to be a spirit artist for crayou drawings, under spirit control, we with pleasure, call attention to his advertisement, hoping we shall soon have abundance of proof of the fact that spirit likenesses canybe given, true to life.

EXCHANGES.

We are often asked to exchange with papers that are really of no value to us, and are willing to grant such requests in all cases, when the editor of the paper desiring to exchange, has the independence to give our paper a fair notice, thereby advising their readers of the subject advocated by us, the style of execution, size and general make-up, terms of subscription, &c.

A note from the editor of any paper calling our attention to such notice, will secure an ex change. Otherwise those asking an exchange, may fail to receive one, and we never know of the request having been made, or that the Jour-NAL has been noticed.

Ziterary Antices.

Tale of a Physician, or the Laws and Fruits of Crime. In three parts—complete in one volume; By Andrew Jackson Davis. William White & Co., publishers, Boston. Price \$1; postage 16 cents. In the introduction to the work, the author says: 'The following series of strange and startling and tragical events, which I am now called upon to make public for the first time, are, even to the minutest details, founded upon facts, with only a thin veil between the reader and the real characters. whose temperaments, circumstances, temptations, virtues, vices, and crimes, are herein truthfully re-

The principal facts concerning the manifold causes which developed the 'Mysterlous Association of Criminals' in New York and vicinity, came to my knowledge about twenty years ago. The investigating reader, who is curious to know more

investigating reader, who is curious to know more on this interesting point, is referred to a volume by the author, entitled "The Present Age and Inner Life," pp. 259—265. The strange incident therein narrated will repay perusal.

It is believed that so long as mothers and daughters shall exist, such disclosures as are made in this volume can not but be productive of the best results. Not less are these fearful scenes important to fathers and sons. Because, if to be fore-warned, is to be fore-armed, these horrible and truthful pictures of the causes of crime, and these faithpictures of the causes of crime, and these faithful delineations of the ways of professional criminals, will serve as beacon lights and guideboards by which maidenhood and manhood can avoid the evils and choose the good."

Coming from the pen of this inspired writer and, seer, is a sufficient guarantee that it will prove of interest to the people.

PEN AND SCISSORS.

Low trash-Other people.

Bar gold-Fees to counsel. False delicacy-Mock turtle.

Throne-A seat-on a see-saw.

The bread of idleness-loating. Perfect integrity and properly cooked baef teak are rare.

Who belong to the "first set"-Early chick-

What men "set up" the latest ?- Compositors on morning papers. What lady "sets the fashion?"-A lady com-

positor on a fashion magazine. Where would you look for a coarse race of men?—On a race course.

Which feels worst, an editor over-bored or over board?

How was the ark propelled ?-By an oar (a

What sort of ladies resemble Pocahontas?-Polka-haunters. Which requires the most courage, to feud off

or offeul a man? What time do debtors dislike !- The time of

falling dew (due).

Why is a hungry boy looking at a dinner like a wild horse? He would be all the better with a bit in his mouth.

Amusements.

J. Grau's Opera Bouffe has been more successful at Crosby's Opera House, than was expected. Crowded houses attended their exhibitions. They remain during the present week, which will give those a chauce to witness their performances who have not yet had the privil-

& Crowded houses have gathered to witness Miss Lucille Western, in "East Lynne," "The Child Stealer," and other popular plays, in which she is a specialty, at M'Vicker's Theatre.

This week the play will be "East Lynne," which would probably hold the boards during the entire week to large houses; but "Oliver Twist," will also have a night or two, in order to answer a general demand to see Miss Western as Nancy Sikes.

Mr. Frank S. Chanfrau, a comedian who is always popular, and who always has a large and varied repertoire, begins an engagement here on Monday, the 10th of May; he brings with him a new play, written for him by De Walden.

4 The management have made arrangements to play the celebrated Lydia Thompson burlesque troupe some time during the summer months. This troupe, with "Ixion," "The Forty Thieves," and one or two other burlesques has been playing at Niblo's Garden, New York, for several months, to crowded houses, and their season here will be a success as a matter of

At Aiken's Dearborn Theatre, Olive Logan's comedy of "Surf" has been so handsomely mounted and dressed, and so well played here during the past week that it has grown steadilly in favor. It will be continued during the present week, when the audiences will be larger and more delighted than before.

At Col. Wood's National Museum, the past week has been mostly devoted to comedy. This week, Virginia Germon commences an engagement as leading lady, which line she has sustained for many years. She is highly spoken of. The play will be "Peep O'Day," for the first three nights, after which "The Serious Family" and " Married Life," may be substituted .-"The Octoroom" will be brought out on Monday, May 10th.

SPECIAL NOTICES.

A NEW OPENING FOR HOMES.

Our readers, who are interested to own their own homes, instead of paying rent all their lives, will not overlook the advertisement of the enterprising firm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached in thirty minutes from the court-house, for a few pence, with all the comfort and convenience afforded by steam care, instead of wasting an hour or two aday amid the annoyance of crowded horse cars, in good weather, and instead of being compelled to trudge through the mud when they most need to ride.

Our friend and brother, J. W. Free, Esq., formerly of Richmond, Indiana, is a member of this firm Many of our readers will recoll eet him for his munificent donation of \$2500 towards the erection of the magnificent Spiritual Hall, which is to cost \$25,000, now approaching completion in Richmond. Mr. Free is of those successful business men whose open and liberal hands do so much to redeem business from being the paltry art of sheer money getting. He Nas recently came to Chicago as his chosen home, and our friends will doubtless find him among the first of those who devise large and liberal things for our cause.

We show our faith in the property to which we rofer by investments of our own.

Give our friend a call at No. 8, Major Block, corner of La Salle and Madison streets, before making your investments.

Portraits and Scenes from the Inner Life.

It has often been suggested to me, to make the following preposition to the Presidents and Directors having charge of Societies, whereby they can enable the Immerial Artists, to place upon the walls of the many Lecture Halls, such seenes as will enable the congregations to comprehend more thoroughly the beauties of that better Land, of which we have heard so much-yet seen so little.

For any number more than five, I will permit myself to be used by my Artist Spirit Guides, to execute life-sized likenesses of whomsoever they may be pleased to produceor scenes in the Inner Life-on paper, 24 by 30 inches, for the low price of five dollars each. Their merits shall be decided upon by such renowned Test media, as Jas. V. Mansfield or Charles H. Foster, of N. V. They alone shall say whom the drawings are likenesses of-or what portions of the Summer Land, the scenes may represent, and never shall their genuineness be left to the testimony of witnesses in a court of law, as in the case of Wm. H. Mumler and his Spirit Photographs.

This offer is made on behalf of Benjamin West, Sir Anthony Vandyck, Sir Joshua Reynolds and a Host of Immortal Artists now controlling media throughout the Land; they are anxious to give their works in this way that the enuse of Spiritualism may be benefitted by giving the greatest number of people an opportunity of seeing the grand beauties of spirit life. They know that in the past, their works were rought by the Catholic Church for the purpose of elevating and harmonizing the minds of the people-and they know that their power is now far greater, to accomplish the same end, if they will only be permitted to place their werks where they desire them—as of old, in houses of wor ship. These Artists are desirous of knowing whether it is a want of taste, or money, or both, that explains why they have not been called upon long ago, to ornament the public halls, knowing, as they do, that they have hundreds of splendid portraits and scenes already executed by different media, without any inclination on the part of societies to appropriate the same to their proper place, in the balls of

For the benefit of those who are not acquainted with me, I would refer them to A. J. Davis or Hon. Warren Chase. Address M. Milleson, Chicago, Ill.

Important to Ludies.

We call the special attention of our lady readers to the advertisements in another column, headed "For Ladius Only," and "Wasten-Lady Agents." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency. nosvoi6.

THE PATENT MAGIC COMB.

NAON TRADE

Beauty on the Mountain, Beauty in the vale, Beauty in the forest trees, That bend before the gale. Beauty in the Ocean, With crest of dancing foam, And BEAUTY in the special work OF PATTON'S MAGIC COMB

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a BEAUTIFUL dark Brown, or Glossy Black, you will enclose \$1,25 to The MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid, and if you follow the directions on the Comb, we guarantee perfect satlefaction.

Talyor's Hed Springs.

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

Dr. Clarke's Remedies.

B. B.S. Jones :- I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Pek mit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, an hundreds of others will testify. Dr. Clarke is a noble and Most truly thine, brilliant spirit.

J. M PERRIES. 8t. Louis, Mo., Nov., 1868.

A PLEASANT STORY.

In the streets of Chicago, I wandered along, And carelessly sung a familiar old song, While viewing the cars-horses, and such,-The Irish—the Scotch—the French, and the Dutch. And the strange Advertisements of these latter days. On the Bulletin Boards, for concerts, and plays, When all on a sudden I saw something new, On nice printed paper in Red, White and Blue: It told of the virtues of something so neat. So handy-so harmless-so perfect, complete, For coloring beard, the mustache or hair, Without any poison, or slopping, or care, And not only so, but the color is "fast," And likes shoemaker, it "sticks to the last !" In reading I pondered, and thought of my hair. Now as "gray as a rat," once so glossy, and fair. I hunted, and found it -- I bought it, and tried, When all my gray hair, in a "jiff" stepped saide! My age is renewed-I feel twenty years younger-

Yor all will be gained by the New Magie Comb. Yessir, I found that Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place.-Enclose \$1,25 and address MAGIC COMB AGENCY, 192 South Clark St., Chicago Illinois, and you shall receive the MAGIC COMB by mail post-paid. U. B. WISE.

I will marry next week-no use to wait longer.

I will have me a wife, and the comforts of home,

To Dealers and Traders.

If any of our readers or friends whe are Dealers or Tradexwish for the PATENT MAGICCOMB to put intomarket, we will furnish the Wholesale "Price List" upon apolication. The trade can find money in it,

Address, MAGIC COMB AGENCY, 192 South Clark Street, Chicago, Ill.

Overwhelming Success Of the Great Spiritu-Remedy.

Read in another column, "A Panarawa of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office. Address S. S. JONES, 102 South Clark St., Chicago.

ADVERTISEMENTS.

A NEW BOOK.

FUTURE As Described and Portrayed by SPIRITS.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY JUDGE J. W. EDMONDS.

This book contains fifty-sine chap ters. Each chapter being an article separate and comple to in itself, but all tendbeing an arrive separate and complete in trest, but all tend-ing to the reality and naturalness of life bayond the grave. Individuals of all classes come and tell their different ator-les, giving a sketch of their earth life, their death, and their first sensations and experie note on awaken ing to the real-tion of spirit life, their pro gress afterward and their present condition. The proud Queen and the outcast Magda-leue, the slave and the state sman, the preacher and the in-fidel, the rich man and the beggar, all come, and by their brief and simple history, sho was how our lives here on earth affect our entrance and condition in the future life.

Price \$1,50; postage 20 cents. For sale at the BANNER OF LIGHT BOOK STORE, 158

LOOK TO YOUR INTERESTS.

Homes for the Rich! Homes for the Middle Class! Homes for the Poor! Homes for All!

We have now 1200 cheap lots at Jefferson, the first Station on the Chicago and North Western Rail Road, only thirty minutes from the Court House; high good ground; schools, churches, stores and hotels, near the Station. Price from \$100 to \$500 a lot, in small pay-

Also 500 lots around the Rock Island Car Shops, and the Junction, south side. Also, improved, inside property, in every part of the city, that can be bought cheap. Also, acre and farm property near Chicago. Farms in the states of Illinois, Wisconsin, Iowa, Indiana, and other states. Also have 12 lots, a nice house with 15 rooms, insured for \$8,000, in the Etna, N. Y. In Minneapolis, Minn., 2 acres of ground, to exchange for city property, or a good farm.

Many of the investments we have unde for others, have doubled in a single year. We also have Eastern property to exchange

for Western property. Call, and by a free ride, satisfy yearself that Chicago is only in its infancy.

J. W. FREE. D. M. GRAHAM. D. L. Panny.

GRAHAM, PERRY & CO., REAL ESTATE AND LOAN AGENTS.

ROOMS MAJOR BLOCK.

Cor. La Salle and Madison Sts., · CHICAGO, ILL.

Otr and Country Real Estate Purchased and Sold. In vestments made and Loans Negotiated. Attention given to all business connected with Real Estata

REFER BY PERMISSION.

Hon. J. Y. Scammon, Chicago.
2d National Bank, Chicago.
Nash, Spaulding, & Co., Boston.
Harding, Grey & Dewey, Boston.
1st National Bank of Genesce, Ib.
A. Corbin & Co., Bankers, New York City.
B. S. Wolcott, Proft Hanover Ins. Co., N. y.
1st National Bank, Richmond, Ind.
Perry & Co., Albany, N. Y.
D. S. Heffron, Utica, N. Y.
Keystone National Bank, Erle, Pa,
James Calder, Harrisburg, Pa. Hon. J. Y. Scammon, Chicago.

SPIRIT LIKENESSES.

So little is known of the laws that govern the Artist Media in the process of producing Spirit Likenesses, that it has become necessary to publish a pamphlet for the instruction of those desiring portraits from the Inner Life.

It contains that knowledge, without which, no one can proceed with any degree of cartainty in the matter of procuring a likeness of a desired spirit. Explains the cause of the many fallures, heretofore unexplained—and shows that the same will continue so long as needed. the many latitudes, herestolder and a people remain ignorant of the laws governing this beautiful phase of mediumship. By M. Milleson, Summer Land Artist. Sent for 25 cents. Address Mrs. M. Milleson' Station L. New York.

UROSCOPIA.

I have employed one of the best chemists and microscop. I have employed one of the best chemists and microscopists in the country to make Qualitative Analyses of Urine for Patients and Physicians. (Send a doz vial of that first voided in the morning always.)

We analyze it to detect Pus, Chyle, Mucus, Semen, Animalcula, Cystine, Fat; for excess of Urea, Uric and Hippuric acids, Blood, Purpurine, Albumen, (Bright's Disease) Sugar, (Diabetes), Phosphates of Soda, Lime Ammonia, Gravel, Stone, Diseases of the Kidneys, Nervous System, and Braine; of all ages and both sexes, and prescribe for the Same on scientific principles.

scientific principles.

No Guess Work about it. Analysis and Prescription \$6. Also sole manufacturers of Phosodyn, Baros-myn, Chiorylle and Bromidium (the four celebra-ted Norvous Remedies for males and females.) Absolute cure

for paculiar nervous weakness.

Bure Phosogen for Physician's use, per pound, \$5. Per dozen, \$40. The others per pound \$5; per dozen, \$36. Vull course for Datienta \$12. instruction by mail in analysis and treatment of nervous diseases, with implements reagents, and a new system of Gynecology. Address, Dr. P. B. Randolph, Boston, Mass

LECTURE IN RHYME,

Sent postage paid on receipt of 25 cents.

THE PAST, PRESENT AND FUTURE.

By Mrs. P. A. Logan. An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to kave it printed.

UNDERHILL ON MESMERISM. The most valuable work ever published upon the science showing the facts in regard to mental philosophy as developed by experiments.

Demonstrating the immortality of the soul and the communion of spirits with mortals.

Price \$1.50, Sent Free of Postage.

Address S. S. JONES. 192 South Clark street, Chicago Ill.

ANTED—LADY AGENTS, in every Town and Village, to sell what every lady will purchase at sight.—Address Miss WILLIAMS, 129 Fulton St., New York.

FORTUNE IN ANY STATE-Rights for Sale-New A patent article for every female. Sample \$2. Address INVENTOR, P. O. Box 2433, N. Y.

P OR LADIES ONLY.—For an article having a remark-able sale, address Mrs. MGRGAN, 129 Fuiton St., New

Electic, Magnetic & Clairvoyant Physicians.

"By their Works ye shall know them."

