83,00 PER YEAR IN ADVANCE.]

Bruth wears no mush, bows at no human shrine, seebs neither place nor applause; she only asks a hearing.

[SINGLE COPIES EIGHT CENTS

S. S. JONES, PUBLISHER AND PROPRIETOR

CHICAGO, MARCH 12, 1870.

VOL. VII.—NO. 25-

Ziterary Department.

For the Religio-Philesop

BY MARY ANN STILLMAN

DY MANY ANY STILLMAN.
The merry golden surfaceans
The float among the ether,
stand tremble in the air.
They float among the ether,
stand tremble in the air.
They float among the ether,
stand tremble in the air.
They float behave a being the stand
White some banners being the stand
White some banners being the
Upon life's cheepened path-way,
the beauty there they airay,
the beauty there they airay,
arknet
Chase gride and care away.
The poor man feels their presence
Around his humble door,
Around his humble door,
Around the banner being the stand
They ornice when rain drops fall,
They amile when rain drops fall,
Then to the louely church-yard,
They come with silent tread
Above the psecond dead. ker on the wall, the lonely church-yard, me with silent tread d the moss-grown tablets, he peaceful dead. Ith a genial presence, alk this lonely sphere, ke our earth seeln brighte mpart, we and kinds to the beart.

The Bostrum.

LECTURE BY EMMA HARDINGE.

red at Harmonial Hall, Philadel, Sunday Evening, Oct. 31st, 1869. YPATIA OR THE PLATONIC PHILOSOPHY CONTINUED. Reported for the Journal by H. T. Child, M. D.

INVOCATION.

Spirits of the mighty dead, heroes, martyrs, saviors, wairiors of life who have fought the great battle and conquered, whose brows are enwreathed with the amaranths of immortality, who hear in your hands the palm branches of victory over sin and death, be with us now, wise and holy does, prophets and spirits who have drank in the divine fire of heavenly inspiration, whist yet pligrims on earth. Seers whose illuminated eyes have looked down the golden gates of eternal life and traced the footprints of those that have gone before, lightening our darkness and removing from our eyes the veil of materiality; and permitting us to see thise illuminated forms, rediant and glorious over sin and death; spirits of the beloved, household detties, once the bright stars of our hearts and homes, ye who were so very near to us, we need not invoke you for we know that at each one's hand an angel stands. But, oh! we do sak you this night to lift the cloud of materiality that veils our eyes, and permit us to see whitherward ye have gone, and where ye are tending.

Great spirit, Lord and Master of life, thou

ling, reat spirit, Lord and Master of life, thou boldest the destiny of mortal and immortal e in thy hand, we sak for thy blessing on counsels this hour.

LECTURE.

"Whitherward are we bound?" is the last unestion which philosopy had asked, and the first and the last which possesses the soul of the pilrim in the shadowy veil of mortality. One of the pilrim in the shadowy veil of mortality. One of the pilrim in the shadowy veil of mortality. One of the pilrim in the shadowy veil of mortality. One of the content of the pilrim in the shadowy veil of mortality of the confess of groaning beneath them, whilst we confess
unrelves overpowered with the toils of life, and
are ready, like weary soldiers to lay these burlens down, whilst the best and most favored
mongat us are restless and weary of the perpetals strife after a higher good than the present,
our can aftord,—still, we devote life best enerries and all that is lent us of fortune and strength
and intellectual power to the maintenance and
reservation of the life beneath whose burdens
we groan. The very best powers of our being
ure taxed and called into action to discover how
we may best maintain this warfare of life, and
taxe off the inevitable approach of that which
we call the last enemy death. It seems impossilef for us to yield up those who are passing
orm our sight withouska bilter attracter. he last enemy death. It seems imposi-te juid up those who are passing r sight withouts bitter struggle, and surious attempt to bestow upon them witton of our own life, so that we may me by our side. At the very moment would beg from the Infinite hand of our the best blessings we can give, in moment we

invisible worlds. This may have proceeded from an insembli-tivito the value of, or a more potential recogni-tion of the fact of immortality. These are justitions which we have a right to demand, and which religion and philosophy must assure; for they are pressing upon us with

many uses, as arts and sciences are unfolded before our eyes. We have discovered many uses to
which we can apply these powers, and by which
we can outroil the elemental forces, and make
life noble and sweet and precious.
Philosophy I say, answers us that because
we have discovered these multifarious uses in
life, we loathe to part with it—we shrink away
from its discontinuance.

The states to part with it—we sprink away from its discontinuance.

Religion answers us, we have not yet swiftlent faith in immortal life, and on this point we take sides with religion. We believe that this hold on life, this clinging love of mortal existence which makes us endure, as the great poet Shakespear declares, "The worst and most leathing form of life sooner than risk what we fear in death." We believe that this grasping hold which we attempt to maintain of life, proceeds from the blindness which has been thrown over the mystery of death, and if Spiritualism does not break this form, if it does not dispel this illusion, and arrest this shadow, then it is worse than these,—it is but a repetition of the old platindes.

udes. We know there are minds groping in dark-ess, professing to believe in annihilation. We now that annihilation does not answer the ucution. We know that to preserve our hold pon any form of life, is better than to sleep, to e nothing, to go out into the vast blank dark-

hat were our energies and our faculties to us for? Wherefore this longing for thing higher and better than we are to-day? do we perpetualy strive to know? Why we grasped the various links of knowledge, bound them up in such a masterly nower.

darkened, and we are to sieep, or rather sink into blank nothinguess.

We turn now our steps in the footprints of
the Platonists of old, and once more question of
life, and its uses. What answer it gives us butthe perpetual resounding question of Whitherward? First we have a right to know, so long
as we are laborers, so long as we are perpetually
questioning our energies and taxing our skill in
bearing life's burdens and toils, and sharing each
one his part, we laye a right to know the result
one his part, we laye a right to know the result
have been illuminated with the divine fir so
that they, have pictured out the glorious machinery of the heavens that is set to music and
time.

have been immeated with the divine int, so that they, have pictured out the glorious machinery of the heavens that is set to music and time.

We long to read the music of the spheres, and we fisten to diviner voices than are sounded on earth. Daily we strive to repeat these. We have a right to know whence these thoughts upon music come from, these aspirations for a diviner, sweeter and holler sound than we are repeating when we hear the tone of sweetest melody, when our souls are lifted up, and when we can say that we have tolled with our hands, and labored to make this earth so beautiful and so fair,—to build cities and found noble institutions, to bridge over even the mighty ocean and make the lightnings our carriers, the sunbeams our painters. We have a right to know what we shall do with all these powers? Why are they lent to us for a brief moment? What will be the result of the knowledge we have secumisted? We, who have walked with the mijestic Archive, who have the mathematicans fail to count may we should have plerced the thick darkness and blackness of that midnight sky, and away in the unknown realm have found the light of stars approaching us, and determine ere long to reveal its spat king beams to the eye of Science.

When we have mastered the largest, whilest and grandest mysteries of creation, we have a right to know what knowledge He has bestowed upon us. The winter is coming fast upon us—it is sounding its murmuring voices, gathering strength until they shall break into the awful templet, and compelus to turn from the bitter freezin

Jewiof old when man.

were morning."

We have a right to know where we shall go in the hereafter. If in this life we have nothing but the hope of Christ, then, indeed, are we miserable above all mee, if there is nothing for the poor, nothing for the tolder, nothing for the poor, nothing for the old who are going down to the most profound mystery of death, nothing for the young who are born into life with all burdess before them. There is not one with all burdess before them. There is not one

scriptures, unit we use the semigrant strainty of the principle. These life's pilerimages are all done her? What are the evidences that we live beyond the grave? What are the assurances that we may gather from life its history and its past experiences, that. "If a man die he shall live again."

First, I point to the universal faith of all man kind in immortality. I remind you that we have received this hope and cherished this belief. Just as surely as we have received the intuitional conviction of the mind which are just as intangible, and it is just as impossible to determine whence these spring and why they arise, as this universal belief in immortality. Here is a Nature's witness. The next is the voice. All things are perfected after their kind. Witness this little blossom, amall and insignificant as it is, you observe that it is fashioned as perfectly as its capacity will admit of. It is perfectly as its capacity will admit of. It is perfectly as its capacity will admit of. It is grandeur to the dew-drop, each expresses the fill-lest perfection which matter can give of. The life of all things are perfect after their kind, the properties of the properties of the properties of the contract of the properties of the as that can untaished us with all we most soitle. Is there a moment when fresh images do not present themselves to the mind, and when at less the bell tolls out the requiem that life here is completed, do we not find a perpetual craving for something beyond? Do we not perceive that life undinshed problems continue? Han is not perfect, human life does not find all expression upon this planet. It is perpetually craving for something beyond this life. There must be some means of completing the unfinished problems of this life. Thus answers philosophy.

What response does—

ruces torms of resist worship to the sciema acts of the Druids, from the deep metaphysical forms of the Hindoo to the edicits of the Christian,—everywhere man as a worshiping being has proclaimed a life beyond the grave. He may not onler you the demonstration; he does not bring you the proof of his assertion, but his heart is full of it.—his revestments proclaim it, his deep devotor and all poured out proof the ware point of the life beyond. Than all these propositions ever stand before him. The sneer and selft of the unresting materialist, and the cold atheist who demands of me at very turn, demonstration of the problems of human existence, he sees all human motions and functions are to be answered by the fact that they are outwrought by the bed. The marvelous chemistry of the atoms is sufficient to set in motion the various organs of the body. Each of these expresses a function of what we call mind. Mind is the legitimate action of the chemistry of the stoms. It is in van that we tell him that the effect is greater than the cause; that we demand a cause adequate to produce such effects. In vain we assure him that something does not result from nothing—that mind cannot spring from matter. Mind can never be exhibited in the waving forests. The dust beneath, the loty mountains, the sparkling gems of floral beauty never think—none of these will answer, none of

uses will express a thought.

In vain we respond to the atheist. He returns to his old position, and says, give us demonstration—bring us proof of this whitherward, give us evidence of this beyond—the scheme is visionary. The voice of nature answers us not; the viewlessals responde not to our outer. Men have a the proof of the visionary.

petually striving to develop tresh uses, fresh beauties in life? Of what use is all you do when death, the spoller, comes to shut the gate upon you, and you sleep, and that is the end of all? How shall we answer to ourselves the justice which we claim to exist—whither they have gone those mighty ones who have passed away, those beroes, those wonderful people that have inscribed their might and power and to-genuity upon those elequent forms of stone, as we pass and the ancient ruins, which reveal to us that man has been there with all his power and energy.

we pass amid the ancient ruins, which reveal to use that man has been there with all his power and energy.

How shall we answer the question, Whither have they all gone? Those wast and mighty heroes of life, those leptons who were slain tor the protection of country and home; those great apirts who reared up nucient cities, and unit monuments and temples; those Greeks and Romans that dragged forth from nature the mysterious secrets hidden away in the night of hazbariam, and hist the foundations of art and philosophy—oh I could we count up the millions upon millions of earth's children that have passed away into that dim phantasmagoria, that shadowy land of death. When we behold the throughing heart of humanity pressing upon every side, and are assured that one hundred year hence not one of all these millions of forms, will remain here, and unless others come to take our places, dust and ashes will cover the earth, now alive with busy throughing millions—our houses would be desolate, our garments would wax old and decay, our gardens would case to bloom with flowers, the beautiful earth would become as a desert, a heap of ashes, for we shall be gone, Wfitherward?

become as a desert, a heap of sames, as: we be gone, Whitherward?

If philosophy and religion will not answer the question, we will ask it of the immortals themselves. Have they ever failed to answer us? When has there been an age or period in human history, when their bright forms have not stepped from the mysterious portals of the grave to come back and bring us the assurances that there was a better world? I ask in what period of time have we not had these strange phenomenal evidences of a power superior to man, dwelling with us, and has it not been a strictly human power, and all men have looked into the secra and sages spoke with these in familiar tones, and they inspired them with a wisdom, not of earth—upon the revelation of these, the rudest dynasties are all founded,—not upon belief, but upon the assurances that the invisible Spiritual world, are like the soul of the lavisible, hold communion with outer forms, and from time to time reveals is self to man, ever pointing higher. Thus we have the mysticism of Egypt, the wonderful wisdom beneath which the sages of Greece and Rome bowed. Like those high mystic teachers at whose feet the wise men of old would sit to learn of a wisdom higher than man's, and that wisdom and knowledge was derived from intercourse with the Spiritual world. This is no mere assertion—it has interpenetrated the history of all nations, all beliefs, all philosophies of which we boast. These deep and mysterious researches into human life and human destiny which are so often quoted in classical love, all point at last to the continuation of hic beyond this sphere, that it has its ultimation, its Alpha and Omega in Spiritual existence. The love of the ancient Chalcean, the faith of the Fire worshiper, the solemn helief of the lifudov, the wisdom of the Egyptian, the philosophy of the Greek, the strength of the Roman, the world man of the Egyptian, the philosophy of the Greek, the strength of the Roman the more of the saints, the might of the early teachers whom we call the Christian Fathers, were all derived from communion with the lavishbe world. Many were the means of communication,—various the phenomena—not modes, but all tending in the same direction, all proclaiming the larvishbe witnesses ever take the human form. Where, witnesses ever take the human form.

But this blessed Spiritualism of ours, comes to break this mysterious pail, and lifes the curtain and tells us it is all well with that child, that all these bright qualities beyond the be-utiful river, all that we have shored sawsy, is carried as freight in the little bark of her life, and has laid the foundations of the future extence. We have given her redimental experience for that sent her lades with treasures, stored with knowledge, not one of which is logi. We many feel her lades with treasures, stored with knowledge, not one of which is logi. We many feel her lades with treasures.

that that lamp of beauty is darkined from our eyes but is barning frightly in the realms of lumortal-ity.

It is no more a problem why the poor beneath the blasts of winter, are compelled to bear the

By SHNJAMIN TODD.

long since, hearing that the Rev. Mr., Pastor of M. E. Church in Portland, had en deigning to reply. We then wrote another age, offering to most any Clergyman in the if the denomination to which he belonged, a endorse him as capable of defending their To this challenge there was no reply. At anotture, one John Arnoup, a person not wideown to fame, but of fair patural abilities and oe deucational qualities, would probably exal large majority of the clergy in the State, upon limself to become a champion against unaisms and delivered a lecture in the city of took upon nimes! to become a champion against splritualism, and delivered a lecture in the city of Corvalies sgainst it, which was highly culogized by all that were opposed to Spiritualistic ideas; whereupon the daily Osmoonan called upon us to challege Mr. Arnoup, and we did so, inviting

ven. That Spiritualism, is beneficial to from the fact that it tends to moral, in-and Spiritual development.

ort of this question we presented the fol-

support of this question we presence as appropriation as taught mankind that religion atoria. Whilis all other religions have been storial. Whilis all other religions have been ded in superauturalism, and could alone be red, on faith, ours could be demonstrated by continuous and pulses man's immortality, and can place by us of the property of the p

gives us a more correct ides of a Divine

sing as the Absolute, and of His creatures as the alticoal.

It gives is a more correct likes of death, or the numission from earth to the spirit-life, proving at instead of being an open model of the proving at instead of being an appear of the proving at instead of the proving at instead of the proving at the proving a spirit His.

It gives us all the idea we can have of the toalties of Spirit His.

It teaches that Eternal Progress as the deslive the human race, hence, it takes away the gold-paved and pearl gated heaven of tethargetic at, and gives instead a life of use, beauty and resement.

the broken down the barriers of religious y and superstition, giving birth to free it, and open d a new and vast field for inves-

and one much toward delivering woman r enthrallment, and enlarged her sphere of ses in both public and private life. comes to things of practice! life, and helps e development of the arts and science, restrains our passions and appetites, by matant presence, and this educates us in

of his oppo-

We will now notice some or my factories to explain away every thing that is not mere fiction on other away every thing that is not mere fiction on other principles much better than by calling in the aid of applits. Where, where, and how Rev. Robotton was the second with the principles may be above the mere than the second was a second with the second was a second was a second with the second was a second with the second was a second was a second with the second with the second was a second with the secon

ard, Jamden.