Dr. S. McBride, W. Cleveland, and Mrs. P. J. CLEVELAND. Have permanently located at

137 1-2 Hadison St., Chicago, Ill., (Room 68 Popes Block, Second Floor,)

Where they have fitted up a fine suit of rooms, and are now Where they have litted up a line suit of rooms, and are now prepared to treat the sick on reasonable terms. From long experience in treating the various diseases to which the human family are subject, we feel Confident that we can restore to health, those who are afflicted with any cureable disease, having in many cases cured those who were abandened as incurable by all other systems of practice. All scute pauss removed instantly by the accient method of

Laying On Of Hands. Special attention given to the treatment of female diseas-us by Mrs. Cleveland, who is a clairvoyant, and can perfectly diagnosis disease, either present or absent. Send name, age

Consultation & Claircoyant Examination, \$1,00 The poer treated gratuitously every day from one to two c'clock. Cleanliness absolutely required.

Developing circles held at our office every Tuesday and Friday night.

Their Female Regulator and Uterine Tonic, cures all diseasor incidental to women; its application is local.

Taking medicine into the stomach to restore the Generative Organs to a healthy condition, is nonsense; my female who uses the lozenges and does not receive ten times the benefit of any other remedy, Mrs. Cleveland will refund the

money.

We are furnishing many eminent Physicians. A box of 25 Lozenger \$1.50; of 50, \$2.50; of 100, \$5.00. Sent-to any address in the United States. A liberal deduction to Physicians and Drugists.

Address Brs. S. McBaide & Cleveland, Popes Block, Madi-

son St., Office room, 68.

NEW EDITIONS-JUST ISSUED. PRICES REDUCED.

Children's Progessive Lyceum

Manual. BY ANDREW JACKSON DAVIS.

A reduction of \$13,00 on 100 copies of the unarridged manual; and \$6.60 less for 100 copies of the absinged edi-

TION.

ED-Lyceum organization, will find it most economical to purchase the Mannal in large quantities. Every Lyceum should be well supplied with these little backs; so that all both visitors and members, can unite in singing the progressive Songs, of the Spirit, and join as one family in the heautiful Silver Chain Recitation. To the end that Children's Progressive Lyceum may multiply all over the land, we offer the latest chitisms of the Manuals at the following reducations:

ed prices: CEVENTH unabridged Edit ion; single copy 70 cents, D postages cents: twelve copies, \$5,80; hity copies, \$30,00; one hundred copies, \$50,00. one hundred copies, \$20,00.

EIGHTH Anatheed Edition; single copy 40 cents, restage 4 cents; twelve copies, \$4,00; fifty copies, \$16,00; one hundred copies, \$25.60

For sale at the BANNER OF LIGHT BOOKSTOKES, 158

Washington street, Boston, and 514 Breadway, New York.
Please send post-office orders when convenient. They
are always safe, as are registered letters under the new

vel5 ne25

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette, by a sweet, inspirational song, that voices the love thoughts of a ministering spirit

Price, 50 Centrative cents additional for postage. The following is the beautiful chorus:

Write, write, canny Planchetto! So, the truth-echos humming! Write, write, canny Planchette!

At wer, angels coming coming, ongels coming. Porsole at this office. vo5 no25

SPIRITUALISM.

PLANCHETTE: OR. THE DESPAIR OF SCIENCE.

Being a full account of Modern Spiritualism, its Phenomena and the various theories regarding it. With a survey of French Spiritualism. This long announced volume from the pen of a well-known

American man of letters who has given, for the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.
Planchette, is a volume of 416 closely printed pages, and

is sold for the very low price of \$1,00 in paper covers; or, in cloth \$1,25, mailed post-paid on receipt of the price by the

ONARGA NURSERY

EXPERIMENTAL GARDEN.

Ozarga, Illinois, Perkins & Congden, Proprietors. Wholesale and retail deafers in all kinds of nursery stock. Special attention paid to the cultivation of the Graps, Pears and Cherries, also

EVERGREENS AND ROSES,

BULBS, &c. Also all kinds of vegetable garden seeds N.B. Sweet potato plants in large and small quantities to suit purchasers.

All of the above will be offered as low as can be obtained in the markets. Give us a call and we will do you good.

No. 25 Vol. 5.3 M.

A NFW BOOK JUST FROM THE PRESS.

"TALE OF A PHYSICIAN;

The Seeds and Fruits of Crime." BY ANDREW JACKSON DAVIS.

A wonderful interesting book. Society is unveiled. Indi-vidual miseries and the great crimes caused by circumstau-ces are brought to light. Mr. Davis has, after twenty years, fulfilled his promise. (See his sketch of a night visit to a CAVE on Long Island, detailed in "THE INNER LIVE." In this volume the reader is introduced to distinguished men and noted women in New Orleans, Cuba. Paris and New York. The startling trials and tragical events of their lives are trathfully recorded.

This book is as attractive as the most thrilling romance, and yet it explains the producing causes of their, murder, vonderful interesting book. Society is unveiled. Indi-

and yet it explains the producing causes of thest, murder, suicide, sæticide, infanticide and the other nameless evils which assict society and slarm all the friends of humanity. t is therefore a good book for everybody. It will have a very extensive sale.

Published and for sale by WILLIAM WHITE & CO., 188
Washington street, Boston, Mass. Retail price \$1,00; postage 16 cents. no? vol4 4w.

THREE VOICES. A LIVE BOOK OF POEMS, BY WARRENS. DARLOW

let, The Voice of Superstition, gives the bibli-cal contest between the ilon of Moses and Saten, with nu-merous quotations from the Hibie, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Voice of Nature, proves Nature's God victorious, in over-ruling all fers great and glorious end.

Its poetry is beautiful, while its Philosophy is most sublime, argumentative and logical.

3rd. The Voice of a Pebbic, teaches, from Nature the individuality of matter and mind. The Work is sought for, and read by thousands, and

is uproving superstitious error, and scattering truth broad-cast on its ruins. It is gotten up in most beautiful atyle, of nearly 250 pages. Price \$1,25 postage 16 cents. For sale at the office of the Remuio-Punnesprincal Journal. Address S. S. Jones, No., 54 Dearborn street. Chicago, Illi-

MATHILDA A. McCORD, 933 BROOKLYN STREET, ST Llouis, Mo., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited.

MRS. M. J. CROOKER, CLAIRVOYANT Physician, St. Charles, Kane Co., Illinois, formerly of Chicage, cures all diseases that man is heir to. She allows no such word as fail where there is it to enough left to brill man and the control of the control TLRMS.

Examination, \$1. Perscription and diagnosis, \$3. ... xamination, \$1. Perscription and diagnosis, \$3.
Satisfaction guaranteed in all cases.
Refer to S. S. Jones, editor of this paper, Chicago, or Lyman
C. Howe, trance speaker, Laona, Cha. Co. N. Y.
No, 11, vol. 5, tf.

Florence Sewing

Machines. WM. H. SHARP & CO., General Agents,

100 Washington St., Chicago.

This machine is reccommended to any who desire a firstclass Family Sewing Machine; and is noted for its quiet, rapid motion, regularity of tension, case of management. Four different stitches and reversible feed-motion, features peculiar to the Florence claimed by no other in the world. Samplles and terms to Agents furnished on application.

10.000 Agents Wanted:

Wanted at ones, 10,000 more Agents, male and female, local and travelling, in all parts of the UNITED STATES and TERRITORIES, West as well as East of the Bocky Mountains, also in CANADA and ENGLAND, to assist in supplying the large and increasing demand for an article of established merit. small, handsome, portable, saleable, as beautiful as green backs, and as easily handled as silver dollars. Do not full to send for our printed terms to Agents, and indge for yourself whether our terms to agents for the sale of Mrs. Spence's POSETEVE AND NEGATIVE POWDERS are not more liberal than any ever offered to the public.

Address PROF. PAYTON SPENCE, M. D.,

Hox 5817, New York elfy.

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

Room No., 192 South Clark Street, Chicago Illinois.

City and Country Property Bought, Sold and Improved. Taxes paid and rents collected. Loans upon first-class city property negotiated.

Investments made on joint account. We invite the especial attention of non-residents to this feature of our business, as also to our facilities for Investing and Managing Capital as Attorneys.

In addition to our extensive list of City Property, we are offering a large number of Finely Improved Farms, located in different parts of this State, at very low figures and easy terms, also 100,000 Acres unimproved lands in the North Western States.

REFERENCES.

Laffin, Butler & Co., Chicago, Itt. Geo. B. Walter, Etq., Sec. Nat. Telegraph Co., New York

Hon. Warren Chase, 544, Broadway, N. Y. Gen'l. J. F. Farnsworth, M. C., St. Charles, III. E. D. Worcester, Esq., Treas. N. Y. C. R. R.

Hon. W. H. H. Bingham, Stowe, Vt. Geo. M. Coit, Sec. Hartford Fire Insurance Co., Hartford,

SEWING MACHINES

Having made arrangements with

Wm. White, & Co., Publishers, Boston, Mass.

THE MANUFACTURERS. of all of the best style of SEWING MACHINES, we

Will Furnish

any one of the sixty five Oollar Machines as well as those of a higher price,

Ten Dollars Less than regular rates, and warrant every machine to be perfect

and the very best of the kind made. That is to say we will, for the regular price of the Sewing Machine, not only send the machine, but will send

TEN DOLLARS

worth of any of the books advertised in our Book List, or the Religio-Philosophical Journal, or a part in each, at regular rates, as a premium or indecement to buy machines through our agency. All who want to HELP US and THEMSELVES.

will buy through our Agency Address, S. S. JONES: 192 South Clark Street,

Chicago Illinois. "EUGENIE"

LADIES COMPANION.

OR

Is a Periodical Bandage.

Patented Nov. 17th, 1868. Recommended by many eminent Physicians in Europe and the United States, approved of and worn by the Ladies of the several Courts of Europe, and is commended by every Lady at right. It is always ready for use; is very compact, being kept in

a small ornamental, performed box, that can be carried in a lady's pocket if required.

It being made without buckles, buttons, hooks or eyes,

and requires no pinning, it cannot become leosened in any way while being worn.

It being made of pure, soft and smooth rubber, it cannot in any way chafe or irritated.

It more than saves the cost of itself in material, as the Eugenie with ordinary care, will last five or ten years.

Bent anywhere by mail on receipt of \$4.00.

Address, "Eugenie," 84 Dearborn St., Chicago, III.

FOR SALE. STEAM BOOK AND JOB

PRINTING ESTAB-

LISHMENT.

This office contains one four-roller Adams Press, one super-royal Hoe Cylinder Press, one 1/2 medium Gordon Press, one card and bill-head Gordon Press, six-horse power Boilone card and one-need dordon rress, six-horse power Boil-er Engine and Shafting, a large amount of Book Type, (high and low spaces and quads.) Job Type, Poster Type, Cuts, Borders, etc., etc., forming a complete and valuable squipment for Newspaper; Book and Job Printing. Terms

iy. Address, Hazlitt and Reed, Printers, No. 90 Washington St. Chicago, Ill.

DLANCHETTE-THE DESPAIR OF SCI-ENCE. Thes above named work is one of the very best books ever

Thes above named work is one of the very best books ever publi dard. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond casil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of \$1.25 and 16 cents for postage.

Address S. S. Jones, 192 South Clark St., Chicago, Itilinois.

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY

Jeannie Waterman Canforth.

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

Tonic and Strengthening Powders: Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilions Pills.

PRICE \$1,00 EACH. MAILED FREE.

Vegetable Syrup; Eradicates Hamors; cur. Cancer, Scrofnia, Rhenmatism, and all chronic diseases.

Female Strengthening Syrup; For Female Weaknesses.

Nervine Syrup.

Bronchial and Pulmonary Cordial,

Children's Cordial, for Fits, Colle, &c., And Worm Syrup, Price \$1.50 each, seat by express.
Address, MICS, BANFOR'EE, as above, or RIGH, CHASE, BANKE OF LIGHT, O.

20, 54 Broadway, New York: or S. S. JONES, Editor Religio-Philosophical Journal, icego, Ill., General Agents. PARTIES AFFLICTED desiring to consult Dr. Clane's Sprart can do so by addressing Mas. Dansonnt, and the proper remedies will be compounded and sent where the medicines advertised are not appli-

By permission, the following parties are relegred to:

Berkeley street, Cambridge, Mars., Feb. 5, 1869, DEAR MES. DANFORTH—Will you please cause to be sent by DAR MES. DANFORTH—Will you please cause to be earliey express to the address given below three bottles of your Vegetabre Syrup, and one bottle of the Bronehia! Nyrup. They have both been used by a relative of mino in a case of bronchial derangement and of threatened pulmorary complaint, with excellent effect, and I should be glid to hear that the sale of these medicines is extended both because of the good they have shown themselves capable of effecting and because of the evidence they furnished that tractical and may eaten to us from the next world. that practical aid may come to us from the next world.

ROBERT DALE OWEN. Address the medicine, Mrs R. D. Owen, care Phillip Hern-brook, Eeq., Evansville, Ind.

Most truly thine. J. M. PEEBLES.

St. Louis, Mo., Nov., 1868.

Buo. S. S. Jones—I see you are advertising the medicine of Br. Clark's spirit, who, controlling, prescribes for the sick through the organism of Jeanie Waterman Banforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies—the Syrups, Norvines and Powders—with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Br. Clark is a noble and brilliant spirit,

M. MILLESON, New York City, writes: "Was under treatment at Mrs. Danforth's residence three weeks last winter for ulcersted inflamatory sore eyes. Returned home well: have used the remedies in my family, and am satisfied T. W. TAYLOR, Ancera, N. J. writes, ordering more medicine for his wife; rays she has gained fifteen or twenty pounds since the commenced freatment. Neighbors

CHARLES H. WATERS.

notice the improvement, one of whom sends a lock of hair ABBY M. LAFLIN PERREE, Georgetown, D. C., writes: Vegetable Syrap sent to her mile woman's husband, who was suffering with pains and internal tumors confining him to his room; in fee days was cut and at his

of their virtues.

Cincinnati, O., 1988. Mrs. Dansonra—The clairvoyant examination for the lady whose hair I sent you is perfectly satisfactory. She informs me that the diagnosis is more accurate and complete than she could give brack Please forward remedies recommended.

ISRAEL HALL, Toledo, O. CHARLESS. KINSEY, Cincinnati, O. PAUL BREMOND, Houston, Tex. "A good clairwoyant medium is a blessing to humanity. We know Mrs. Danforth to be such. While practicing in this city she established a good reputation. She is now located at 513 Fast 53rd street, New York. One of her controlling spirit guides (Br. Win Clark, well known in this city as a most excellent physician,) has prescribed through her several good remedies for these afflicted." BANNER OF LIGHT, Hoston, Mass.

The above valuable medicines are for sale at this office.

Addresa, S. S. Jones, No. 192 South Clark St., Chicago,

BANNER OF LIGHT!

An Exponent of the Spiritual Philosophy of

the Ninetcenth Century. PUBLISHED WEEKLY. it No. 158 Washington street, Boston., Mass., BRANCH OFFICE, 544 Rroadway, New York.

WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH LUTHER COLBY.....LEWIS B. WILSON..... Assistant Editor.

AIDED BY A LARGE CORPS OF THE ABLEST WRITERS. Terms of Subscription, in Advance:

When Drafts on Boston or New York cannot be procured, we desire our patrons to send in lieu thereof, a Post Office money order or Registered Letter. Subscriptions discontinued at the expiration of the time

"BANNER OF LIGHT, BOSTON, MASS." WILLIAM WHITE & CO.. ALSO PUBLISH AND KEEP CONSTANTLY FOR SALE

All business Letters must be addressed:

A LARGE ASSORTMENT OF SPIRITUAL, REFORM,

Particular attention is called to our new Song Book, THE SPIRITUAL HARP A collection of Vocal Music, adapted expressly for the Choir, Congregation, Social Circle, Lycsum, &c., containing Songs, Duets, Quartets, Anthems, Sentences, Chernees, Spirit Echoes and Selections for Chanting, and Silver Chain Recitations, with Piano, Organ or Melodeon accompaniment.