EXECUTIVE COMMITTEE.

Wm. C. Waters. Bordentown; Stacy Taylor, Croswicks; A.B. Wilkenson; Camden; Deborah Butler. Vineland; E. S. Wooley, Harmonton; Wm. Clapp, M. D., Frenton; Beb., F. Red, Waterford; Aaron Allen, Bordentown, Harvey H. Ladd, Vineland; John Jones, Bordentown.

am a stranger to most of you,—still I have not been an idler in the field, and no one feels a greater interest than I do in the cause in behalf of which we have met.

The treasurer reported that there was thirty one dollars and eighty cents (\$31.80) in her hands. The finance committee reported that they had received in subscriptions and donathons. Seventy three dollars and norty seven cents. (\$73.47.) Total, \$104.27.

Henry T. Child sald: "I amy very glad to see so many of our friends gathered here upon this occasion. It is a part of my business to feel the pulses of an audience. When I look into the faces and eyes of such an audience as this, I know that there is not only intelligence, but carnet-ness and determination to work. I believe State Associations are to be the most efficient means of systematizing the great work which is before us. They are or should be a great labor saving machine. In our own state I have been endeavoring during the last two years, to jobain a

will hear it or not, much dienot that would not gladly hear all tunlives me to say.

I State Society means work, not for the
Islone, but for every member of it. Give
money, give your sympathy and countenmoney, give your sympathy and countenmoney for the support. Spiritualhas a foot hold now that ab one need be
med of. Our lecturers, our books and pamoney for the support.

Society of the world.

Society of the world. pers, con

n, of Forrist

"It is always a pleasure ory mind, it matters not

otesteeding time power, this reform, the you have organized this society—it is to demonstrate these truths.

To do this, you must support and sustain your lecturers. Let them go forth as free men and women, and they will then accomplish their work, and the philosophy which they teach will unfold the human mind until the shackles shall fall from it, and man shall stand forth in the dignity of his nature.

Mr. Wheeler said he never begged. He could not do that, but he knew that the true spiritualist would contribute freely of their money—think it a pleasure to do so. More than that, you will give your sames, and your residences, well written out,—plain and fall, so that your officers can take an account of the Spiritualist, and be able to send to any and all of you.

The venerable Thomas Garret, of Wilming-

requested to procure three hundred copies for the use of the members.

The constitution was then read as follows:
Constitution of the New Jersey State Society, of Spiritualists and Friends of Progress.

Adopted May 24 1866.

FREMENE.

In the progress of the age, we find ourselves surrounded by a variety of facts and phenomens which are calling for investigation at our hands. Mind is everywhere stimulated into activity by the stirring events of the times. As Spiritualists and other reformers who are seeking for truth, and for those things which shall elevate and improve the condition of humanity, we have met in convention, and believing that the time has come, when a more general co-operation of those who teel an interest in these things would not only benefit ourselves but our fellowane, have concluded to form a State Society, and for this purpose, do adopt the following constitution:

which every human being is capable of un-loiding.

The aptritual perception unlocks the mys-eries which the intellect alone has failed to sec-le.

no better than they should be. We have evi-dence of it, and it has been my good or ill for-tune as a journalist for a time past to collect statistics of clerical morality. We have a file of some four buadred elergymen, and they don't

I don't talk much about Jesus. I am not perfectly satisfied that such a gran as he is represented ever lived; but if he did live as described, he was a representate democrat. He laid the foundation of democracy when he said, "Call no man master, for one is you-faster." "Let the greatest amour you minister." We do not find that life and immortality eam through Jesus of Nazareth. It was not a new tiden; it had existed before. We have records of it in the old Sanscrit, from fifteen to twenty thousand years ago—the very fundamental principles of our morality are to be found there, and they were written long before the creation of the world, according to the Mosaic account. Sir Wm. Jones said the Sanscrit was more profound than the Greek, more copious than the Latin.

Sir Wm. Jones and the Santoris was mire profound than the Greek, more copious than the Latin.

They put on record their ideas of immortal life and assurances that the performence of virtuous actions bere on earth would make man happy in the life to come.

"We hold these truths to be self evitent that all men are bern" free. We should have said men are born qual. Freedom is the first essential of development. Governments are instituted to protect the weak against the strong; to conserve the rights of the individual against grasping monopolies; to save the little fish from being eat up by the big ones—in a word, to perpetuale and maintain that freedom by just laws that it do not degenerate into license—free, dom to think upon every subject. We take our stand in Eavor of this, claiming tito be one of the essential conditions of all-possible progress. Spiritualism will never drive a take of make a new Smithfield. It will never have a John Calvin, who will persecute unto death a Sirvetus, for the glory of God. Spiritualism will sever proscribe social progress, never create politicial disabilities or disconnections on account of selligious opinions; never seeks to put a direc-based; god, nor a neutring wedge to make the way for persecution.

Spiritualism would give freedom to forty mil-

c: United States, as an entering wedge to make to way for persecution.

Spiritualism would give freedom to forty mil-cons of souls, as the new fifteenth amendment, as given freedom to four millions of bodies. To smplete the work, we will emancipate the minds men that they my think as they are privileged act.

of men that they my think as they are privileged on act.

No dictation over speech, over thought, over cuton, is a fundamental proposition.

We assert that mankind is governed too much; but the best government is that which governs be least. We do not take our position with our rethodox neighbors, that man is a child of the evil, and bound to hell—totally deprayed from be crown of his head to the sole of his feet, without a sound spot. Do you believe that? If you tell me that my father is the devil, do you got incite me to do what you say he does? I pen the Bible and I read, "shoon thy father and thy mother." Then what else-can I do but alse hell. If I honor my father and he is the levil, I must raise the devil—I can't do anything lee. Here you are totally deprayed, desperate, wicked, prone to evil as the sparks that fly upwards, and her I am with qual right before he law—I fornooth a sovereign qualified to act to part in the government of this mighty nation.

As with the individual, couldly so with the

as with the individual, equally so with the condition of the condition of

rison, dying there and going to hell when he is out.

Massachusette—by the way, it is a good place or emigrate from—it sends out goodmen, good, leas, but there are churchmen there who want to put God in the constitution of the United tates, and preclaim that Jesus Christ is the galful ruler of nations, and the Bible is the undation of all chics, of all law, and of all infraprudence—that is what they want. It seams religious discrimination against every eterodox person, every person who don't subcribe to the Council of Nice.

You had a man here named Probat, that was very bad man. John Morrissey is an angel saide him. You could not do any things with mout hang him, and you said, "God have every on his soul," but you had none on his ody.

mercy on his soul," but you had none on his body.

Spiritualism will confine the government to its proper spher.—It is its business to conserve individual liberty, to protect the weak against the strong, the rights of persons against the encroachments of tyranical inspirations, to protect the rights of labor—it need not trouble itself about any thing cise. Capital will always take care of itself. Look out for the poor and the ignorant, the laboring man and the intellectual man—the wealthy man will never softer for want of protection. Protect labor and you have resolved the problem of sovernment to decide who God is. We don't want to put any God into the constitution—the Spiritualist's God, the Roman Catholic's God, the Presbyterian's God, or any other God.

We as bipritualists favor none of these thicks.

ser God.

We as Spritualists favor none of these things,
we would separate the government entirely,
d would keep it separate as Hamilton and
fiseron and the ever giorious Thomas Paine
i. We claim the largest liberty for the indilual, consistent with the welfare of society,
ways asserting that that government is the
stawhich governs the lesst. We say that procso is the legitmate consequence of freedom and

take spiritual babies, and save them the same way, and they generally come out right, and always know how to swim.

Well, Tremember the time when I was a slave to fear, for I had a good bringing up in the bosom of the Presbyerian church. The emequence was, I way afraid to go to bed at night, and when I did, I would cover my-head up for fear the Lord might condemn me. I was afraid to go to sleep lest I might wake up in hell. I did not dare to be out after nine o clock at night. I used to think God would come round the erragrand damn me before I could get into the honse—that was my read opinion then. I was afraid of God. He was pictured to me as a man with one great eye in the middle of his forebead, and his hand on a big bung hole, and I did not know but he would take it offand drown all the words as be did once before. I read the story of the waters above the firmament. Do I shock your prejudices? I tread the story of the waters above the firmament. Do I shock your prejudices? I tread the story of the waters above the firmament. Do I shock your prejudices? I tread the story of the waters above the firmament. You into the word take the right to think and teel and act. I vote, for the freedom of the biack man, freedom for woman, freedom for all God's children—not physical freedom without mental freedoms, and spiritual also.

I believe that he is the child offord and that he every human breast a spark of the Divine, thrills and glows.

I believe that be is the child offord and that he every human breast a spark of the Divine, thrills and glows.

I believe in humanity—the sould desire, untured or expressed; the emotion of a hidden if the proper is the child offord and that he every human breast a spark of the Divine, thrills and glows.

I believe in bridger, in aspiritual also.

I believe in the summan is totally deprayed. I don't believe that he is the child offord and that he every human breast a spark of the Divine, thrills and glows.

I believe in priyer, the emotion of a hidden if the biack man the sum of the

grapel.

Do you remember that boy who went out with his father to look at a field of wheat that the old man had, and he said, "Father did I not hear you pray to God to feed the poor?"

"Yes," said the father.
"Well." said the boy, I guess if God had such a big field of wheat as that, he would go right at it and do it."

I believe in that kind of prayer. Labor is worship. Too robbin is almost labor or worship.

"Well," said the boy, I goess if God had such a big field of wheat as that, he would go right at it and do it."

I believe in that kind of prayer. Labor is worship. The robin is ainging.
But they say Spiritualists have no God. That puts me in mind of an incident in the life of Theodore Parker. A man went to hear him at Music Hall, and when he came away, he said to a friend, do you know what sort of a man that is? He has not got any God, and makes an Infinite nothing a principle.

Spiritualism is the grandest conception of God. Universal amming up of truth, goodness, beauty, love, wisdom and power. He is; incarnated in every son and daughter of all the Adams, and there were thousands of the family. He is complete, perfect, universal and infinite love. We recognize Him as the Benefactor of humanity,—that love in us as fathers, mothers, brothers, assers, friends, fellow clitzens, that makes the world great and good. Let me ventilate my heresy. If I ever look for God, I look in the eyes of a pure honest woman,—goodnes beaming from such a wonan's eye, is the pirest, sweetest revelation, and if a man is good, true, noble and 'self sacrificing, he will and God there.

I know that a man may look there with sensual and impure feelings, and wallow in these, and nothing but the fires of hell can purify him from the abough of animalism, into which he has fallen.

Again, I believe in Infinite Love as the Benefactor, and general education as the method of

from the alough of animalism, into which he has fallen.

Again, I believe in Infinite Love as the Bene-factor, and general education as the method of devine wissom. General education is the whole life experience. This life is a primary school of existence. Friends, you who are growing grey, are only in your a b c's, and can't spell baker yet. Waren you pass on to morrow, or the next day, you will step up one class higher.

Were man to laye coveral with the sun," the patriarch papil would belearning still. He does this and general education is the savior of thumanity—it is the one atonement, the one redemption from all our bells. We want to know something definitely, positively—that is what we want a found-inter-

Hereral young ladies are preparing to nter Amberst College next summer.

Eruth Stranger Tha fiction.



A WONDERFUL BOOK!

STRANGE REVELATIONS BY PAUL AND JUDAS

add for his journey.

SCERE III.

Graphic description of the Mount of Olives and survounding country, includinc the beautiful village of tethany, the home of Lazarus, his lovely daughters dartha and Mary; the later has a strance presentinent; dartha tries to pry into the secret; Mary in tears, etc.

SCERE IV.

JORGE visits the home of Lazarus, after a squour of nonly years in foreign lands. The vectour—a perpless-

returns with a lattering report. Particles with a lattering and in secreta disclosured bave a jubilant line; secreta disclosured particles with a lattering character here introduced, orient part in the secures following medium and engages a sitting for i

priests are confounded.

ECENE XXI.

The woman depart in adultery; her arrest; the con-demustion, trial and triumph.

The Disciples all never at licetary; a grand remain, and infamous trachery. May accidentally eathers a plot, and ware down, but he fails to see the point may it is too late. An infamous down, but he fails to see the point may; it's iso late. An infamous downward sent by an office from the great Sanbodria; an immediate reply dominated and answered.

Matters colminating very rapidly. 'A fearful scene serve xxvt.

The last supper; strange consact of the Ap Judas retires from the company; he returns,

Jesus arrected, and his followers disgusted; the game was up; fishing for Ast more incrptive. The game was up; fishing for Ast more incrptive. The gent trial; the witnesses and pludes; excling seen and langiferate. Another prisoner apprehended as more country in the country in the country for the property of the place of the pludes of the p

risis more...
are they? We shall see users:

Ureat excitoment in derusalem and elsewhere. A
frontic mother and lover. Jis. for Calvary! The procession; line of march. Marshalls, police excellationers, &c.
Marthia and Mary in the crowd! Mary awones and fash
life, feels the weight of repossibility. The line in the
life, feels the weight of repossibility. The latter is
seenes which follow. Hereat Antipus musing in his-poce. A strange visitor; her aftering blea. The earlies
bravelet; an imprecipable morbor; Hereat write; he
went his own on to Immunitions death; the of ranks
over his own on on to Immunitions death; the of ranks
over his own on on the market of the control o

reader of this remarkaton scene.

8 KNG ZAM.

Final communication of Sant In Alexander Smyth,
Hensich when these strange and startling revel-tions,
was given, which will be read with interact inter-el. The book contains 40 person of chooky printed matter,
The book contains 40 person of chooky printed matter,
The book contains 40 person of chooky printed matter,
The book contains 40 person of chooky printed matter,
Best and the same of the same

Speakers Begister.

Rev. J. O. Barrett, Glen Beulah, Wisconstn.

Dr. J. K. Bailey, box 394 Laporte Ind. Addie L. Bailou. Address Chicago, car PRICAL JOURNAL.

H. T. Child, M. D., 631 Race St., Philadelphia, Pa

Mrs. A. II. Colbs

A. J. Fishback, Sturgis, Michigan. E. Graves, author of "Biography

Mrs. L. A. F. Swain, Union Lak Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, Salem Oregon. Dr. Samuel Underhill, No. 121, 22nd et Chi E. V. Wilson, Lombard, Ill.

A. B. Whiting, Altdon, Mich.;
Job Emyth, Hallsport, N. Y., will an
Dr. R. B. Wheelock, inspirate and jo

E. H. Garretson, Prichlat d, lown. Dr. E. B. Wheelock, Inspirational

M. M. Torsey, Lake Mills

Mrs. L. U. Perkins, Tranco Speaker and Healing Mrs. Vehingtro, D. C. Rev. J. Francis, Ogdonsburg, N. Y. .. William Nan Names-Arrace Speaker, Etmira, N. Y. J. Manofield, Inspirational Fyenker and Healing McG

Mrs. M. J. Wilcoxens, Care of 'Paul Bre

Now. Miss. C. McClendon, Justinational Space label. III. Pope. Morristown, Minn. Harrist R. Pope. Morristown, Minn. Frank Dujah, Council Staffe, Jose. Warres Smith, Elexandria, Medicon Co., Ind. Mrs. S. A. Texanal Inspiralizad speaker, Disc. J. B. Tupper, Index 37 juhrs. Januarios 3, Wis.

jetroot, St. Louis, Mo., 1 ... 7798
Kop constantly on hand all the publications of Wm. White Aco., 2 P. Machum, Adams A. Co., Enzure-Parassovanas, Publishing Association, and all other popular Libera Discreters, including Enzuro-Parassovanas Journal and Enzurosci Learn, Wagasion, Photographs, Parlor Games Golden Press, Stationery, etc.

NOW BRADY:

M ABBIAGE

POLYGANY& MONOGONY COMPARED. CRAPER I. The Author and the Sook. II. Love. BI Marriage. IV. Polygamy. V. Monagamy. VI. Cat lle Marriage, System. VII. Protestant Marriage, Syst VIII. Marriage vs. Crime. IX. Objections to Polyga APPERDIA. Review of Lecky's History of Europian

J. CAMPBILL, 18 TREMONT STREET, BOSTON. Sent free by mail ou receipt of the price, \$1.25. Vol.7, No. 18-67

MEDICAL

HOW AND WHY I BECAME A SPIRITUALIST,

Wash. A. Danskin.