MISCELLANEOUS PUBLICATIONS.

When sent by mail, 20 conts extraffor postage. Children's Progressive Lyceum Manual,

CEVENTH EDITION. 80 cents per copy—8 cents post-ong, \$63,00 per 100. FIFTH ABRIDGED EDITION, 45 cents per copy. \$25,00 per hundred. A LYRIC OF THE SUMMER-LAND.

Picture of the Spirit Home

of "Uncte" Seen Heiser.

A true philanthropist, loved by all who knew him.

"This Scene of Inner Life, painted in oil, was wrought in two hours. I was in a deep transe."—Wolcott.

Price 25 cents and red stamp.

Address, Will C. Elliott, Room 3, 155 S. Clark St., Chi., Ill.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAG-netic and Glairroyant Physician, 500 Habbard Street, Corner of Paulina, Chicago, Ill.

Communications from the Juner Life.

He skall give His angels charge concerning thee."

All Communications under this head are given through MRS. A. H. ROBINSON,

well-developed trance medicin, and may be implicitly re fiel upon as coming from the source they purport to—the spir world.

(Magorted by Ritchic and Norlas, short hand Reporters, 118 Denvices street, Chicago, Illinois.)

Questions, to be sasswered at our Inner Life seasces, should be lacowic, well written, and directed to the editor, wisen inconvenient for the questioner to be present at the

INVOCATION. "

Spirit of light! Spirit of truth! Spirit of wisdom? and Spirit of love! at this hour, and in all time, we would crave Thy blessing, Thy watchful and ever blessed care. We would be governed by Thee every day, every hour, every moment of our existence. We would feel Thy presence in the valley and on the mountain top; also, in all shadows as well as in aunshine—in all disappointments to which we, as children of Infinite Parents, are subject.

Upon every plane of life, sorrow unbidden finds its place in our hearts; and yet the desire of our souls is for perfect happiness, perfect 'love, and praise unto Thee.

QUESTIONS AND ANSWERS.

Q. What possible object can spirits have in devoting their time to mortals?

A. What possible object has a mother in devoting her time and energies incessantly to her child? You answer, it is for its happiness while upon earth. So with guardian spirits .-They are attracted by the innocent bud, and seeing the germ within that bud, they desire to witness its proper unfolding, and to surround it by proper conditions through which it will gradually develop into beauteous manhood or womanhood. This is their care

As there are many whose parents have not the least care, or control over their children, these need more especially the watchful and the tender love of guardian spirits. They take charge of them in this life, and not only in this one, but they are among the first to greet them when they enter upon the second plane of life-the spiritual one-where, to the new-born spirit everything is as strange as it is at its entrance upon the material plane of life. You will agree with me in this; that a long-tried friend, one that is true every time, is a very pleasant companion in a strange land. EHe is one to be with you, that you may never feel alone. One to give a word of encouragement when all seems dark. One to whisper peace when the storm is howling with-

What possible object can spirits have in devoting their time to mortals? We answer that their sole object is the happiness of their charges as well as their own enjoyment, while thus attending upon them.

Q. Is it not possible that the time will come when the people of this earth will become so spiritualized that there will be no physical death -I mean that by progression the physical will emerge into the spiritual?

A. We would say that so long as the physical form is necessary for the birth of the spirit into the material plane, just so long will it be necessary for the dissolution of that form in order that the spirit may be freed from the material, to have perfect use of its faculties upon the spirit-

What there will be in the future, and at so remote a period as that time must of necessity be. we don't claim to have the power to tell. That individuals can become so familiar with the spiritual life while yet upon the material, that there may no death ensue to them, but simply a change, that we do know; but we cannot conecive of the time when things shall become so harmonious that the material form will not be necessary for the birth of the spirit upon earth. As we stated before, that form being necessary for the covering of the spirit, in order for it to become individualized upon earth, then it must follow that that form will sooner or later pass through different changes until the spirit can no longer rest in it—then it will pass from the material to the spiritual plane of life.

Everything in nature is beautiful. Nothing more beautiful than the human form, and yet how little prized and appreciated by those who

FROM NETTIE TO HER MOTHER. MRS. L. SMITH, MEDIUM.

Mother, the desire of your heart is to know more of that life, to draw nearer unto it, and learn of its revealings, and as with you, so of others, the world desires to know, momentarily at least, and with an intense longing, to gaze through the misty veil of the future, and be of the coming life,-know of a surety whither we are tending. To know and give expression to this thought, they cannot; the definition of their

soul's desire belongs to us to give. To place before them in a concise, lucid explanation, the carnest desire of soul, varied according to eachone's expression, belongs to individual [commun

This is why our coming back may prove a blessing to the world. All want to know of themselves whether it is a reality or not, that mind disembodied, retains an exact remembrance of the earth-life, whether we in our changed relationship to earth, can and do remember our lite's experience, and so on; or whether we commence the journey over again as individual personalities on an enlarged scale, so widely different as to be mere creatures, of thought, oblivious of our first estate. These are natural queries; but reflection would analyze more intricate questions than these. Betting saide all corroborative testimony which the last twenty year's communications have unfolded within you, does it look reasonable that mind

matured, brought to the standard of reason, like unto man's development, that he could be supplanted by an existence in all of its features beneath present organism? You say of the caterpillar, its form changes from the groveling worm, existing, but not thinking; winds itself into its chrysalis shroud, dies : that is, changes through its new birth into another field of operation,—the brilliant butterfly. The change is a good illustration of birth into spiritual life,aspontaneous attraction between the new element it is fitted to enjoy, leads the liberated prisoner at once to mount on its airy wing and fly away.

The chrysalis, the worn out body, is but the carcass or shell of what was, now no more, but resurrected unto new life. But the metamorphosis you suppose to shut out from the mind of butterfly all knowledge of what it has been in its pleblan or earth-life, and here the question comes up and pointedly so in some minds-possibly thus it may be with man. But did you ever stop to reflect upon this one coincidence? As the butterfly properly never looks back upon its worm-like condition, neither does the worm ever look up and imagine itself a butterfly. Alt here is the secret. You have the inherent desire—expect—look forward—know that you are to become something wiser and better, and it you have the power of reflection look forward in the same ratio you could look back, and know from whence you sprung.

Man once materialized and grown into sen tient powers, cannot deteriorate. The earnest desire which impels soul to look forward, is something more than the instinctive preserving faculty, which enables worm life to build its cell-prison for metamorphosis change.

The infant looks not back; neither does it look forward—but as it goes on in its discipline here, its natural history, rise and origin is taught it for obvious reasons, elsewhere explain-

There is an inherent vitality in all minds which should be brought out to know more, for this is growth in soul life.

As the tree puts forth buds each year, becoming more and more lovely in its rapid growth, so man unfolds as he travels on in daily experi-

There is life-thought in man that no other organism possesses to the extent that he does, and when we measure man's capacity for enjoyment, its negative sorrow or unhappiness, there is deep meaning which must carry you forward in its elucidation.

Man was given to the attainment of higher ends than he arrives unto here; and it is but rational to suppose that a way has been provided whereas the means adapt themselves to the end or attainment of that object; viz., the fulfillment of man's earnest desires on earth.

We would unfold truth from the most trivial circumstances of earth's progressive history, because it is there particles compacted together, that makes life's whole.

Gradually we came to you, availed ourselves of the first response of soul unto soul, or your thoughts to ours, to open this communication so fraught with happiness to us, and we feel, of improvement to you, and thus it may be with individual life everywhere,—the receptive mind grows larger by spirit communion. Nature's beautiful communing are fraught with lessons of wisdom everywhere. Learn, then, from nature, the great book of God's revealings to man-

Mother, we cluster around you, all unconscious of it as you are in its real beauty, and lift the curtain from your brow partially sometimes and reveal much that is loving, pure, beautiful, but never to the extent, we most earnestly desire and fondly hope for; but have patience.-The warm rays of sunshine open not the delicate petals of the flower you love, all at once, but gradually, slowly the warmth penetrates through to interior, which causes it to expand into full, beautiful bloom,-and so with you, dear mother, we came and in quiet accent of love drew nearer and nearer unto you, until now, we can speak more plainly of the soul-life, its delicate workings, &c.

Yes, we come, and daily, we see rapid improvement in your clearer perceptions of truth, -a deeper insight into soul's inner reveal-

Suffer us still to move and in the way best suited to our coming. Repress not the magnetic current when you feel it leading your thoughts to us, but listen to the impression given, and it will gently encourage you forward. In the soft hours of twilight when all nature is hushed, and mind becomes calm and quiet,-then it is that we can draw very near unto you, and speak in low gentle tones of spirit experience. Is it too much to ask that you center your thoughts upon us, and the magnetic current is at once opened,a line of communication commenced between

Minds peculiarly adapted to partake of spirit communion need but little preparation for telegraphic inspiration, but in the majority of cases, they emphatically do, and all the aids that can be rendered us become abortive unless the will be under our perfect control. All things are governed by law, and spirit communion no less than the rest.

An entire willingless only, or similarity of desire on your part, enables us to come more effect-

Dear mother, the active cares of life almost crush out from your soul, the disposition, to look to spiritual emanation for that influx of good, which should be the fountain to which all can go for intercommunion of soul with soul. and thereby receive nourishment, and sustaining influences, to make lighter the earthly troubles incident to all.

Could this line of spiritual communion be kept open and always in working order, to use technical terms, the mother's unfailing source of comfort would be to come to this legitimate, internal supply, and be healed.

Bereft of friends, the balm of consolation ould be administered no other way, that

substantial comfort which assures the anxious that it is all well-means of great rejoicing to the translated, and encouragement tendered to the waiting occupant of earth's pleasure still.

The fond doting mother could be taught to feel that her darling babe suffered naught by the change, but exchanged its rough beauties for immaculate purity.

The children of tender years open their eyes with amazement upon the beauteous surroundings, and know no home but this, never desiring more love or tenderness than here received but are linked still with their earthly parents affections, and take note of their double blessing; and in all things, the soothing, comforting balsam could be poured into every aching heart. Is this no comforting assurance? Apply the remedy, and the healing art will be found efficaclous in every instance. This is what spirit communion should effect, and does bring about wherever we have gained permanent access to

We did not come at this time to give a learned disquisition, embodying intricate subjects, but to give a few soul readings like unto such balsamic properties as we were just now referring to, magnetic impression, our mind thoughts to your mind, and as we have answered the mother's appeal of your heart, unconsciously reflecting back from your soul to mine, along the same mysterious telegraphic spiritual current-my

By way of explanation, mother, to others as well as you, I will add that we seldom do our work alone; helping hands are always ready to assist us, and in this instance, the most prominent aid which I have received as usual has been Uncle Henry.

He is much with you, and through him we control you much better than we could alone. Please receive this as coming from me with loving affection.

Your daughter, NETTIE.

"Born into spirit life many long years ago, when a fragile, delicate bud, but just formed into being."

[London Correspondence of the N. Y. Times.]

Wonde raof Spiritualism in London.

At this moment, next to the Spiritualist controversy, I am inclined to think that the most exciting topic in London is Spiritualism. It has even been brought into the new philosophica; society, the Dialectical, which has several young lords among its members, if no elderly soap boilers. Making a call in paternoster row the other morning, I met a bur ser of some literary and scientific as well as legal reputation and social position, who gave me accounts of Mr. Home, which have been witnessed by a standard or more noblemen and literary and sciential notabilities, and which are more astounding than anything which has happened perhaps for centuries. Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked planes, or so that the keys can be seen to move without fingers, I come to three or four distinct manifestations, the testimony to which is very difficult to get over. My informant is a man every way reliable, and the other witnesses, whose names have been confidentially given me not only belong to the highest circles of politics and society, but are men eminently capable of forming a correct judgment. These, then are the facts related: In several instances the body of Mr. Home has been elongated by measurement upon the wall, and lying on the floor, to the extent of eight or nine inches, and then shortened as much, making a carefully measured difference of a foot and a half. He has been at different times raised into the air from the height of four feet to that of a higher ceiling, and carried round theroom, in the clear view of all pres ent, who have had the means of assuring themselves that no deception was possible. He was carried horizontally out of a window in the third story of the house of Lord -, and brought in at the window of another room, some 30 feet distant, having been carried through the air 40 feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal fire, held it in his hand, and laid it in the hands of other persons, without even the smell of fire or the sensation of heat being perceived by them. My informant showed me where his own finger had been burned in testing the reality of this manifestation. He assured me that he had s cen Mr. Home go to a large coal fire and lay his face upon the white hot coals without even singeing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the Spiritual Magazine for this month. Mr Hall is well-known editor of the Art Journal-his wife, Mrs. S. C. Hall, is well known as a writer, and has lately received pension from the Queen.

15 ASHLEY PLACE, Victoria street, S. W. Sir: I state facts without explanation or comment. On the 27th of December I was sitting with nine other persons in my drawing room Mr. D. D. Home left the table, went to a bright fire, took thence a lump of " living coal, brought it red to the table, and placed it on my head Not a hair was singed, nor did I sustain any injury. The coal remained upon my head about a minute. Mr. Home then took it and placed it in Mrs Hall's hand without injury to her, and he afterward placed it in the hands of two of our guests. The gaslight and two candles were burning in the room. I add that the nine other persons present would depose to these facts. Your obedient servant.

S. C. Hall. The editor adds, the following note: At the Conference at Lawson's Rooms, Jan, 14, Mr, H. D. Jenckin, who was present on this occasion, publicly stated the facts here given by Mr. Hall and added several instances of this kind which he had witnessed. The fire test, he said, had now been seen recently, at different times, by more than fifty persons in the metropolis and its

neighborhood. I may add that I know Mr. Jenckin, and that he is a gentleman of high scientific sequirements asswell as social position, and I should say every way to be trusted. If there is any value in human testimeny, in proof of any fact whatever, there can be no doubt of the verity and genuiness of the facts above stated, and you may udge of the perplexity and consternation of men of science. Fellows of the Royal Society, and other fellows, who think it is their duty to understand everything, to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and sturdily, denied the facts, but when a man is confronted in every company by men of science as distinguished as himself, and worse still by noble Lords, who declare that they have seen and teste d the very facts he denies, it becomes aggravating. Imagin Prof Tyudale declares that the fire test is an impossibility, an absurdity, a deception: calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozon equally satisfactory personage, and assures the company present

that he had a live coal of fire placed in his own hand and held it for two minutes; that there was no mistake about it: it was seen by all his friends around him; that so and so burnt his finger trying to touch the coal, and that it would have burns through an inch board in the time he was hold-

THE EVIDENCE IS IRRESISTABLE.

The following, we take from the New York Sun, of Feb. 26th, 1869. The secular press are forced to yield to the constantly cumulating evidence in proof of Spiritualism. The change that is taking place in the minds of the people in favor of the truth of immoriality, and the power of spirits to commune with and manifest themselves to friends in earth life, in multifarious, ways, is surprising, even to the most sanguine Spiritualist. Those Spiritualists who have been so ready to denounce mediums for physical manifestations in dark circles, because contrary to any known law, will daily find new nuts to crack, which may in time shake their scepticism, and make them less denunciatory.

[From the New York Sun.]

Spirit Photographs. Readers of the sun may perhaps have noticed in yesterday morning's paper a telagraphic item from Poughkeepsie stating that the spiritualists of that city—the former home of Andrew J. Davis—had been greatly excited over some remarkable specimens of what is called spiritual photographing; that is the photographing of likenesses of departed spirits, not exactly from life but from their present spiritual embodiments. It being added that these photographs were taken at an establishment on Broadway, in this city. The Sun, ever on the alert for new and interesting intelligence, lost no time in sending reporter to find out whether there was anything inthe matter worth publishing. He came back with such a remarkable story that we have decided to print it in full, though we do it simply as a matter of news, and without endorsing the theories of the spiritualists.

HISTORY OF THE WONDER.

About eight years ago a young lady, who was what the spiritualists call a "medium," kept a, shop for the sale of jewelry in Boston. One important part of her business was the weaving of hair into bracelets, lockets, and similar articles mementos of friends, both living and deceased. Usually there was attached to these objectss some provision for a photographic likeness of the person to be remembered, and at the request of her customers,—she undertook to take these likenesses, in the size and form required, and learned enough of the art to do it tolerably well. One day, however, the chemicals failed to work as usual, the pictures coming out blurred and confused, and inexplicable figures like stars and comets showing themselves, instead of the image of the sitter. In studying into the cause of the difficulty, the lady made the acquaintance of Mr. W. H. Mumler then a silver engraver in a leading silver maufacturing establishment in Boston, who had some chemical knowledge, though he was inexperienced in photographing. Mr. Mumler, being entirely alone one day in the photographing room, engaged in experimenting thought he would try taking a picture, andhaving got a chair into the right focus, attempted to photograph it. To his surprise, on developing the plate he found the chair represented as filled by a human being dimly outlined, whom he recognized as a deceased cousin. How to account for this phenomenon he knew not; but on showing the picture to the young lady for whom he was prosecuting his inquiries, she, being, as we said, a medium, instantly pronounced it the portrait of a spirit who had taken this method of communicating with mortals on earth. Following up the discovery, Mr. Mumier experimented further, and from that time to this has been engaged in taking these ghostly pictures, with remarkable success. For the present he has established himself at the gallery of Mr. W. W. Silver, 630 Broadway, where our reporter, in company with an eminent photographer of this city, whom we shall call Brown, and a gentleman who was formely a leading banker and stockbroker on Wall street, visited him yesterday morning.

WHAT THE PICTURES ARE LIKE. Mr. Mumler has preserved a hundred or so of the more remarkable photographs taken, and our reporter saw and examined them. They all present likenesses of living persons, which look exactly as ordinary photographs do, being, indeed, taken in the regular way. But behind, or at one side of the living sitter appears sometimes only a head, sometimes a head and shoulders. and sometimes the full length of another person, rather indistinct and shadowy, but still in many cases clearly enough defined for a likeness to be recognized. There are, others taken by the help of a photograph of a living person, which has been sent for the purpose; and others in the

RBMARKABLE EXPERIENCES.

One of the most remarkable of these strange pieces of work is a picture taken for the ex-banker above mentioned. Several years ago he lost a wife to whom he was tenderly attached, and who, as he believes, has never ceased to be present in her spiritual form with him. A day or two ago he sat to Mr. Mumler, and on the plate there came along with his an image of a lady, which he and his friends all declare to be a correct likeness of his deceased wife. The face is perfectly distinct, one arm is thrown round her husband's neck, so that her hand, holding a branch of what seems to be lilacs, comes in front of his breast Another picture being taken, the same figure appeared in a different attitude pointing with one hand upward. On a third trial, however, this figure disappeared, and the head of an unknown child came instead.

Another picture shown our reporter is that of a well-known real estate broker down town. near whom appears a lovely child's face, fit for one of Raphael's cherubs. Mr. Mumler could not tell, however, of whom it was a likeness.

One particularly touching picture was taken for a mother who, not long ago, lost a darling boy. As she sat before the camera she mental ly said, "Willie, I wish you would come and place yourself as you used to when you said your prayers to me," and in response to her silent wish there appears a child resting his head upon her bosom, which she avers is a perfect likeness of her boy.

At a spiritual scance that evening, a message was received, purporting to be from the child just mentioned, to the effect that if his father would sit to Mr. Mumler, a better picture of him still would be obtained. His father accordingly came and sat, and in the picture obtained there appears within the father's arm a charming boy of apparently ten years of age, which is said by both father and mother to be their child beyond a doubt

Anelderly gentleman, having sat for his likeness, found it accompanied by that of a lady to whom he had been engaged twenty years ago, hand of whose relation with him his own family had not been aware. Sitting a second time, he got the likeness of a son who was killed several

years ago in Arkansas. A distanguished miniature artist of this city, having tried the experiment, was rewarded, with a portrait of his aged mother,

A lady's portrait was also shown, accompanied by that of a clergyman to whom she was once

engaged, but who has since died, and whom she had not seen for twenty years. Many other equally wonderful things were exhibited, but the general facts in all are the same. Of some pictures, of which Mr. Mumler had not retained

copies, he gives the following account:
"The first is a portrait of Mr. Mumler himself, with one hand on a chair, the other holding the black cloth covering just taken from the camera. In the chair sits a half defined female form, apparently about twelve or fourteen years old. This was at once recognized as a deceased

famale relative. The second picture has a lady spirit sitting on a chair, with a white, undefined mass of something behind her,like two or three pillows. The features are quite sunken, with a sober, serious expression. This is said to be a likeness of a spirit sister of Mr. J. J. Ewer, as she looked when wasted by consumption. The father of the deceased fully recognized the likeness, as do

the rest of the family.

The next is an elderly lady, leaning on a chair in which sits a faintly defined form of a young man playing upon a guitar. This figure is shown more fully than the last, one leg being visible to the knee, the other not being visible at all—looks as if moved leaving only a blur. This was at once recognized as a deceased brother who made guitars, and was fond of playing upon

Another is a female figure leaning upon a chair, the hands clasped together, and eyes clevaed as in prayer. The spirit appears of a larger size, the face and bust only visible.

Another is a gentleman sitting with the edge of a white marble table near him. The spirit is behind him, and a little smaller—a female figure, with the hair dressed quite plain and Quakerish, a small white collar about the neck, tied with a dark ribbon, a close-fitting dress, visible only to the waist.

A gentleman from Illinois sat for his portrait, and raised the right hand as if holding something. He was told that was a very uncouth attitude, but he said:

"No matter; take it so."

When the plate was developed, behold there sat upon the raised arm a child, leaning its head upon the sitter's shoulder. This child is not very clearly defined; it appears a little larger than in nature, as if nearer the camera than the arm it rests upon. The dress is transparent, with the hand and arm of the sitter seen through

OUR REPORTER SEES WHAT CAN BE DONE FOR

His curiosity being excited by all these marvels, our reporter thought he would like to see what spirits would sit along with him. But first he requested his photographic friend, whom we have called Brown to go through the process himself, and watch the various steps of it. Mr. Brown accordingly went up stairs to the sky-light room with Mr. Mumler, and prepared the sensitive plate himself from the naked glass. Sitting down before the camera, he waited the usual time, and then with his own hands "developed" the negative. At the side of his face there came that of a middle-aged man, with a dark beard, whom he did not recognize.

Then came our reporter's turn. He, too, saw the clean glass rubbed and polished, the collodion poured on, the plate put into the nitrate of silver bath, and taken out and put into the groove. But on sitting, there came out in the negative the same face that had appeared in Mr. Brown's picture. To determine who this "mutual friend" could be, the party concluded to wait and get proofs from both the negatives.

A NEW SITTER.

While waiting for these proofs, an elderly gentleman went up, and succeeded in getting the portraits of two spirits, neither of which, however he could recognize from the negative, and had to wait for the proofs.

AN ACCIDENT—THE EXPERIMENT TRIED AGAIN. In drying the negative taken for our reporter over the lamp, the glass was shivered to pieces, and he was requested to sit once more. This time, too, he watched the process from beginning to end. While in the chair, however, he thought he would try the effect of calling to his mind the appearance of his father, as he looked just before he died, some eleven years ago. This time the negative gave a face in profile rather dim, but in the general outline, he must confess, very like his father as he thought of him.

HOW IS THE THING DONE?

Of course, everybody will ask this question. and answer it according to his own notions. Skeptics will insist that there is some trick, and that the ghost pictures are obtained by using lay figures or old photograph negatives, or by some other expedient of that kind. The difficulty in the way of this explanation

is that the photographer whom we have called Brown, and who, if we gave his real name, would be instantly recognized as excellent authority on the subject, says that there is no process known to the trade by which the thing could be done by any unfair means without its being instantly found out. A prepared plate must be used within five minutes after it comes out of the nitrate of silver bath, so that it is impossible that an image could be clearly impressed on it and yet leave it so that the living sitter could be taken as clearly as he is. Besides, he went through the process of preparing the plate himself, as we have already mentioned, and yet another face than his own came, without his seeing any person near him.

Another photographer of the name of Guay, whom our reporter met at Mr. Mumler's room stated that he had spent three weeks in watching Mr. Mumler and going through the process again and again with his own hands, and had not succeeded in detecting any imposture.

MR. MUMLER'S THEORY.

Mr. Mumler says that he really believes the pictures are produced by departed spirits who are attached to the sitters by affection or relationship or affinity. By some inscrutable means they have the power of affecting the chemicals used in the process, and impressing on the sensitive film their image.

GHOSTS VISIBLE TO THE MAKED BYE.

Mrs. Mumler, who is the lady by whom Mr. Mumler was led into the business, having since married him, asserts that in many instances she has seen behind the living sitter, the identical spirits whose likenesses have afterward appeared in the photograph. She says when the living person sits down, there comes near him, at first, what looks like a cloud; then it condenses into something like a human form; and finally it comes out clear and brighter than the sunlight, to her,in a distinctly defined image. While the portraits are being taken, she and her husband both place their hands upon the camera to assist the spirits by their personal animal magnet-

EFFECT OF THE WEATHER ON THE PROCESS.

When the weather is damp, the obtaining of these spirit photographs is very difficult and sometimes impossible. When however, Mr. and Mrs. Mumler can get the assistance of another strong medium, as, for example, Miss Fox, even the dampness will not interfere with it; and the portraits of the banker's wife, already described. were got on just such a day with Miss Fox's

(Continued on third page.)

price of t	OF BOOKS AND ENGRAVING sale at this offer. All orders by mail, with tooks desired, and the additional amount mention lowing list of prices for postage, will meet wittention.	w
Limit a	trone by true a Chash	*4.0
the '	to the a course Questions, a Sequel to aptestic, by A. J. Bayis	4.4
Paper Age of & A Wenn	a sacred Tradition by Nov. Orrin Abbot. 6. Second by Phomas Paine. Glotin	5
A Lectur By Mr Arrana	e in Ruyme—The Past, Present and Future. 5. 1 10528. 25 Fixture, or History and Laws of Creation, by in term Tuttle	
Arcins System	of Natura of the Philosophy of Spiritual	1
t if Cot America	Life, by A. B. Child,	1
Armouna, Atter De Approas	or the frivine Guest, by A. J. Davis	1
Better V Biograph	ews of Living, New Work, by A. B.Child	1
and E	anta Tetelo	1
Celatio Cawn. peopte	to Nature's Religion, by Caleb S. Weeks. 25 Novel of intense interest of progressive 2.00	Ś
Dealings Death au postag	with the Dead, by P. B. Randelph	1
Eliza Wo	Odeun. A Story of American Life, by Mrs.	1
146,1147	Slavery on the American People, by Theo- arker. 10 the Hible by H. C. Wright. Paper, 20 cts.	
postag Paléo an Parker	the Bible, by H. C. Wright. Paper, 20 cts., 6 cts. Cloth	1
Caot-Vall Robert Vamillar	on the Boundary of another World, by Dale Owen 200 Spirite, and Spiritual Manifestations, by Dr.	6
reodiov	and Amnity. by Miss Lizzie Doten	
	nghts Concerning Religion, or Nature vs. 20 y, by A. J. Davis. 20 Wife, by Warren Chase. Paper, 30 cents. 69	
dist of S	y Emma Tuttle	1
Ecci	Vol. 4. The Reformer; Vol. 5. The Thinker.	1
.larbingo Harmonia	Visiom and Knowledge to the Spirit World. 29 of Health, by A. J. Davis	2
Davis. Hieropha Stewar	l Man, or Thoughts for the Age, by A. J. Paper, 40 cts., postage, 6 cts. Cleth	1
History a	nd Philosophy of Evil, by A. J. Davis. Paper postage 5 cts. Cloth	9
, alism Holy Bib	o and Mother Goose, by H. C. Wright	2
Is the Bil postage la there a	de Divine? by S. J. Finney. Paper, 30 cts.— 4 cts. Cloth	1
Inquirers Jesus of 1	Text Book, by Robert Cooper	1
Kiss for a Koran, wi	Blow, by H. C. Wright	1
1.070 8110	MOCK LOVE. CIOIN, DIAID, OF CIE., DORLARS,	
Life of Tr	omas Paine, with critical and explanatory	3
observa Life of Je Life's Use	Hons of his writings, by G. Valé	1
Magic Stu Manonin, Segritanti	l', an Auto-Biegraphy of A. J. Davis	10
Morning Davis		2
ationigus Notes und	the Israelites, by Morritt Mupson	2
Dav15.	" small edition	u
Mother Ge Nature's	Divine Revelations, by Andrew Jackson	2
J. H. Fe	ament Miracles and Modern Miracles, by wier	10
Our Plane	i, Geology, by Donton	20
Question Phylogenh	is, by A. J. Davis	3
paper 6 Philosoph Horace	y of Greation, from Thomas Paine, by Wood Medium, Paper 30c; postage 4c, Cloth. 60	K
Poems fro	n the Inner Life, by Lizzle Doten	24
		2
Planchette Inchett	ge and Inner Life, latest Revised and Eq. The despair of Science,	1
Report of	f Slavery to a Republican Ferm of Govern- y Theedore Parker 10 an extraordinary Church Trial, Conserva- Progressives, by Philo Hermes	,
Revival o Parker.	Religion Which we Need, by Theodore Progressive Papers	
Poinbanh	ch s Dynamics	24
Cloth Spirituell	o, or Directions in Dovelopment, by A. M. Ferree	1
Bir Copp, Sexology	a Poem for the Times. By Thos. Clark1.00 as the Philosophy of Life, by Mrs. E. O. G.	oí
Willard Bix Lecto Harding	res on Theology and Nature, by Emma e. Paper, 75 cts. Cloth	2
Spirit Min Spirit Min	nigs. By William and Elizabeth Dentol. 130 infestations, by Adin Ballou,	î
Songe and	Nonsense, S. M. Landis, M. D	9
THE LEGIT	e Life, by Mrs. Sweete,	2
The stoan	el of Good and Evil, by Silver	1
Danar 1	ual Harp, by Peobles and Bennett. 2002 nic Odes and Poems of Rob. Morris, LL.D. 1; Cloth. 150	2
Joys of the Nat	of the Mountains, or a Description of the Paradise, with a View of the Condition of ions of the Earth for one hundred years to	21
The Meri Paine a	s of Jesus Christ and the Merits of Thomas a substitute for merits in others. What is	
M. D	Parker in Spirit-Life, by Fred. L. H. Wills	9
The Philo	ophical Dictionary of Voltaire. Fifth Amerition, 876 octave pages, 2 steel plates. Lar-	u
gest an	d most correct edition in the English e. Contains more matter than the London ship salls for \$10.00.	ø
The Two	Angels, or Love Led	1(
of Chri	the origin, evidences, and early manny thanky	82
The Harp Underbill	on Mesmerism, Post paid, 2.00 Newsterns by J. R. Child 39	•
Unwelcon cents; Volneya	postage, 5 cents. Cloth	1(
Of Emp	hires, with Hiographical notice by Count. 1.00 hilosophical Dictionary](0(
Whatever Wrong of	is, is Right, by A. B. Child, M. D](2(
by Rob What is B Address	eligion, by Geo. Enyder	1
Proclama	STEEL PLATE ENGRAVINGS.	.
		9 (
Portrait of The Virgi	Christ, "	2
Portrait of The Virgi Washingt Lincoln,	Christ, "	94