SOLID IRON RING MANIFESTATION,

Price 750ts, Pestage 12cts.
For sale at the Office of the RELIGIO-PHILOSOPHICAL JOHNAL, 187 & 189, South Clark
street, Chicago, Ill.

op. La came and Madison Sts, Chloopo, IR-committee and Irone Nagoliated. Attention prime to all business connected with Real Zetate. 1 290 Scots and Acre Property in JePoston for Rale.

A. B. SEVERANCE,

A. B. SEVERANCE.

M. RS. PERRESS NEW PAMPHLET FOR THE TROU As Mer Senthworth says, "No one is no good or to was but will be made better and wheer and happier by peruding the Sciricalist." better

HISTORY AND PHILOSOPHY

MARRIAGE:

Ondreas I. The Author sugtify Sock. II. Love. III. Marriage. IV. Polygany. Wooneyamy. VI. Catholic Marriage, System. VII. Protestant, Marriage, System. VIII. Marriage vs. Crime. IX. Objections to Polygany. APPENIX. Review of [Lecky's History of Europeen Mor-

This slower same work is one of the very best books every the control of the state of the very best books every the of and for it at once. It alcowed in facts demonstrating Epiritanilens beyond casali. The accular press werey where speck in the highest term of it. The work has passed to the thirt edition in about as many were keep. The control of th

TOBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using tobacco—Da. Extra's Newrine Rabieta. Send 50 cents for a package or address for Circular, showing its wonderful power to correct all kinds of Newvan Diseases.

NEW BRICK MACHINE

IMPORTANT TRUTHS.

A Book for Every Child.

BY MRS. E. P. MILLER, A. D.

took is designed as an aid to purents and a children turbe for the purpose of preven-ce and the purpose of preven-on at or 5 hebits which destroy health, height

reals social read—and give it to their children or rt to them a knowledge of its contents. Price only S

Five Mundred Bellar ot 10 serus, a cush p

Sis Po Or, 171 La Send for our Large Illustrated P. Vol. 7, No. 19—45

GRAHAM, PERRY & CO.

REAL ESTATE and LOAN AGENTS.

BOOM S, MAJOR BLOCK,

Cor. La Salle and Madison Sis, Chicago, IL.

SOUL-READING.

Psychometric Delineations

ol. 7, No. 13-tf.

POLYGAMY & MONOGAMYCOMPARED.

APPROPRIE. Review of Lecky's History of European Mor-als, &c. Ecut free on receipt of price. \$1.75. For sale at Remoto-Pationorwical Journal Office, 107 and 189, Scath Olark St., Chicago, 117

PLANCHETTE-THE DESPAIR OF SCI

il 200.

Bricks dried somer without floors,—may be exposed on
the bil-side sorwhers,—no washed tricks.

DENING JUNKEL.—For 'rjug' in twenty-four hours,
bricks fissit, vecetables, broom-curs, Lope, lomber, pasunts. Bricks monited use day go loto the bile the next all

note. Bricks modified one day go into the Alle Re-mark and the year.

BOT BLAST KILN, by which one half the first is award the year.

BOT BLAST KILN, by which one half the first is award the same of the same of

Address S. S. JOSTES, 100 Booth Charl St.,

NORWAY OAT PREMIUMS.

other will be missing with the missing will be missing with the missing wi

A NEW PROPOSITION.

turn with loathing, to fear no longer to keep it before me as a beneficent means of closing up this cert hilfe when I have flushed my work here.

Now I return to life sith a fair better comprehension of its uses; I shall college it in the because I love it and fear to die; not because my labors, my uses, my life here, my sims are so precious that I cannot part with them. I shall not call in the aid of science, and wall pitifully against the dipensation of death, that may grind me down into the tomb, and call upon the strong and mighty to save. I shall not call out of the strong and mighty to save. I shall not now retreat from the shadow of death which is before me, but I shall cling to life because it is worth having. I shall cling to life because it is worth always. I shall cling to life because it is worth always. I shall cling to life because it is worth always. I shall cling to life because it is worth always. I shall cling to life because it is worth always. I shall cling to life because it is worth and the strong and th

offi, it every condition of colme, in every profession of the condition of the color of the colo not the great-delds-of science that we hat did, and the experience and reveniment see getthered—she saked of them; What is seen to be a seen of the se caperience and of what we have gaines used by the caperience and intercourse has proved is a Divine mind, a master spirit, a universal intelligence, no longer a myth, no longer impossible, but a demonstrated existence. It brings us into the presence of Him, whom we worship in spirit and in truth. God the spirit, and last of all gives the answer to the question, whither am I boust ? By the bright host of the immortals who rupeat to me longer unanswersal. asswer to the question, Whither am I bound? By the bright host of the immortals who rupeat to us the experiences of immortality, our questions are no longer unasswered. They are demonstrated, thanks be to the great spirit who has opened the gates in this intercent century, and who reveals to us the solution of the last great problem of life, gives us the assurance that though our own material forms may perfect, though our world may wax old and deeps, and the beavens may be rolled to gether as a scroll, we shall live forever over there

Oh! the spacious grand plantation, Shinlog like a constellation, Over there!

Holy with a consecration.

From all tears and tribulation,
From all crime and grief and care,
To all uses good and the.

Always brooding warm and golden, Shines the molten annihing olden, Over there! blighting shadow passes, ie sliken star-eyed grasses, p wide their flower-decked hair clear translucent sir, Over there!

oh, the grand encamaing mountains.
Oh, the sherry, spouting fountains,
Oh, the boundless star-lit arches,
Where the sun in glory marches
On a road foreser tending.
Thro bright legion worlds une

Etiliant bioscome breathe and burn Kettlein and burn Kettlein and burn Kettlein and burn Kettlein and burn By the tuilige ruby urn. Over there!

Orange bade and passion Kowen, Lattice sweet hymenial bowen, All the heavenly ceatures born Of the breese, the dew, the morn, In divines beauty grow!

In divines beauty grow!

Don their crimton, sheer their gold, shed their colory manifold On the palpitating air,
On the lower-index sir.

Ob, the royal forests growing, Breath of balens ever blowing,

Religio-Philosophical Journal

S N JONES,

Office, 187 & 189 South Clark Street,

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

CHICAGO MARCH 12, 1870.

TERMS OF THE Beligio-Philosophical Journal.

\$3,00 per year, \$1,50-6 months, \$1,-4m Fifty Cents for Three Months on trial TO NEW SUBSCRIBERS.

man. All Frostmasters are obliged to register letters when All subscriptions remaining suppld more than six months, will be charged at the rate of SLAO per year. PAPERS are forwarded until an explicit order is received by the Fullisher for that discontinuous, and until pay-ing the property of the property of the payment of No names arreads on the subscription books without the dret payment it, advance. SUBSCRIBERS are perticularly requested to note the subscription of their subscriptions, and to forward what is due if the susual payer, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the ost-office—whether directed to his name or another's, or thether he has anhacribed or not—is responsible by the

whether he has subscribed or new-superior payment.

If repayment of the payment o

Upon the margin of seed! paper, or upon the wrapper, will be found a statement of the time to which payment about most. See The talken, it jobs finish has paid to Dec. On the part of the paid to Dec. On the part of the paid to Dec. On the paid to

Ap-Thosesending money to this office for the Journal hould be careful to tate whether it be a renewal, or a new abscription, and write all proper names plainly.

S. All letters and communications should be address.

8. S. Jones, 199 South Clark Start; Chicago, Illinois

SPIRITUALISM OF THE BIBLE, NO. XI

BARLY HISTORY AND DEVELOPMENT OF JESUS.

How the Wise Sages of the Spirit World are En-abled to Read the Events in the life of Jesus.