	* *
VINGS with the	TH
with the neutloned neet with	THE
	disclosi
	Future BO
··· 20	Chains
to 1.50 20 1,25 16	
t. 56	Author age 2 et The 7
50 1.75 20 re.	
25	$\mathbf{A}^{\mathfrak{t}}$
1.25 20 Ial Id-	sontais
1.25 20	Hinstra Seman
1.50 20 1.00 8	
1.00 12	Spirit Indda Slave
60	Price
1.25 16	AR
ita ks. 25 2 76	
2.00 24 75 35,	Price, \$
60 10	PETT
2.00 24 3. 1.50 29	TH co
00- 10	Spirit u
60 10 re	Price, \$
10	M
by 2.00 24-)r. 20 4	1 "
20 4 10 2	T
20 2 te. 60	
09 1.25 16 50 .1.	
ne Ar	
1.50 2 0 1 20 . 2	$\mathbf{L}_{\mathbf{x}}$
40 6 J.	Sixth \$63 per
C. 75 13	Fourt cents; I Order
or 76 90	
200 25 25 2	TH
16	
60 10 90 9 1.25 (6	Price, 8
	ME
75 12 76 40	M.
.3.00 40 1.00	eries in tions fro
50 6 1.50 20 50 4	
Cy	With "Horter the ordi
1.75 60 1.75 24 1.25 16	Price,
1.25 16 1.25 20	84 Dec
.1.25 20 20 2 J. .1.75 24	
.1.00 20	AR
1.50 24 1.00 10	Chicago
0, 45 5	Cilmton
25 n 3.75 42	Pacific P Pacific P Dixon P
40 6	Dixon P
50 10 .1.50 20 75 12	Freeport
.1.75 24	Reckford State
1.00]5	Lombar
y 1 60 10	Day Exp St. Paul
1.25 20 L.	Janesvil Weedsto
20 2 1.50 20 2.00 24	Minus
1.25 16	Day Exp Resehfil
1.50 % 0	Afternoo Kamosha Wankeg
10 A- 15 2	Milwani
10 2 25 2 1.50 29	B. F. Pa
n,	Day Hig Peru Ac
s. 75 10	Peru Ao Kight B
30 2	P. A.)
25 2 1.00 00 3. 2.25 24	Depot co
1.00	Accomm
1.50 20 75 12 C,	Day Bap Evening Night Ex
50 2.00 20	
40 1.50 20 1,50 20	Day Exp Night
16 1,25 16	Pitteburg
. 249	Mail
TEN TA	Express Fast Lin Express
.1.00 16 .1.00 16 200 224	, v
10	Day Pan Night P
of 1.5 0 26	Kankak Hydo Pa
as ji	14 H
25 2 !a 25 2	W. P. Jo
75 10	Day Exp
i. C b	Quincey Aurors Mendots
n 5.00 65	Night E
1.25 16 y is	SAMUE
y 2.00 80	Express
25 22 2.00 0 1,50	Night E Joliet and dation
39 2	A. New
	Chiembu and trai
1.00 16 5,00 00	Day Exp Night H
a :	Lansing
5 2	М. Д.
go, Ill.	Mohighe Mail Tra
	Day Exp

LVINGS	THE
inentioned most with	THE DI
MICH.	disclosing Future Kn
20 oi to	Ohains of
1.50 20 1,25 16 bot.	Author of
50 1.75 20 ure.	The Tru
ion, 1.25 20 tual	A^{sr}
Hud- 1.25 20	sontaining Illustrated Somery.
5 2 1.50 20 1.00 8	Sphrima
1.00 12 1.25 16 11.00 12	Infidela- Blaves of Price, \$1
1son 1.25 20 1.25 16 1 its	A RA
TWA	A. Con
2.00 24 75 r 35,	Price, \$1.0
1.00 8 2.00 24	THE COVE
1.50 29 boo- 10 cts.,	verse, the Spiritual I
iore	Price, 12;
10 by 200 24- Dr.	Myn
Dr. 20 4 	TH
60 1.25 16	
50 ol. 1. The ker.	
1.50 20 d. 20 2 1.50 20	LYC
40 6 J. 75 12	Sixth Ed \$63 per hu Fourth a centa; Poe
75 12 . C. 75 10 75 20	Orders 20
tu-> 200 25	THE !
60 10	Price, 8 etc
1.60 16	MEMO
75 12 70., 3.00 40	Hambrach
L.00	eries in Ma tions from
1.50 20 50 4 lory 1.00 18	With Ap "Hortensis the ordinar
1.75 60 1.76 34	Price, \$1.
1.25 16 1.25 20 20 2 J.	84 Dearb
1.76 24 8 2 1.00 20	ARR
1.50 94 1.90 10	Chicago cu
45 5	Cilaton Par Pacific Fast Pacific Nice
by 40 6	Pacific Nigi Dixon Pass
1.50 20 75 12	Freeport Pa Reckford,
1.76 84 25 2	State Lin Genevaand Lembard
by th. 60 10 1.25 20	Day Expres
A. 20 2	Weedstock
2.00 24	Mikeanies Day Expres Resentit, Or
1.25 16 1.50 9 0 era- 10	Afternoon Kemosha A Wankegan Milwankes
va- ore 15 2	B. F. PARM
10 2 25 2 1.50 29	Chi
en, nts. 75 10 I.	Day Express Peru Accon Kight Exp
36 2 25 2 1.00 00 G.	P. A. HAI
ma 1.00	Depot corne
n1.50 20 1	Day Expres Evening Ex Night Expr
ec, 59 2.00 20 40 1.59 20	Day Expres
	F. Pilleburgh,
15 1,25 16 1.50 16 25 20 4 1.50 16	Mail Express
1.00 16	Fast Line Express W.
200 ? 24 .D1.50 20 the	Day Passes Night Pass Kankakee Hyde Park
of to 1.50 26 mas	u u
tis 25 g	w. P. Jour
llia 25 2 age 75 10 eri-	Day Expres
ish	Aurora Mendota Pa
5.00 65 1.25 16 by	SAMUEL P
kis ory 2.00 88 25 22	Chicago and Express and Night Exp
2.00 0 1,50 89 2	Night Expr Joliet and dation
80 60 16	A. NEWMAN Colombus, Cond Gre
int 1.00 18 5.00 60 1.25 10	Day Expres
nd tes, 1.50 20	Columbus I Lansing Ac N. E. Sc
5 2 cago, Ill.	aoi Michigan (1
3.00 20 1.50 20	Mail Train. Day Expres Frening Ex Night Expr
1.50 20 1.50 20 1.58 20	Night Expr Saturdays i
TRUE	Moli and R: Evening R:

	RELIGIO
THE BIOGRAPHY O	F SATAN; or, A
THE DRVIL AND HIS FI disclosing the oriental origin of	
Future Endless Punishment. All s BOTTOMLESS PIT, K	ibout the
Chains of Darkness, Casting out De K. GRAVI	vils, etc. By
Author of "Christianity before Chage 2 ets. The Trade supplied at liberal rate	rist. Price, 85 obs.; pest-
A STELLAR KEY	
TO THE SUMMI containing Automating Disclosures Illustrated with Diagrams and	
ANDREW JACKS	ON DAVIS.
Sphimalists—read it! Inddals—read it! Slaves of Old Theology—read is! Price, \$1; postage—10 ets.	
A RABULA; or, THE Containing a New Collection ANDREW JACKS	
Price, \$1.50; postage, 20 ets.	
THE PRINCIPLES OF covered in the Development verse, the Solar System, the Earth, Spiritual Universe, Table March	and Structure of the Uni- also an Exposition of the lonally. By
MRS. MARIA M Price, \$2; postego, 24 cts.	L MNC.
MANOMIN,	of Riverpassa
A Rythmical Romanco THE GREAT RI	시 하다 모든 말 보다 되었다.
And the Minnesots Ms MYRON COL	<u> 전화 프로</u> 크 (기업 기업 기
Price, \$1.25; Postag	일어가 하게 먹는 맛에 보다.
T, YCEUM MANU	ALS.
Sixth Edition new ready. Price : \$63 per hundred. Fourth Abidged Edition of Lye	sum Manual. Price 45
cents; Postage, 4 cents. \$34 per lat Orders for Lyceum equipments p	indred.
THE MIDNIGHT PRA	YER; AN INSPI- the Mediumship of
MRS. M. J. WIL. Price, 8 etc.; postage, 2 etc.	COXSON.
MEMORANDA OF PR	ersons, places
Heabracing authentic Faces, Visic eries in Magnetism, Clairvoyance, Si tions from the opposition. By	ons, Impressions, Discov- piritualism. Also quota-
ANDREW JACKSO With Appendix, containing Zec "Hortensis," vividly portraying the the ordinary state and that of Clair	hokke's Great Story of
Price, \$1.50; Poetage, 20 cents. Address	JOHN C. BUNDY, awer 6023, Chicago, Ill.
	DEPARTURE
LA OF TRAINS. Chicago and Northwestern Railro Omaka Lina—Depot Nor	ad—Council Blufts and th Wells street Leave. Arrivo.
Cilaton Passenger	*8:15 a.m. *6:50 p.m. *3:00 p.m. *1:30 p.m. 11:00 p.m. \$5:00 a.m.
Dixon Passanger	
Freeport Passenger Breeport Passenger Reckford, Elgin, Fox River and	*9:00 a.m. *5:10 a.m. *9:45 p.m. *3:10 p.m.
Geneva and Elgin Passenger Lembard Accommodation,	*4:00 p. m. *11;10 a. m. *5:30 p. m. *8:45 a. m. *6:16 p. m. *7:00 a. m.
Winestein Division—Depot corner of Day Express	**Omest and Kineic sheet. **9:00 a.m. **7:15 p.m. **5:00 p.m. **5:45 a.m.
Janesville Accommodation	*8:30 p. m. *2:30 p. m. 5:30 p. m. *9:20 p. m.
Day Express	9:00 a.m. 11:45 a.m. 1:30 p.m. 4:00 p.m.
Afternoon Express	4:30 p. m. 8:00 p. m. 4:40 p. m. 9:25 a. m. 8:25 p. m. 8:45 a. m. 11:00 p. m. 5:15 a. m.
B. F. PARMOK, Gen'l Passenger A. Gra	L. Dunlap, Gen'l Sup't.

Omaha Line-Dept N	Leave.		•
방송의 이번 15로 이 사용이 많아 나는 다른		Arrive.	1
Cilaton Passenger	*8:15 a. m.	*6:50 p. m.	
Pacific Fast Line	*3:00 p. m.	*1:30 p. m.	1
Pacific Night Express	‡11:00 p. m.	15:00 a. m.	1
Dixon Passenger	4:00 p. m.	11:10 a.m.	1
Freeport L	ine.		١.
Freeport Passenger	*9:00 a. m.	*5:10 a. m.	
FIGODOLI PRESCURETARIA SE CONTRACTORIA	*9:45 p. m.	*3:10 p. m.	
Rockford, Elgin, Fox River and			
State Line	*4:00 p. m.	*11;10 a.m.	٠.
Geneva and Elgin Passenger	%:30 p. m.	*8:45 a. m.	
Lembard Accommodation,	*6:10 p. m.	*7:00 a. m.	1
Winemain Division—Depot corner	of Canal and	Kineic ete est.	
Day Express	*9:00 a. m.	7:15 p.m.	
St. Paul Express	€5:00 p. m.	*6:45 a. m.	
Janesville Accommodation	98:30 p. m.	*2:30 p. m.	Į.
Weedstock Accemmodation	5:30 p. m.	*9:20 p.m.	ł
Milmaniter Division—Dapol corner	of Ownel and I	Linais streets.	
Day Express	9:00 a. m.	11:45 a. m.	l
Reschill, Calvary and Evanston	1:30 p. m.	4:00 p.m.	•
Afternoon Express	4:30 p. m.	8:00 p. m.	
Kemosha Accommodation	4:40 p. m.	9:25 a. m.	l
Wankegan Accommodation		8:45 a. m.	
Milwankes Accommodation	11:00 p. m.	5:15 a. m.	ı
	. L. DUNLAP, G	on'i Sup't.	1
B. F. Passenger Age	ent.		١.
J. P. E	Lerron, Passen	ger Agent.	(
Chicage, Reck Island and	Pacific Raile	oad.	
11일 이 아이들은 작은 인과 및 10 전 그 되었다.	•9:45 a. m.	*1:20 p.m.	Ŀ
Day Express and Mail	4:30 p. m.	◆9:40 a. m.	1

P. A. Hara; Ass't Gen'l Superin	110:00 p. m. Gen'l Passen len'l Ticket C tendent.	†6:15 a. m. ger Agent.
Hichigan Southern	Railroad.	
Depot corner Van Buren and Sher 56 South Clark	man streets.	Ticket Office
Accommodation	*4:15 a. in.	7:45 p m.
Day Bxpress	*8:00 a. m.	*8:00 p. m.
Evening Express	5:15 b. m.	•j9:00 a.m.
Night Express	*19:00 p. m.	*6:30 a. m.
Detroit Li	ne.	
Day Express via Adrien	*8:CO a. m.	8:00 p. m.
Night " " "	*19:00 p. m.	*10:30 a. m.
Ptileburgh, Fort Wayne and Chica son and Canal	go—Depol, Cor Streets.	ner of Madi-
Mail	*4:30 a. m.	15:06 a. m.
Expression	*3:00 a. m.	9:35 a. m.
THE LAND.	6:30 p. m.	₹6:55 p. m.
Expression and the second seco	*1 7:00 p. m.	•7:00 p. m.

Express	*3:00 a.m. 5:30 p.m. *1 7:00 p.m.	*6:55 p. m. *7:00 p. m.
W. C. CLELAND, Gen. West' Illinois Central—Depot, 1	n Pass. Agt., 6 foot of Lake str	5 Clark st. set.
Day Passenger	*9:15 a. m. 19:30 p. m. *1:15 p. m. *6:20 a. m. *1:2:10 p. m. *5:00 p. m. *6:10 p. m. M. Hoomer, 6	*10:10 p. m. *8:30 a. m. *9:14 a. m. *7:45 a. m. *1:40 p. m. *5:15 p. m. *7:55 p. m.
W. P. Joursen, Gen'l Passenger A Chicago, Buslington	gent.	
Day Express and MailQuincey Passenger	*7:45 s. m. *8:00 p. m. *5:80 p. m. *4:30 p. m.	*7:00 p. m. *4:30 p. m. *8:15 p. m. *9:40 p. m.

RCH!	
and Quincy.	
7:45 s. m. 2:00 p. m. 5:30 p. m. 4:30 p. m. 11:30 p. m. Harrs, Super t. Office in Gt.	*7:00 p. m. *4:30 p. m. *8:15 p. m. *9:40 p. m. †6:45 a. m. intendent. Cent. Depot
ret Madison a	ed Canal sts.
*10:00 a.m. 19:00 p.m.	8:20 s. m. 6:40 s. m.
*4:45 p. m. & Gen'l Super e 55 Dearborn	intendent.
ral Railway,— Air Line and	late Chicage

W W G	name (lan)	Pass, Agt.,	Ticket Of	ice Corner Rai	1. I-
		arborn street		4	
	1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1. 1		•6:00 a.:	ot of <i>Lake stree</i> m. *9:09 p. n	100
Day Expre		************	₩6:00 M.	m. *10:00 p, n	1.
Night Exp	F 600	. 40.000 (40.000000 . 40.000 (40.00000000000000000000000000	15:16 p. 1	m. †9:80 a. z	B
Saturdays	to Niles onl	January all mad Toss	4:15 p.:	. 이 양 그릇 나갔네요? 엄마의 경험	ì.