The regions of truth are infinite in extent, and as The regions of truth are infinite in extent, and as we are traveling through its shady groves, green lawns, fields blooming with flowers, and witness the granduer of the scenery connected therewith, we often wonder why it is that the eres of the children of earth must be opened by degrees, instead of being allowed to survey and grasp at once the meaning of all things in the wast Cathedral of God. But step by step we must ascend the Hill of Progress, and in our secent, while the past fades away like a pleasant diffeam and coalesces with the present, thereby beautifully foreshadowing the future, we feel nerved to renewed exertiors. The human mind never falters when once traversing that varied pathway that leads among the beautiful truths of creation.

nerved to renewed exertiors. The human mind never falters when once traversing that varied pathway that leads among the beautiful truths of creation.

The flower nestling on the hill-side, or hanging on the bosom of a rock, an raise on its barren side,—the huge boulder crowning the summit of a mounta'n, the petrified pebble, the fossil remains deep down in the earth—all speak a beautiful language, for within them is recorded all the interesting events of their growth. Why, the ground is all memorands and signatures that speak to the intelligent. The earth itself, with its massive buildings, constitutes a most beautiful history. The speeches of Pericles in the palmy days of Athens, those of Demosthenes, the great orator of ancient times, those of Cicero whose ideas made the walls of Rome tremble, the wit ty sayings of the poor slave Esop, the wonderful dolugs of Empedocles, the mathematical solutions of Archimedes in Troy, are all recorded—the earth is a grand witness of all their dolugs. Not a word uttered, rot a thought glistens within the mind that does not leave its indelible impress somewhere. The spirits can read the speeches of the sucient orators on the grand old rains that stand as a monument of former splendor. What they may have uttered then is known to day by thousands in the spirit world,—in fact nashing can be concealed—not a word or thought is lost. Beautiful arrangement in this grand universe, limitless in extent! No truer expression was ever made than this, "Our deeds live after us." yes, and we will add, every word and indeed every thought. We state a grand truth when we give utterance to the above, that the earth with its massive buildings towering in their grandeur, constitute a complete history of earths children. That is the "Book of Judgement," which the angel will open, as it were, when time (your time) shall be no more. Setting before the sensitized plate of the camera, you leave thereon your exact picture. There is, dear readers, a CAMERA in nature, containing that which is far more sen

We say that this unfoldment of Daguerre speaks of one infinite "sensitized plate," as it were, throughout all nature, that records every, act of our life. It is not within the pferince of these articles now to discuss that question. From what we have already said, the thicking mind will come to the conclusion that we have uttered a grand truth, and regret, no doubt, that we do not enter into details in regard to this beautiful process. We will do it in Nosisteen of our articles on Spiritualism of the Bible, unveiling many truths heretofore unknown. We merely make reference to this prelimiteary to giving utterance to those events connected with the early life and development of Jesus. A circle of spilits surround us, who can read the events of the past from the "sensitized plate" of Nature, just as plais to them as your deguerrectype on the sensitive plate of the artist, would be to you. They have traveled among ancient ruins and cities, followed the footsteps of Jesus Christ from his birth to the time he was crucified, and prop se to give such incidents in connection therewith that will be of interest

would be to you. They have traveled among ancient ruins and cities, followed the footsteps of Jesus Christ from his birth to the time he was crucified, and prop se to give such incidents in connection therewith that will be of interest to the readers of the Journal. The truthfulness of our statements will more fully appear in forthcoming articles.

We have slready traced the process of his development, and in so doirg have imparted a grand lesson, to mothers, which it would be well for them to consider thoroughly, to ponder carefully. Those "mind shades" that we have aliaded to, that are mide upon the enbryotic germ, have within them a world of meaning, and it would be well to refer to them again before traveling off in another direction. We would say here that there is a universal element throughout all nature, that impregnates everything, every particle of the rast universe of God, and we will call it, for convenience sake, and in order that you may comprehend our position, the "sensitized plate" of Nature, standing in the same relation to the whole universe of God, that the sensitized plate of the Camera, does to the artist. Now allow us to say that there is no confesion in the impressions thefron, for not we are made under precisely the same circumstances. They disappear and reform in accordance with a law somewhat analogous to that which governs the for mation of thoughts. A thought made upon the mind is undeithy stamped there, and can be called into existence by a direct act of the will. There is no confusion in the mind, although you know that millions of impressions have been made thereon, each of which you can decelop by a direct act of the will. On the sensitive plate of the Camera, you cannot see the image until developed, so called, by the artist. The process is peculiar, and is familiar to all. Nor can you sense a thought, though in the mind, only by a direct act of the will. You then became cognizant of its presence within the mind. On the "sensitized plate" of nature, there is no more confusion a sense a thought, though in the mind, only by a direct act of the will. You then became cognizant of its presence within the mind. On the "sensitized plate" of nature, there is no more confusion among the impressions made thereor, than among the thoughts of your own mind. There is a law by which certain wise sages of the spirit world can develop these impressions, as it were, just the same as you can bring into exist ence within your own mind the image of a person you saw yesterday. These wise sages have traced the history of Jesus from his birth to the time of his crucifation, know all that he ever said, are familiar with all his acts, and those connected with him, and now propose to tell many things in connection therewith that the world has not yet learned.

Perhaps no man ever lived whose life would

world has not yet learned.

Perhaps no man ever lived whose life would be of any more interest to the world than that of Jesus. While the events of Napoleon's life were more startling, crewned with bloodshed, that of Jesus was superbly grand, on account of the beautiful character of his teachings and the moral sublimity of his life. There was an intrinsic grandeur connected with all he said or did that has always interested the world. His name is never spoken only in holy reverence, and he who is familiar with his interesting career on earth, reads those sublime utterances that he gave expression to, and witnessees his efforts to reform and elevate a misguided, people, will regard him with a feelling of reverence and respect.

In connection with these articles on the Spir-tualism of the Bible, we shall not go into de-tails in regard to the varied career of Jesus on earth, although a circle of spirits/have gleaned from Nature's "semitized plate," every act of his short but eventful career on earth, and I will give you by and by, many items of interest connected therewith, that cannot fail to interest the readers of the Journat. They will also in due time, give many incidents connected with the life of Judas, Peter, John the Baptist, and many other Bible characters, that can not fail of being of interest to the reader—all gleaned from this "Sensitized Plate" of Natire, by the spirit circle that hovers around us, and which is

many other Bible characters, that can not fall of being of interest to the reader—all gleaned from the "Senaitized Plate" of Nature, by the spirit circle that hovers around us, and which is our "cloud by day, and piller of fire by night." Thus we will be ide on ward. Sieft by step we will advance on disputed domain, making just such progress as the wise sages of the spirit world may dictate, who know better than we do, the proper course to pursue.

In the series of articles that have preceded this, while our subject has been the Spiritualism of the Bible, we have imparted an intensely interesting and important lesson to mother, one that they should ponder carefully, for in their hands is the destiny of those whom they bring interesting and important lesson to mothers, one that they should ponder carefully, for in their hands is the destiny of those whom they bring interesting and important lesson to mothers, one that they should ponder carefully, for in their hands is the destiny of those whom they bring interesting and by we will unfold to mothers the exact method to pursue to gain the assistance of the angal world in the process of the development of the embryotic germ, so that when unhered into the world, it will be a thing of beauty, "a joy forever." The unseek forces of the world around us are but little understood. Why, dear reader, the unseer forces that wing their, first one ore to another throughout limitleies space, are potent in their action beyond the comprehension of man. These unseen forces that are incorporated with every particle of matter, move it, are its thoughts, as it were, just the same as the thoughts of the mind are our thoughts, when

they cause the movement of the pen. The little rose that opens its bud to receive the gentle breath of nature, and the caress of the dewdrop, Nature's choicest pearl, don't thinks a man thinks, yet there is system in the action of all things throughout nature. These unseen forces when subservient to the control of man, can be of use in various wavs. We can not control the forces that combine the elements to form the beautiful blossom, for they are automatic in action, and it is not necessary for us to control them. But there are certain influences that man can exert, that will have a beneficial affect over all things. Nature's laws are perfect in their action when conditions are favorable. Those unseen intelligences that frame these automatic laws, could not make conditions always favorable for their operation. The forces which heaves the fungs, circulates the blood, and causes the pulse to beat, are automatic in action,—but just breathe some noxious vapor, and how quick yes will interfere with their free and successful operation. In the development of the embryotic germ, nature's laws are perfect in action, but just let the mother open the shutters of her mind, and juyite therein the pestilential bloath of licentious thoughts, and that little monitor, nealing likes fairy queen within the womb, will in after years reproach her for it, as she stands in the festering pools of the house of prostitution, and yields to the four embrace of the debauchee.