Ė	ŭ	ut.	de	7	i	o)	NI	01	O	زاه	r.,	***			***			4.	LĐ	P	. D	٠,	. 1	ш	:01		. 1	a.	ł
			g. it.				^											11		ri-	4	•	ं		ijŶ				1
Ċ.		2				100	ਾਂ	7.	157	77.	-0	1	19) (s.	I
											**			***	•••	Č.		9,1	Ņ	-			•	ш	V	P	. 2	ı,	ı
	T	ij.	M		ĸ.	φ	Ľ0	Ħ,	,,,		***	***	***		***		Į	2	•	P	. W			Ţ,	: 14	/ #	. 1	ı,	ŧ
		Ç.	_		Ť		31		ŵ		40		H			Ų	IJ.	*	щ	3	10	3	ж,	المتا		ΔĬ			1
1	ं				: "		30					10		10		w	M		×	л		44	Ψ		щ	œ	٠.		ŧ

H. M. Sanouny, Gen'l Superintendent Sundays excepted, † Mondays exce epted. [Mondays excepted

A PHYSICIAN WHO WILL THE YOUR DISEASE ASKING NO QUESTIONS; FREE OF CHARGE.

Dr. GRRER Spiritual Physician, sees instantly the condition of all who approach him. He will tell at a glance how you feel and what your disease is, without your information or any inquiry. He will also tell what will cure or relieve you! Consultation always free. Office, room 15, second floor, Lombard Block, first building West of the Post Office, Chicago, Ill. vol.4 no18 3m.

DETERS & SPARLING,

ATTORNEYS AT LAW, CHICAGO, ILL.

MILTON T. PETERS GHORGE SPARLING Beom 16 Lombard Block, Mouroe street, adjoining Po

THE KORAN-TRANSLATED INTO INTO Inglish immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. Sale, Gent. This is the best edition ever insued in America. Great care has been taken to prevent the work from being disfigured by type-graphical errors, and it can be sensuited with the assurance that it is a perfect translation. It contains a fine Map of Arabia, and a view of the Temple of Mesen. S Vo., 670 pp. 58. Postans 40 aonts. 26, Postage 40 conta Address,

JOHN C. BUNDY. Drawer 6023, Chicago.

NEW CHEAP BOOK!! THE STARLING PROGRESSIVE PAPERS, COMPLETE.

Bound in Allegorically Illuminated Covers, making a Pretty and Readable Book, on a Variety of Subjects, Progressive and

Liberal in their Tendency, Treated in a Style Entertaining and Easy. The Book should be in the hands of every one.

ITS CONTENTS, IN BRIEF, ARE:

Divine Unfoldment—Self-hood, or the Story of the Prodi-gal Son in a new Light—Soulality; What is Spirit?—The Spiritual Republic—Spirit of Progress—Ideas, the Rise and Progress—The Nazarene—Depravity; Regeneration—Plea for the Little Ones—Angels; What are They?—What is Man? —Earnest Words to Mothers—Cheevfulnes—World of Won-ders—Utility of Tears—Spiritual Phenomena—The Mysteri-ous Hand, Soft as a Woman's; Magic Violin, and Other Won-ders—A Private Seance—Rustic Necklace—The Broken Sword—Hair Cutting by Spirits, and Spirit Paintine—Tamp ders—A Private Seance—Rustic Necklace—The Broken Sword—Hair Cutting by Spirits, and Spirit Painting—Temper of the famous Damascus Blade—How it was Done-Rushing Into Battle—Voices from the Spirit Spheres—Remarkable News from Another World—Transformation of our Globe; Disappearance of Hvil and all Disease.

Sent to any address, postage free, securely wrapped, for 25 cents. Pleascaldress—W. D. REGUENETS.

No. 207. Cartor Street.

No. 207, Carter Street Philadelphias Also for sale at this office. Address-S.S. JONES, 84, Dearborn St.,

No. 18, vol. 5, tf.

THE GARDEN CITY IMPROVED PLANCHETTE:

The materials of which these Plancheties are made, are peculiarly adapted to the magnetic currents of the human systom,—being made of Meckrical and Magnetic substances, composed and prepared expressly for the purposs. The movements it performs in the hands of proper channels, are wonderful. After it becomes charged with magnetism, almost any question will be answered with astonishing rapidity. Every investigating mind should have one if for no other purpose than to satisfy himselfof the great power lying behind, capable of answering your innermest thoughts.

DIRECTIONS.

Let one or more persons sitabout the table on which the instrument is placed, each placing a hand lightly on the top board, simply touching the same, taking care to have the arm not come in contact with the table; remain quiet for a few moments, then let some one of the party ask a question, and if the persons composing the party are of required inagnetic power, or any one of them is the question will be answered. A positive and negative person operate the Planchette best

PRICE, \$1.50 EACH.

Sent by Ropress securely packed in Address,

> J. C. FUNDY, Drawer 6023, Chicago, Ill.

2 NEW BRICK MACHINE.

PATENTE JULY, 1868.

For tempered slay—semmon labor only required—worked by one man-makes 500 an hour, \$115-by herse, 809 an hour, \$300-1,200 an hour, \$400-by . steam, 2,000 an hour, \$500:

8,000 an hour, \$700. Brisks dried sooner without fleors may be expected on the illside, anywhere—no washed brisks.

DRYING TUNNEL.

For drying in twenty-four hours, Bricks, Fruit, Vegetables Broom Corn, Hope, Lumber, Pea-Muis. Bricks moulded one day go into the kiln the next, all the year.

HOT BLAST KILN, by which one half the fuel is seved 220,000 bricks have been burned with \$5 cords. REVOLVING SEPARATOR, which pulveries the clay and frees it from stone. A piece of limestone, the size of an

scorn, will burst a brick. Cost of works to make 20,000 a day, including the first kiln of 200 m., \$6,000. Bricks delivered to the buyer. Laber \$1,50 a day, twelve hours after the clay was dug, \$1,70, Ready for delivery, wood at \$6 for less than \$4.

For further particulars, in a pamphlet (ninth edition, enlarged) giving full instructions on brick setting and burning with wood or coal, address, sending 25 cente," FRANCIS H. SMITH.

P. O. BOX 556. Baltimore, Md. 1

MRS. HENRIETTA KNIGHT, HEALING and Equalising Medium. The sick and the nerves can receive immediate relief by manipulations. 100 fwelfth street New York.

EMRS. H. KNIGHT'S COUGH SYRUP. given to her by an eminent spirit physician, is a positive swe for Coughs, Colds and Consumption in its early stage.

Address Mrs. R. Kuteny. No. 100 Twelfth street, New York City. vol. iv., no.2-8m

DAWN.

A highly entertaining Novel. Very interesting to Spiritualists. Price, \$2; Postage paid.

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

A highly Entertaining and Instructive work. Price, \$1; JOHN C. BUNDY Address Drawer 6023, Chicago, Ill.

THE WHITE BANNER

BOOK AGENCY AND PUBLISHER'S EXCHANGE, Where everything respectable in the book line, no matter from what house issued, may be promptly obtained at pub lisher's prices."

Persons at a distance, seeing a book advertised anywhere oan, by addressing a line to our Book Emporium and Purchasing Agency,

got it by return mail, without anything added to the adver-

tiond sout. Spiritual, Liberal, all good and Progression secries, we shall make a speciality. Send all monies at ous risk, and rest assured you are doing business with a reliable and strict-

y responsible house. Places address M. D. Belchuer & Co. No. 22 North | Math street, Philadelphia. no21 vol.5

DR. WM. CLARK'S Spirit Magnetic Vegetable Syrup

Is placed before the public as one of the best alterative Is placed before the public as one of the best alterative remedies for invigorating the organs and functions of the body, its benefits are mostly apparent in cases of Cancer, Ulcera, Scrofula, Rhenmatism, Jaundicc, Torpid and Inflamed state of the fiver, Kidneys, and Bladder; acts favorably on the gland system, cleauses and heals ulcerations of the Kidneys and Liver, and completely eradicates Mercury and other poisonous minerals from the system; taken in proper doses operates as an alterative and detergent—a dispheretic, diuretic, and laxative—an antispasmedic and anodyne; and in proper cases as a stomachic and emmenagogue. Generally expressed it increases all the secretions and excretions, and excites action in the glands in a particular manner.

Spirit Magnetic Vegetable Pulmonary and Bronchial Syrup

Is excellent for the Asthma either Periodical or Continued. In such cuses take one bettle of the Magnetic Vegetable Syrup before commencing on the Bronchial, especially in continued Asthma.

The Syrup is an invaluable remedy for all Pulmonary and Bronchiel complaints; even the most chronic cases will derive bouelit from its use, and be restored to health, if faithfully taken, as directed in label on each bottle.

Spirit Magnetic Vegetable Nervine Syrup.

This Syrup is invaluable for strengthening the nerve centers, and equalizing the circulation of nerve fluids.

HIS SPIRIT MAGNETIC VEGETABLE SYRUP.

IRADICATES Humors, Mencury, and all impurities, from it the system; Magnetically Vitalizes and Strengthons all the main organs of life, causing the blood to become more antennat, (in many cases there being too much of the venus); restores vitality to the KIDNEYS where they have been weakoned by the liver becoming torpid; acts on the glands in a particular manner, increasing all the secretions and excre-tions, and completely renovates and changes the action of

If faithfully taken, it is sure to give you relief. It is a

Magnetic Vegetable Medicine!

Examining clarifold Vegetable Medicine!

Examining clarifold in the system, we know the effect upon the organs and functions of the body. Spratruatura should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the cid school of medicine, any more than to seek spiritual food for your inner life in the old religion. Cling to those of your faith in all things, dwell in love, and blending one with another, for in union there is strength. Then let us all work together in the spirit of Lore and Wisdom.

On the spirit of Lore and Wisdom.

On the can look into the system and see clair own thy the workings of the whole physical battery, as plainly as the mirror reflects your form, aught to be trusted by those accepting the philosophy before physicians in the form that have to depend upon the knowledge they receive by dissecting deceased forms and posing over medical works. Prosecression in all things.

The above medicine will be sent for Express on receipt of

The above medicine will be sent per Express on receipt of finite per battle. Also any of the following valuable magnet a preparations, at the same price per bottle:

Str. William Clark's Magnetic Dysentery, Cholera Morbus, and Cholera Cordial. Pr. William Clark's Magnetic Nervine, or strengthening and equalizing the nerves and circulation. Sr. William Clark's Magnetic Pulmonary Rronchial Syrup.

atroagthous the glands and tubes, clears the air cells and obvanes the membranes from unhealthy muons collections. The above-named Syrups are put up in strong bottles, securely scaled and boxed, with full directions accompanying each land.

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

Every person should have a bottle of this invaluable Cordial. Full directions accompanying each bottle suitable to the different stages of either of the above diseases.

For Cholera and Cholera-morbus give the Cordial as direct-For Cholers and Cholers-morbus give the Cardial as directed on the bottle, together with a tea of Chamomile flowers and sage, equal parts, steeped; continue same, in connection with cordial, until the patient perspires profusely. For dysentery, give the cordial as directed, together with cooling cirinks—i. e. slippory alm or barley water. In all these cases keep the circulation rapid in the axtremotics by rubbing, as directed on in label on the bottle.

PRICE, \$1.50 EACH.

SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES.

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills

Invaluable to rouse the liver from torpid conditions, relieve electricions of blie in the gall-bladder or its ducts; cures jaundise and inflammation of the stom ach, which require the most speedy assistance. Where persons have been billous for a long time they will have to continue these Pills until the membrane system is cleaned, by taking three or four Pills each night, as directed in label accompanying each pack-

N. B.—The Magnetic Vegetable Syrap is advised to be taken at the end of two weeks instead of the Bilious Pills, take ing three of the Pills once a week in connection with the sprop. By following this course the patient is sure to find speedy and lasting relief.

Spirit Magnetic Vegetable Cathartic Pills

Remove costiveness, indigestion, and sourcet the stomath

Spirit Magnetic Vegetable Tonic and Strengthening Powders.

These powders are invaluable in all cases of debility and real create of the blood; in consumption, dropsy, long continued agae, obstructed menses, &c.; may be taken twice a day with great benefit, by those taking the Magnetic Vegetable Syrup Where the patient has no appetite, or feels generally debilitated, they enrich the blood, strengthen the system, give tone to the stomach, and restore the organs to their natural healthy condition.

Spirit Magnetic Vegetable Colic Pills.

These Pills cure the most distressing cases of colic. Rubbing the patient's back and extremities with mustard water is advised in connection with the Pills as directed, especially in painters' colic.

The above named Pills and Powders are put up in packs with full directions accompanying each kind. PRICE \$1.00 EACH PACKAGE,

SENT BY EXPRESS.

SMALL PACKAGES 50 CTS. EACH. Sent by Mail on receipt of Price, together with

two red stamps. Address

WM. G. CLARK, Room 5, 84 Dearnborn St. Chicago Ill.

N. H.—If any desire to consult Dr. Clark's spirit, they and so by calling on or addressing his medium. JEANNIE WATERMAN DANFORTH, 818 East 33d Street, New York.

Drinces soverign cure for scrop-I ULA OF EVERY PHASE, Catarrh, Bron-L ULA UF EVERTY PHASE, Catarrh, Bronchitis, and all Blood Diseases, guarranteed by Natures Potent Remedials from Plants. All the pretended snuffs and inhabations have proven deceptive and temporary. Where can you see one patient cured by others? None such exist. And yet vile impositions are practiced delly. All Chronic Liver and Kidney diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism of three Kinds, Dropsy, Scrofulous Opthalmia, and Deafases, Nervous Debitity, Cutaneous skin, Affections, and all other External and Internal Eruptive Maladies are permanently eradicated. Bottles Fiuld or Bexes Root, Five and Six Dollars. Sent by Express. Medical Circulass 3 stamps, Treatise 25 cents. calass 5 stamps. Treatise 25 cent

> WILLIAM R. PRINCE. Linnean Nurseries, Flushing, N

TAYLOR'S BED SPRINGS.

PATRITED May, 19, 1808. Are the cheaport and best in use. Sent freight free for x dollars, a liberal discount to

T C TAYLOR.

Ann Arbor, Mich.

OVERWELMING SUCCESS

GREAT SPIRITUAL REMEDY.

MRS, SPENCE'S

POSITIVE

NEGATIVE POWDERS.

Mrs. Judy A. Harrison of Harrisond, Ohio County, Ky. writes as follows:

PROP. PAYTON SPINOX-Sir: Your Powders are Working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuralgia, Sick Headache, Toothache Deafness in one ear, Weakness of the eyes, so that I could not see to sow or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and foot at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relived of all those diseases. I also had a Cough for several years, and it has entirely disappeared with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for

the wealth of the world. My husband, J. J. Hannison, has been afflicted with the Authma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving, your Powders and about six double doses of the Positive, one or two hours spart, relieved him entirely of that attack, which other wise would have lasted from three to tan days, during which he could not have laid down day or night. He has now no fears of the Asthman, and considers your Powders the best medicine in the world.

An old Lady of this county, Mus. STUART, now near 70 years old, has been afflicted with the Authma for 27 years. She would have to sit up every night from about midnight until day, Without sleep and could scarcely breathe. Two or three does of the Posts tive Powders relieved her immediately, and she sleeps soundly every night. She says it is the very medicine we have always needed in this country. The Positive and Negative Powders have also oured

several cases of Chills and Fever.

EDWIN JAMES, of Frankford, Pike County, Missouri, re-

"One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhoza, one of some months standing-all cured by the Positive and Negative Pow-

The following is from J. T. Loro, No. 257 Grand Street,

New Haven, Conn. Dr. Sprace-Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever tsed. They have accomplished more for my wife than the

most languine could have anticipated. PROY. PAYTON SPRICE-Dear Sir: My little daughter, nevon years old, was taken with Typhoid Fever last Wedneeday evening and continued all night without abating. The next morning I commenced giving her the Negative Powders, and toward night the fever abated and she passed a large stomach Worm, and now as I write she is at play. Also an old lady, upward of 70, has been cured of the Palpatation of the Heart by the Positive Powders. SARAH R. BOND.

Salem, Ill., March 2nd., 1868.

W. BANKS, of Marmiton, Bourbon Co., Kansas, under date of Jan. 19th, 1865, writes as follows: "Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had not laid down for two days and nights. I gave her two Powders and they sured her in less than six hours."

IRA D.SMITH of New Haven, New York, writes as folierten:

Pror. Springs-Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever, which increased daily. She commessed taking the Posttive Powders as directed. The Fever abated, the Cough consed, and she improved fast. But she had been troubled with the Neuralgia for years. But when the box of Panders came, she commenced using them, and before that was gone her disease had fled and has not returned. But that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced, was all the same to her. But one half a box of Negative Powders did the work, and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every famliy. This for truth.

The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all Precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Einenmatism. Gout, Colic, pains of all kinds; Cholern, Diarrhea, Bowel Complaint, Dysentery, Nauson and Vomiting, Dyspepsia, Indigestion, Flatulence, Worms, Suppressed Menstruction, Painful Menstration, Falling of the Womb, all Female Weaknesses and Dernngements; Cramps, Flis, Hydrophobia, Leckjaw, St. Vitne? Dance; Internation t Fover, Billous fover, Xellow Fewer, the Fever of Small Pox, Mensles, Scarlatina, Erysipelas, Pneumonia, Pieurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bishdax, Etomach, Prostrategizand; Catarrh, Consumption, Brenchitis, Coughs, Colds; Scrofula, Nervousness, Sicopieseness, etc.

THE NEGATIVE POWDERS CURE Faralysis, or Palsy, Amaurous, and deafness from par-

ralysis or Palsy; Arman rosis, and desiness from paralysis of the nervos of the eye and of the ear, or of their nervous centres, Double Visions; Catalogay; all LOW Revers ruch as the Typhoid, and the Typhus; extreme nervous or Muscular Prostration or Relaxation.

Both the POSITIVE and REGATIVE are needed

in Chills and Fever.

The Positive and Negative Powders do no victhe Positive and regard rowings on no vio-lence to the system; they cause no purging, no nausen or womitting, no narcottsing, yet in the language of S. W. Richmond, of Chenos, Ill., "They are a most wonderful Medicine; so Silent and yet se ef-ficacious."

The POSITIVE AND NEGATIVE POW-

DEHS are adapted to all ages and both sexes, and to every wariety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a phy-sician can reach the patient. In these respects, as well as

THE GREATEST FAMILY MEDICINE OF THE AGE.
TO AGENTS male and female, we give the Sole Agency of cutire counties and large and liberal

PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller lists of diseases and directions accompany can't Box and also sent free to any address. Bend a brief description of your disease, if you prefer special

written directions.

Maked (1 Box, 44 Pos. Powders, \$1.00 postpaid) 1 ** 44 Neg. 1.00 at these 1 ** 22 Pos. £ 22 Neg. 1.00 PRICES: (6 Boxes, ** 5.00 Send money at our risk. Sums of \$5 or more, if antly mail, should be in the form of Biomey and Produce or Produce o

more, ifsent by mail, should be in the form of Money Orders, or Draits, or else in registered letters. OFFACE, 57!48. Mark's Place, New York. Address Phtof. PAYTON SPENCE, M. D., BOX 55!7, NEW YORK CETY. Afyour Druggist hasn't the Powders, send your money at once to Prof. Spences address, as given above, and the POWDERS Will be forwarded, to you POSTFALD by return mail.

Tronfier Department.

A Talk With the Spirits.

EDITORS OF THE HERALD :- May I have room in your columns to relate what I saw and heard on Monday evening, at Lyceum Hall? Passing along Superior street in front of Case Hall, I saw a light in Lyceum Hall. Cressing over and ascending the stairs, I inquired of one I met on the way, " What is going on up here!"

His reply was, "Wilson gives a scance to the Spiritualists."

So moving forward I came to the door, and there I found a cluster of men standing around a stout, plain looking, gray kaired man, of some fifty sum-Eler's sausbine. I noticed that some dropped a quarter stamp in his hand and some did not.

"What," said I, "spirits take money?" "Yee," said the gray haired men, "the little fish is looking for colo to pay tribate with."

Well, we paid our quarter and went forward, taking our seat in the midst of over one hundred

At eight e'clock, our friend of the gray hairs come forward, and said:

" Ladies and gentlemen: -When our friends go to California or Australia, we are most anxious to hear from them, and when a stranger from the land of gold and silver somes into our midst how cagerly we ply him with questions, asking informaflon of the absent one, and on mail days how we Throng to the post office, auxionsly asking: * Any letter for me to-day?' and when the clerk says, "None," how the eyes all with moisture and the lips tremble as we turn away in sorrow, and when We bury our dead, how we weep and are not comforted, and refuse any information in regard to them. We believe they are immortal and are happy, and yet we refuse to hear of or from them; and yet they are no more dead to us than the relative or friend is, in California or Australia. We are anxious to hear from the latter and refuse to hear from the former. Why? Because they are dead; and may we ask, 'What dies, the mind or the matter?' We answer : 'Matter dies, mind nover.' And then we may ask, 'Is man immortal?' Certainly. The read he travels on into immortality die ean return by. To illustrate (turning to an old man; Therestands by this old man, a soldier: five feet ten inches in height; weight one hundred and fifty pounds, dark brown hair, light complex. ion, eyes full, nose large and firm mouth; belonged to the army and was killed, and says you are his father." "It is my son," said the old man, and his voice

brembled as he spoke.

Second. Turning to Mr. W., he said: "There ctands by your spirit women, who says she is your spirit wife, and places her right hand on your shoulder, and her left on the head of the lady by your side. She was a little younger than you, and von formed her acquaintance at eighteen. He then gave a very minute description of the spirit woman. What do you know of her? Have you lost a

" No, sir, I have never lost a wife," said Mr. W. Nothing disturbed, the medium said: "She continnes by you. Says, I know you, but not this women. I was engaged to you when I was seventeen. You went from me. The engagement was broken up, and at twenty years of age, I died. I was pledged to be your wife. Came to you in love and truth, and what I have sald is irne,"

" sir," said the medium, " what do you know of this?"

Said Mr. W., It is true, and the description of the woman is correct."

Thi d. A man in the middle of the house was next pointed out, the lacdium saying: "Seventeen years ago you were a sociated with two men in a business transaction. You entertained a long journey and large outlies. It is an important undertaking. The second men is not reliable, the third man was; you are the first man. You become disselished with the second man : The undertaking is broken up and the Matter a failure. The second from is living : the flird man is dead. This took place in 1952, beginning in March and concluding in August. What do you know of this matter?" "It is true, sir," said the man, "in every partic-

mlar." Fourth. Crossing the Hall, he said to a man: "There stands by you one who was with you very often in 1859, 60 and 61., He entered the army in 1863; held a first Lieutenant's commission, and was killed. He and you were firm friends, and he is with you ofter." The median then gave a detailed description of the spirit Lieutanant, asking the

stranger if he recognized him. The answer was, "I do, indeed."

Figh. The medium here approached a man, and touched his hand or asked him to buy his hand on his, which was done. Then walking leisurely from him, give a minute delineation of the man's habits. character, at d manner of thinking, etc. This was one of the most minute readings that I ever listened to, and I have heard many of the best phrenologists in the land. When through, the medium asked : " Is there any one here who knows this man?"

Several answered, "Yes," and one said, "I know him petter than he knows himself."

Suid the medium, "flad you been called on to read this man's character, in what would you differ with me?"

" In nothing, save I could not tell it as well as you bave." "What do you say, sir?" turning to the man.

"It is true; but you have spread it on pretty

this line Sixth. The medium walked slowly through the hall, to a man and woman at the rear of the audience. Wetking behind the parties, he said: "There is with this man and woman, two spirits; one a woman, the other a little child. The child is in the woman's arms. She holds the child over the hend of the woman, and the child peeks over into the lady's face in a playful mood. The spirit womun is elther this woman's sister or aunt; I believe her eleter, and if her eleter, she was a little older than the woman and suffering intensely before and when dying. The child is under two years of age, and is the woman's child. I do not recognize the sex of the child. What do you know of

this?" said the medium. The woman answered and said: "I have lost a sister who was a little older than myself, and suffered intensely before she died, and I lost a child seven cen monthsold, and you have described them

very well." In this case there was a slight discrepancy between the medium's view of the age of the child and the woman's knowledge of the age.

Seventh. The medium went from these parties to a man and said: " Four years ago this man suffored terribly with nervous, sick head none. Eleven years ago, he came near dying from an attack of inflamation of the lungs, and at eleven years of age, he was thrown from a bay soit and hart in the back,-pointing out the spot, by a kick from the colt or from the fall, and it troubles him yet. Will you tell us if this be true."

The man answered ; "I am from Richfield, Chio, and all this man has told me is true. At cloven years of age, I was thrown from a bay colt, and hurt in the manner specified.

Eighth. He went to a gray-haired man and said. "There is a peculiar spirit with you who knew you when a boy and was a boy with you; giving a minute description of the spirit when a boy and then said, "this fellow was a half-witted fellow. a butt for the boys in the neighborhood to plague and fool with, and, sir, he now stands in a most ridiculous position, crying, 'Why did you do that,' and, sir, you and others had pushed him in the mud. Will you tell us what you know of this matter?"

The man answered: "I remember such a boy, a half-witted fellow, and remember the incident of the mud-hole referred too, very well; but I do not know whether the fellow is dead or alive. It was

many years ago."

These are but few of the wonderful tests, communications and readings that this medium gave, and out of nineteen persons read and forty-five tests given, the medium proved all but two to be true, and that too, by the parties pointed out, and all through the evening, he illustrated and demonstrated that it was spiritathat gave him his infor-

Now, Mr. Editor, as ministers and newspaper men are supposed to know all things in heaven and on earth, from Moses of Tennessee, to Jeff. Davis of Mississippi, from the old red sand stone to the alluvial, and from the alluvial to the far off comet in space, I ask you to tell me what this phenomena is, and how the medium does these things: and is it not wise to understand their nature?

At the conclusion of the seance, or whatever it is called, the medium announced that on Saturday evening, April 17th, he would given scance for the benefit of the Spiritual Lyceum Abrary, in Lyceum Hall.

Will the clergy answer?

D. A. EDDY.

Facts in Spiritualism.

In 1866, John W. Hughes was executed in Cleveland, Ohio, for marder. During his imprisonment, the churches moved heaven and earth to accomplish his conversion to their views, but failed; Dr. Hughes rejected them all. After which, D. A. Eddy, of 18, Lake street, visited him, sent him books and papers containing the Spiritual Philosophy, which were attentively read, and digested, producing the desired results, and Dr. Hughes died a Spiritualist. full of love towards all men, forgiving those who murdered him legally.

Below, we publish two communications from him. the first written in prigon, forty-eight hours before his execution; the other written through a medium in Chicago, Illinois, after his execution. They speak for themselves. We give the poetry as written by bim:

" Now, I go to the Summer Land, Where the spirits are ever blest. With pureness of thought, while the band Of the good and the vad ne'er rest To progress in the soul 's repair. All our friendship renew That the grave has possessed; Our earthly troubles to view With a spiritual zest, As they are freed from all mortal care: Yet each is allotted to tend To the wants of his seeking friends: To assist, to guide, and to bend Their will to the Father's great end: For God is a spirit, and all must endeavor To worship in truth and in spirit forever." We will soon meet again. Your sincere friend,

John W. Hrones.

D. A EDDY, Cleveland, Ohio: "That which hath been is named already and it is known that it is man; neither may he contend with him that is mightler than he."

Mn. Eddy :- I regret so much your suffering on my account. You will be rewarded for your kind ness to me. I will willingly confer a favor if in my nower. I cannot possibly control the medium when with you. Under the conditions and circumstances there, I am very grateful to her; there are conditions here favorable for me to control her. I may cometime find some one else I can control when I reach a condition suitable. It is my intention to control some mind to write a series of articles on capital punishment. I deserved to be put where I could never commit the same act again, but I did not deserve to be hnng.

The information you gave me was of great benefit to me, but you will all find things here different from what you expect, although you, no doubt will be better prepared than I was, as I had never seen a medium controlled, or investigated the subject to any extent.

I am very thankful that I did not fall into the hands of such a God as the ministers who came to me worship. Their ideas of God is according to their brains.

One of the greatest beauties of spirit life, is that people live true to themselves.

· Hegues.

The above was written sometime subsequent to his execution, and must be gratifying to Brother Eddy. But when we consider it from the Spiritual stand-point, it speaks volumes, and given Brother Eddy a soul as his hire in the Spirit Land; and what minister of the gospel can bring the hand. writing of a redeemed sinner from the New Jerusalem, as proof of the soul's happiness and as their hire for work done on earth?

On Monday evening, April 19th, in the presence of sixty persons, there came to me a spirit and said, "I am Dr. Hughes; describe me."

I did so minutely, even to his clothes, stating he walks up to Mr. --- and holds out his hand. Mr. said, "It is Dr. Hughes, and you have

described him minutely, even to his clothes.] know him."

"There is more joy in heaven over one sinner that returneth than ninety and nine just men." How are you, just men! Your works speak not from heaven. D. A. Eddy, the Infidel, saves Dr. Hughes; Jesus, who had a devil, saves a thief; you. the ministers, just men, who have the Holy Ghost. have no evidence whatever that your works are

known in the Spirit World. The greater the sinner, the greater the saviour.
Who shall be greater in the Judgement? "Greater things than these shall ye do, if ye, have faith,' says Jesus of Nazareth.

Why is a man sailing up the Tigres like one putting his father into a sack? He is going to Bag-dad

British Iron-ciads,

Laird, the notorious ship-builder at Birkenhead, opposite Liverpool, has just launched a turret iron-clad steamer of 4,272 tuns, twin screws, strong ram, and two large turrets, armed with rifled 600 pounders. This model ship has been built by the Lairds on Captain Cole's plans, in the most thorough and costly manner, to test the principle, and is intended to be the finest and most formidable war vessel in the world .-Why the British Government is spending such large sums on its navy just now is not very apparent. It may be the Suez Canal; it may be to give Mr. Laird the opportunity to atone for his fault in sending out the Alabama. Certainly, all things considered, employing him to build a large part of the British Navy is an act of singular magnanimity on the part of the

A glass bottle was blown in Scotland, in 1747, which was said to contain two hogs heads.

NOTICE OF MEETINGS.

ATHENS, Mich.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

Astoria, Classop county, Or.—The Society of Wriends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON .- MERCANTILE HALL .- The First Spiritualist Assoclation meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Duncklee, Tressurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Plessant street.

Music Hall.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and impirational speakers.

SPENDALL HALL.—The SOUD End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No.50, Springfield street. Children's Pro-

gressive Lyceum meets every Sunday at 10% A. E. A.J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M.J. Stewart. Guardian. Address all communications to A. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sanday at 10,3 and 72, o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Tressurer.

TEMPREARCH HALL.—The first Society of Spiritualists hold their meetings in Temperance Hell, No. 5 Maverick square, Kast Boston, every Sunday, at 3 and 7 r. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Famile B. Felton, during January. Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

Baltimore, Mn.—The "The Spritualist Congregation of Beltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Jalvert and Saratoga streets. Mrs. V. O. Hyser speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway Institute.—The Society of "Progressive Spiritu-alists of Baltimore." Services every Sunday morning and evening at the neual kours.