We have aimed to teach an important lesson herewith. But mothers, you so pure and good, herewith. But mothers, you so pure and good, herewith.

the house of prostitution, and yields to the foul embrace of the debauchee.

We have simed to teach an important lesson herewith. But mothers, you so pure and good, for all of whom we would weave a spirit wreath, a crown of flowers, in honor of that noble mother of ours, on whose bosom we nestled, and whose lips we did, in our infantile days, so often press to ours, who has long since passed away, but whose angelic presence we feel as we journey on through life,—yes, she, who, in our embryotic development, was truly spiritual and loving, who often kneeled in reverential prayer, and from whose nature went forth the gushing melodies of a pure undefiled soul, and who, gave us those "mind shades" that have placed us in the position we now occupy. With the shutters of her mind ever closed against the entrance of licentious thoughts, she established for us the foundation on which we now stand. Having had a pure, loving, and noble mother, we love all mothers, idolize those little treasures that nestle on their bosom, with eyes of blue and cheeks of rosy that, and we would, if possible, instill within their minds a correct idea in regard to embryotic development.

In our next, we shall give many new ideas in

minds a correct idea in regard to embryotic de-velopment.

In our next, we shall give many new ideas in regard to the early development of Jesus, and shall then branch off into a new field, giving a full account of his interview with the Doctors in the Temple.

" HOW DOTH THE LITTLE BEST BEE.

The honey bee and its works have ever been ne wonder and admiration of mankind. Of all The honey bee and its works have ever been the wonder and admiration of mankind. Of all insects this is the most productive of good; for who does not like honey, and a plenty of it; and although nature provides many tons of it upon the farms and road-ways of every township in our land, yet this great abundance of sweet (which is sufficient for the whole human family) is harvested only by bees, and in small quantities compared with what might be, did people know how to provide the proper conditions for the propagation of this valuable and industrious little insect; and right here the inquiry sugges's itself, why should more care be required in propagating honey bees than mosquitoes; the latter seem to grow spontaneously and in great abundance, and we can see no good in their creation, unless it be to worry people into thinking about the producing causes; that the conditions necessary to their propagation may be understood, in order that we may devise the proper means of curtailing their production, and in doing this, learn the law or conditions under which more valuable insects may be produced.

The ledustrious little Bee.

under which more valuable insects may be produced.

The industrious little Bee,
That gathers bosey all the day
shou'd be the tavorite of every family in the land
whether in City, Village, or Country; and the
best means of propagating and taking care of
them should be thoroughly understood. Aristottle, Huber and other great lights of past days
have made the habits of the honey bee a study,
and have given the world the benefit of their experience and discoveries in that line, while
Aplarians of more modern times, have been
mere copylists and compilers of ideas advanced
centuries age; and what is most surprising in
the matter is, that until recently nothing new in
that line has been advanced.

A most startling fact, however, has been dis-

A most starding fact, however, has been discovered by Dr. Cox, of Lows, recently—that honey comb is a ground it only being necessary to produce the proper conditions for that growth, and it takes piace at thor, and advances with astonishing rapidity; but this like all new discoveries in nature or science is looked upon with a degree of secon and ridicule that is really amusing, while it is characteristic of that portion of the human family, who have grown into a belief of any given subject, without any thought or investigation of it. Such learned in their childhood that

"God made boes, and boes made honey"
while they had a clover bead in their mouths,
parhaps, from which they might have easily inferred that honey was produced by the same
power that produced the clover, and with which
the bee had nothing to do but to gazler it. In
the estimation of the wisset mage the honey bee
has then held to be a mechanic possessing steperhuman skill; the structure and combination of
their cells far surpassing any human ingenuity to
excess; thus according to an insect great superiority over main, who is said to be the grand culmination of all God's works—God's notice work.
Shall we still hold to this opinion and longer
yield the palm of victory to an essect without
fany thought or investigation of the sobject
Why not accord to the hun, her meed of praise;
the agg shall is as much of a wonder as the honey
comb, and the ben is entitled to as which coulds.

for mechanical skill in I's production, as are the bees for the production of their honey cells. The spider too, is a mechan'c—it taught our ancestors their first kasens in weaving. The spider weaving as matter of necessity; mature compells an exacution, (so to speak) and by a natural instinct it weaves its webb so as to entrap files, or reals off a ladder upon which to escape from impending danger; and notwith estanding all this, the houey bee is the only insect that has received the special estention and encomiums of the wise men of all ages. But let us investigate this subject. We construct a hiwaso that we can look into it and we see that the bees form circles,—real spiritual circles by joining hands; these, Apharians call festoons, the bees are seen to remain in a quiet passive state, and are so linked together that they could not work if they would; and beneath them a honey comb is seen to starr up, beginning with a ring or rim, and this rim gradually rises when the cell walls are discovered to be joined into the centre of the rin; and thus the cells gradually stretch up to a proper heighth, when the circles break up, and the members thereof go out and gather honey to fill these cells.

Now no person ever saw bees making those

cells.

Now no person ever saw bees making those cells; if it were possible for them to do it, how much more difficult it would be to make the rim first and then rear the walls thus perpendicularly underneath them, than to first construct the cell and put the rim (which is eight times thicker than the wall of the cell) on afterwards. The manner in which the cells are produced is one of the strong evidences of the growth of the honey comb.

We take a section of one of those cells, and find it divisible into forty separate aheets, which, when placed under a microscope, each is seen to be a separate and distinct membranous substance! This settles all controversy, and the investigator is relieved of a vast amount of conceit, while he is lost in "wonder, admiration and surprise" at the wisdom of the Creator of all good, who has placed man at the head of all his works, and surrounded him with blessings innumerable, yet very wisely leaving us something to do in searching out the supposed to be hidden things of sature, that in thus seeking to supply the demands of our natures, we may grow in wisdom and knowledge concerning all those things which are best adapted to promote our present and future happiness, and until we shall no longer ory out, "Gegat are thy works, O God, and thy ways past finding-out."

As the instructor in mathematics first begins with rules casy "g comprehension, with problems worked out and answers attached, and afterwards gives more difficult ones without answers for the student to work out, so all things in nature are spread out before us, and we are compelled to search out and approprisate hem to our use; and thus are we made wiser and better, according as we labor and are receptive of such hints as the angel world are ever ready and willing to bestow upon us; and it so happens that the most favored ones are those who are poor in this world's goods, but who are rich in spirit. It is asse to say that ninety-nine hundredths of the world's benefactors are poverty striken, and remain so comparatively speaking notwithstanding the value of their discoveries or inventions. Among the vast throng we might mention a few familiar names, such as Ridgeway. Goodyear, Morse, Howe, Finckle, Whitney Stephens, &c., and last but by no means the least, comes Dr. Cox, who became inspired with the idea that be comb was a production of nature—in other words, a natural growth; and the only thing necessary for the people to learn is, how to provide the co

We again call the attention of our readers to the alove work by W. B. Fahnestock, M. D., and heartily recommend it. The rapidity with which it sells, shows that it is a work of great merit on a subject of universal interest.

ETON'S PATENT PREPARATION FOR DESI-ING THE APPETITE FOR TORACCO.

Col. Bundy is in constant receipt of the strongest testimonials of the best character, re-commending the above Preparation, and say-ing that it does all that is claimed for it. Fer ulara, see adverti

PERSONAL

Dr. Samuel Underhill, the vet of general reform, is now succes holding circles in different pa present, he may be addressed pela, Pa, care of Ohio Democr

bert Sanderi, what is your P. O. ad-

Zhiladelphia Department.

BY..... H. T. CHILD, M. I

fluberription will be received, and papers may be obtained at wholesale or retail, at 654 Rece street, Philadelphia,

The Twenty-Second Anniversary of Mod-era Spiritualism.