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wake-lee's Hall. Lycenm session at 12 M., George Chase, Conduc-tor; Mrs. L. E. Bailey, Grardian of Groups. Belviders, Ili.—The Spiritual Society hold meetings in

Green's Hall two Sundays in each month forenoon and even-ing, 1014 and 734 o'clock Children's Progressive Lycoum mosts at two o'clock. W. F. Jamiscon, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guar-Chicago, Ill.-Library Hall.-First Society of Spiritualists

hold meetings every Sunday at 10½ P. M. Children's Progressive Lyceum meets immediately after the morning service. Speaker engaged; Dr. H. P. Fairfield during April

Carriage, Mo.—The Spilltualists of Carthogo, Jacob Co., Mo., hold meetings every Sinday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering, Clerk.

their regular meetings in Schraders hall, at 10 o'clock A. M., the first countay in each month. Childrens Progressive Lycoum at the same place at to clock each Sunday evening. J. G. Mangeld, Conductor, Mrs. Sarah Pier Guardian of Social Leves for the benefit of the Lyceum, every Wednesday evenings

Des Moines, Iowa.-The first Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

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

MILAN. O.—Children's Progressive Lyceum meets ever sunday, at 1014 o'clock A. M. Conductor, Hudson Tuttle, Guardiau, Emma Tuttle. Monneurn, Ita.—Lycoum meets every Sunday forencen. About one hundred supils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at

Long's Hall, at 21/4 p. m. ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lycoum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian. HAVANA, III .- Lycoum meets every Sunday evening at two

**Ciock, at Halygroff's Hail.

**H. H. Philireck, Conductor; Miss R. Rogers, Guardian. The Annovas, Ohio.—Children's Progressive Lyceum meet at Mories's Hall every Sunday at 11% A. H. J. S. Moriey, Conductor; Mrs. T. A. Vuapp, Guardian; Mrs. E. P.

in, Acet. Guardian. I erro Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "Spiritual Times," Lendon, for the year 1869. J. H. Stanly

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 91/2 A. M., wa Sandays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The first Association of Spiritualists has its tecfures at Concert Hall, at 11 A. At and 7½ P. M. on Sundays.—
"The Philadelphia Spiritual Union" meets at Washington
Hall, every Sanday, the morning devoted to their Lyceum, and the evening to lectures.

BANGOR, Mu.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Hourson, Mr. -- Meetings are held in Liberty Hall.

(owned by the Spiritualist Society.) Sunday aftern Naw Your Civy.—The Society of Progressive Spiritualists

hold meetings every Sunday, in Everett Hall, coner of thirty-feurth street and sixth avenues, at 10½ s. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lycenus at 2½ p. m. P. H. Varnasworth, Conductor; Mrs. H. W. Farnasworth, Guardian.

The First Scolety of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 506 Broadway. Conference every Sunday at same place at 2 p. m. Seem free. Bichlaws Carwer, Wis.—Lycenta meets every Sunday at half past one at Chandler's Hall. H. A. Kastland, Conductor. Mrs. Delia Peace, Guardian.

Monarce and A. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MANCHETER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Boom. Seats froe. E. A. Seaver, President; S. Pushee, Becretary. PROVIDENCE, R. I.- Meetings are held in Pratt's Hall, Wey-

boset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lycoum meets at 12½ o'clock. Lycoum Uenducter, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Harrorn, Conn.—Spiritual meetings are held every Sunday evaning, for conference or lecture, at 7½ o'clock. Children's Progressive Lycsum meets at 3 P. M. J. S. Dow, Con-CHELERA.—The Associated Spiritualists hold meetings at

Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. E. Admission—Ladies 5 cents; genticmen, 10 cents. Children's Progressive Lyocum assembles at 10½ A. E. Leander Bustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters ed to J. H. Craudon, Cor. Sec The Bible Christian Spiritualists hold meetings every Sun day in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. x

Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't. Wordstan Mass, - Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lycenm meets at 12 o'clock every Sanday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lycenm; Mrs. M. A. Stearns, Gnardian.

Postrijivijim.—Meetings are held every Sunday in Tem-perance 'quy, at 10½ and 3 e'clock.

Toledo, O.—Mootings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lycoum in the same place every Sunday at 10 A. M. A. A. Wheeloek, Conductor; Mrs. A. A. Wheeloek, Guardian. Lynn, Mass.—The Spiritualists of Lynn hold meetings every

Sunday afternoon and evening, at Cadet Hall.

Chicago Liberal and Spiritual Associations meets every Sunday at Croeby's Music Hall, at 10;45 and 7:30. Conference at 12 m. Clair R. DeVere speaks for December. All communications to be addressed to— J. Sparragus, Press.

Naw York.—The Friends of Humanity meet every Sunday at 3 and 7:5 P. M., in the convenient and comfortable hall;

270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation

trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up. Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Boolittle,

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures

at 1014 o'clock a. m. and 7 p. m. Conference at 3 p. m. BROOKLYN, M. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lycaum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brocklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Con tribution 10 cents.

CLEVILLED, ORIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyosum Hall 200 Super-ior St. at 2 and 7 p. m. Lyosum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cov.

Busyalo, M. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Hamnonrow, N. J.—Meetings held every Sunday at 10% at Spiritualist Hall, Sd street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at I p. m. J. C. Ransom, Conductor; Miss Lizzle Bandall, Guardian of Groups. Lycaum numbers 100 members.

JESSY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARE, N. J. Spiritualists and Friends of Progress hold meetings in Missic Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afterneon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons. Guardian of Groups.

SPRINGFIELD, MASS .- The Fraternal Society of Spiritualisal brilltowing, mass.—In state in the country of spinitualization held meetings every Sunday at Fallon's Hall. Programive Lyceum meets at 2 P. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. - Lectures at 7 P. M.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ s. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyocum at 12½ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Butter, Wis.-The Spiritualists of Beloit hold regular Sunday meetings at their church at 10% A. M., and 7% P. M. Lewis Clark, President; Leonard Rose, Secretary. Lycosum meets at 12 M. Mr. Hausilton, Conductor; Mrs. Drosser, Guardian of Groups.

Sr. Louis, Mo.—The "Society of Epiritualists and Progressive Lycsum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p. m.; Lyceum, 3 p. m. Charles, A. Fenu, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

Spainternie, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Wor-Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lamphear Secretary. Children's Progressive Lyceum every Sünday at 20'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 70'2 a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

Sycanors I. The Children's Progressive Sunday

Eyeamore, Iti., meets every Sunday at 2 o'clock, p. m., in Wilkins' Naw Hall Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at S o'clock p. m., one hour archion. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Re-

cording Secretary. ADBIAN, MICH.—Regular Sanday meetings at 10½ a.m. and 7½ p.m., in City, Hall, Main street. Children's Progressive Lyccum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwis, Secretary.

Lowert, Mass.—The Children's Progressive Lyceum held racting every Sunday afternoon and evening at 2½ and 7 o'clock. Lyceum session at 16½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

BRIDGEFORT, CONK .- Children's Progressive Lyceum meets every Sunday at 101/2 A. M., at Jafayette Hall. II. H. Orazi-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. Okono, Wis.—Children's Progressive Lyceum meets every Eabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs

Thompson, Assistant Conductor, Miss Cynthia McCann, Guar-Thompson, Assessed dian of Groups.

Thompson, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbart, R. Stockwell, M. Hall jr, Trustees; and A. Tilleton Sec-

retary and Treasurer.
Letus, Ind.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They as the Hall of the "Salem Library Association," busdings, hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President. dont; F. A. Coloman, Secretary; D. A. Gardner, Treasurer

dont; K. A. Coleman, Secretary; D. A. Geroner, Treasurer; Johnsthan Swain, Collector.

MAZO MANIE, Wis.—Progressive Lycenin meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Confinctor; Mrs. Jane Senier, Guardian. The first Scoiety of Spiritualists meet at the same place every Sunday, at 3 D., m., for Conference. O. B. Haveltine, President; Mrs. Jane Schier, Score-

Topeka, Kansas.-The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational speaking every Sanday evening at the Old Feilow's Hall No. 188 Kansas Avenue. Mrs. ii. T. Taonus, Inspirational Speaker. F. I. CRANE Prest

WILLIAMSBURG.-Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 5 p. m., and Thunsday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Minth streets, Williamshurg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temporance Hall, Franklin street, opposite Post-Office, Green Point. Contribution 10 cents. Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday of 11 s. m. and 7 p. m. Mrs. Laure Cuppy, regular speaker. E.V. Woodward Corpnding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian ROCHASTER, N. Y.—Religious Society of Progressive Spirit-malists meet in Scitzer's Hall, Sunday and Thursday eve-nings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lycoum every Sanday at 2 P. M. Mrs. E. P. Collins, Con-ductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTE, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.m. Speakers engaged:—Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8: I. P. Greenleaf, March I and 8.

Fircheurg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Bolding and Dickinson's Hall Speaker engaged:—Mrs. C. F. Taber during January.

Quincy Mass.—Meetings at 2½ and 7 o'clock r. m. Progressive Lycenm meets at 1½ r. m.

FOXBORO', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. M.

Cameriderport, Mass.—The Spiritualists hold meetings cry Sunday in Williams Hall, at 3 and 7 r.m. Breaker engaged
PUTNAM, CONN.—Meetings are held at Central Hall every
Bunday afternoon at 1½ o'clock. Progressive Lyceum at 10½

DOVER AND FOXOROFF, ME, The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

Thou, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a, m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor: Mrs. Louiss Keith Guardian. Washinston, D. C.—First Society of Progressive Spiritualists, most every Sunday in Harmonial Hail, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Peese. Dec. Cora L. V. Daniels Jan N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebjee. May, Alcinda Wilhelm Lectures at 11 a. m. and 7.30 p.m. Childrens Progressive Lycans (Loc. R. Pavis conductor Mr. Harm Cornel Cornel (Loc. R. Pavis conductor Mr. Harm Cornel (Loc. R. Pavis Cornel (Loc. R.

withelm Lectures at II a. m. and 7.30 p.m. Childrens Progressive Lycsum Geo. B. Davis conductor, Mrs. Herner, Guardian of Groups. Miss Maggie Sloau, Assistant Guardian of Groups. Commences 12.30 p.m. Conference Free Platform every Tuesday evening at 7.50 p.m. Sociables Thursday evening meets in two weeks.

Milwankes Wisconsin,—The Sirst Spiritualist Lycsum meets at Sivyer's Hall every Sunday at 2 p.m., J. L. Poster is engaged to speak at 71% P. M.

PROSPECTUS

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the LARTS and SCIENCES, and to the SPIRITUAL PIECLOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the tising generation. Enfact, we intend to make our Journal cosmopolitan in cherecter—a friend of our common humanity, and an advecate of the rights, duties and interests of the people.

This journal will be published by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Seturday at

No. 192 South Clark Street, Chicago, Ill.

The Journal is a large quarte, printed ou good paper with new type. The articles, mostly original, are from the gens of the most popular among the liberal writers in both hemis-

pheres.

All systems, ereeds and institutions that cannot stand the order of a seientific viscarch, positive philosophy and onlightened reason, will be treated with the same, and no mere consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfelding the finnan Mind to-day, through Spiritual intersease and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analysing crucible of solonce and reason.

A watchful eye will be kept upon affairs governmented while we stend aloof from all partizanism, we shall not keel table to make our journal potent in power for the adversory of

white we stend atout from all particants's, we shall not acceptate to make our journal potent in power for the advocacy of the right, whether such principles are found in platforms of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy and communications from the inhabitants of the Summer

Communications are solicited from any and all who feel that they have a truth to unfold on any and an vino regist always being reserved to judgo what will or will not interest or instruct the public.

TREAS OF SUBSCRIPTION—IN ADVANCE:

One Year, .. \$3.00. | Six Months, .. \$1,50. Single Copies 8 cents each.

When Post Office Orders cannot be procured, we desire our trons to seau money. Subscribers in Canada will add to the terms of subscription 26 cents per year, for propayment of American Postage.

CLUB RATES:

POST OFFICE ADDRESS .- It is useleds for subscribers to write, unless they give their Post Office Address And name of State.

Subscribers wishing the direction of their papers changed from one town to another, must always give the unite of the Town, County and State to which it has been sent.

A Specimen copies sent FRAR.

Bubecribers are informed that twenty-six numbers of the RRLIGIO-PHILOSOPHICAL JOURNAL comprises a volume. Thus we publish two volumes a year. ADVERTISEMENTS inserted at Tweaty-five center in for the first, and Twanty Canys per line for each subsequent in-

All letters must be addressed S. S. JONES, No. 135 South Clark Street, Chicago, 111.

INDUCEMENTS TO CANVASSERS. In order to greatly increase the subscription list of the Rulgio-Philosophical Jouenal, we offer magnificent induscments for procuring subscribers blen and women, legierers especially, will find it profitable to canvass for the paper. Any one sending \$100 shall receive thirty-three copies of the JOURNAL for one year, or sixty-six copies for our coneties, directed to such new subscriners and at such places as serequired, or such a proportion for six months and one's es as shall, suit, so so to be equivalent to 23 copies to one year, and a premium to be sent where circuted, by express one of those beautiful Florence Serviny Mechania, which sell everywhere for stray-flee dollars, and if a higher entered Florence machine is desired, it will be furnished in the cause proportion as above. (See descriptive advertisement. At f solicitor who shall make an effort and full to raise \$100 for subscriptions to the Jounnal ambove, will be allowed from: See per cont of whatever money they may requit, not loss than ten dellars, payable in any books or engravings mentioned in

The florence sewing machine is unsurpassed. This Florence sewers shauther to undurate or work for ease of management, variety and quality of work regularity of tomion, etc. It fastens section of every seem, a valuable feature belonging to and claiment by an origin machine. Observate containing full information, with samples chine threman command an invitation to Win II. Sharp & Co., General Agents, 101 Washington street, who will arrefully select promium machines, and forward by supress as fully select promium machines and forward by supress as directed, warranting them in every instance as represented.

our advertised lists. .

Wastern News Co., corner Dearborn and Madison sixesis, Chicago, Ill., Jeneral Agents for the United states and british Provinces, and the American News Company, 119 and 184 Ysseau street, New York.

Re-Philishers who insert the above Prosessing these linear and aboution west sustained; shall be emploied to a copy the RELIED-PHILOSOPHY ADVINGAL ON year. It will be functioned to their address on recipl of the papers with the education

HOW TO KEEP LEGGS PRESH.

Use the Electro Egg Preservative. A Sure Preventlive for decommonation Eggs, when E-LEC-TRO-IZED, are warranted to remole irosh for years, if required.

Agents endowed with enterprising shainting we want in every county in the United States, to introduce this perfect

> PRESERVATION OF EGGS. Profits Remanerative.

A Treatise on Fggs. Containing further particulars, SENT PHEE to all who deare to engage in a profitable enterprise. Egg Doulers and Packers are mylted to examine our New

APPARATUS FOR TESTING AND PACKING BGGS

which discloses in a moment all datauged Eggs, and the good Eggs can then be placed directly in packing or preserving liquids, WITHOUT RE-HANDLING or Liability of Breakeng.

Price according to size, which can be made with capacity for examining from one to zen dozon, or any desired number

of eggs at one time. Office 79 W. Madison street, Room 4. Address,
ELECTRO EGG COMPANY,
P. O. Box 1114, Obicago, III.

\$2. 00

3. 50 6. 00

DAVISON'S THORNLESS BLACK CAP RASPBERRY.

This new and popular variety withstood the severe winter of 18'7'03, in Universita, and fraited well in the following summer. It also have an abundant crop in Southern New summer. It also bore an abundant crop in Southern New Jorsey, where we gathered from one bush, the second year, three quarts of large and fine borrees. Its season or ripening is nearly one week earlier than any other Black Cap known. THE CANES ARE WITHOUT THORNS.

These two facts render it a valuable acquisition to the list Prices for the Spring of 1869. 12 Plants by Mail prepaid,

100 " " Express C. O. D. 1CCO Inducements to form Clubs.

Any person sending us \$6, for 100 plants, wi I receive 12 plants free. For \$15, for our plants, we will send 50 plants free. For \$25, for 1930 plants, we will send 100 plants, free. Address, John Gago A Son, Vineland, N. J., or 163 Dearborn street, Chicago, III. Orders will be promptly filled at either place.

MRS. ABBY M. LAVLIN PERRAY. PSYCHOMOLAG. Most directions in development \$3,00. Spiritual advice or Clairvoyant sight \$2.00. Six questions answered while in a trance \$1,00. Address, enclosing two red stamps, 118 Pro pact St., Georgetown, D. C.