Time in its onward course speeds rapidly by, and as we gaze backward twenty-two years, to the Sist day of March, 1849, we note one of those apparently insignificant events, which, like the falling of an apple, may have occurred ten thousand (times ten thousand times since the days of the fabled apple, which mother Eve is said to have plucked and given to Adam; —mark, she plucked it—apples are always better when they fail, or are ready to do so.

Mankind are very apt to take hold of ideas which strike their heads so as to make an impression.

comwast, excited at the stroke upon as leas, —enough at least to stir up a large train of thoughts, which brought to the world of mind a mighty discovery.

Ideas are not born into this world without pains, any more than human beings are, and those who read the story of the Fox family at the time alluded to, will find that this is no exception to the rule, and this little young Newton, this time, in scoordance with the demands of the age,—representative of the sex who are to be delivered by Spiritualism from the thraildom which has ever held them back from their true position, when she felt the rap upon her head, cried out with childish gice and noble herouse," Here, old spirituol, do that again!

Her. —as the key anatched from the hunder-bolts of newest, that was to unlock more of science than the applie of Newton, more of philosophy and religion than any other apple,—even that iar famed one of Eden which was to make men as gods or spirits, for that is the literal meaning of the old text, knowing good and wril. Thanks to our good old friend, Father Lawrence, of Cleveland, or rather the spirits through him. The Spiritualists have received to celebrais this as the birthalay of our freedom,—the opening of the gates of immortality and eternal life, never again to be closed—more than this, a revelation of the laws' and principles which has cried God. Through this revelation, we realize what these forces must be, though we may not fully comprehend what they are and how they operate.

Libertal science has been marching up one s'de.

overlap the entire universe.

Man had speculated some, and dreamed more about the forces of nature, and the force which he called God. Through this revelation, we realize what there forces must be, though we may not fully comprehed what they are and how they operate.

Liberal science has been marching up one side of the hill, and reaching almost to the summit, with conclusions similar to these which enlightened Spiritualists, by the bright and glorious lights of intu tion, have clearly described.

The declaration of the scientific world that the forces in nature are all correlated, and conserved, and that they interchange with each other, and the necessary deduction therefrom, that they are all in reality but one force manifesting itself under different phases, is precisely the same as the induction which we as Spiritualists are rapidly reaching—to wit: That there is but the force in nature, and that is spirit or God.—If you please to call it by that name.

We hope the Spiritualists all over the world, will meet and congratulate each other and the world, on the anniversary of this great catal day of our freedom. We send our greetings to all, and rejoice with you in this dawn of a new light which is shedding its halo upon all other lights that have ever dawned upon the world.

It is the mission of Spiritualism to illuminate, not only the dark places of early, but even the brightest sun and stars of knowledge which the telescope of the human mind in all the ages of the past has discovered from time to time in the great framment above us. The birth of Spiritualism has thrown only the condition of the socients which was allowed to world, and which is designed to immerse every thing within the floods of fits glorious light.

It is well for us to come together in this manner and have our annual feasts. The plan adopted in our city has been to have a supper provided by the ladies, who vie with each other to get up the nicestables, and present some of the good things in the way of physical religion. These are sold for

fe we have manuscriptions at armonial Hall on this anniversary, will not inarmonial Hall on this anniversary, will not inunde this—not because we are too plous, but beuse we have no suitable room for it.
We have presented these views as suggestions
our friends all over the country. Let us rewe our piedges to the angel work, that we will
ork on, work ever with them, and as each year
rings us one step nearer to the home of the lovlones, let us take courage and bless ourselves

Progress on the Material Plane.

Those of us who can cast their mental vision back half a century, must be astounded by the wonderful progress which has taken place in that period. One of the greatest revolutionlisers has been the music on two bars, with their from stead, which we call the rail road and iccomotive. Less than fifty years ago these were unknown. We recall the magnety of the first rail-road that was constructed to run out of Philadelphia in 1827 and 1828, called the Philadelphia Germantown and Norristown R. R. About the sime time, another R. R. was constructed to wemantown and Norristown R. R. About the same time, another R. R. was constructed to Westchester. On both these most horse can were used. The latter was extended by the state as far as Columbia on the Susqueisaina Yiver, and took that name. It was about misery miles in length. In these "early dags," the cars were extendingly cumberon and rude, compared with those of the present time. They had smong those used for carrying freight a Rind of samphilous out, a casal boat, cut up into sections, which were lifted out of the water and mounted upon wheels, and then anomal laby the waster and whomever or whomever a "mount laby the water and mounted whomever or whomever a "mount laby the water and present the contract of the water and mounted whomever or whomever a "mount laby the water and mounted whomever or whomever a "mount laby the water and mounted whomever the contract of the water and mounted whomever the contract of the water and mounted whomever the contract of the water and the contract of the water and mounted whomever the contract of the water and the contract of the water and the contract of the water and mounted whomever the contract of the water and the contract of the water and the contract of the water and mounted water and the contract of the the contract of

found to carry them. We should have som photographs of these ancient "arks" for our

All these, however, have gone with the old surian reptiles, and now we travel in palace

cars. Pennsylvania R. R. and the Philadelphia and Eric R. R. run you across this great state in less time than its ancestor took you to Columbia. These roads have great advantages over the more northern roads, especially in winter, as they are seidom impeded by anow. The scenery along them is unsurpassed. Mountain and river, with all their charms while sway the duliness of travel. These roads have been very liberal in their arrangements for accommodating the public. They have a number of excursions at low rates, and they have always furnished free return passes to delegates to the American Association. over the inter, as

Their gentlemanly conductors have given un all the facilities we could sek. The company have learned that to make travel pleasant, it not only requires a good road, well stocked and promptly managed, but reasonable and gentle-manly conductors, with all proper arrange-ments, which will tend to promote the comfort of the traveling public. The result has been a great success.

of the traveling public. The reason mass over a great success.

Now that the enterprise of our people has put an iron gridle across the Continent, the public are interested to know the best means of re-acting that great national road—we say the Pennsylvania R. R.

De Kalb Co. Religio Philosophical Lyceum

PREAMBLE AND ARTICLE OF ORGANIZATION.

WHEREAS, it is conducive to human happiness to know the truth inherent in all subjects presolted to the mind, and especially in regard to the future condition, and, whereas God works in nature by immutable and unchangeable laws, in all material surroundings, thereby exibiting man's sensibilities, facts of which mind becomes conscious, which teach the great truth, that all which is, is the effect of causes energized by power unseen, which, if known, would remove from the mind all supersition, bigory and tear, and, would correspondingly devate his moral, religious and intellectual faculties, and would consequently make man a better and happier being.

pler being.

Therefore it RESOLVED.

That we the undersigned, for the purpose of mproving ourselves in RELIGIO-PHILOSOLVED, to the free discussion of thought, to be called the De Kab County RELIGIO-PHILOSOPHICAL LYCKUM.

ARTICLE 1.

This society shall be called the De Kalb County Religio Philosophical Lycuem.

This Society shall meet in Butler every Sunday at two Colock. P. M.

The officers of this locality shall consist of a chairman, accretary, treasurer and librarian. The chairman shall appoint his successor for the en-suing Sabbath. ARTICLE 4.

The secretary and treasuer shall be elected by a najority vote of the members present at any reg-slar election, and shall hold office three months.

ARTICLE 5.

The president shall appoint financial and such ther committees as may be deemed proper, at

The object of this society shall be to get the truth clore the people by discussing scientific and relious subjects.

ARTICLE 7.

No member shall be subject to censure on account of opinions expressed, but shall be free to give their views before the society, as he or she may elect.

No person shall be deprived of b er who is willing to subscribe the constitution, and faithfully discha-

so therein prescribed.

ATTICE 10.

The exercises shall consist of reading cossys, leciamstions, singing, speaking or lecturing upon unch subjects as may present themselves, and associating a childrens lyceum therewith.

ATTICE 11.

The price of membership shall be twenty-five cents per month for maje members, and its over the content per month for maje members, and its ovents for females, always in advance.

DEAR BRO.—We ought to be willing to give to the public all truth as far as in us lies. More anon. Should you thit k proper to publish the following you may do so.

In Popiar Grove, about four miles north-west of Jamessown, lives a respectable gentleman and lady, by the name of James and Freiy Wright, backelor and maiden. They have been the stay and staff of their widowed mother for many years. The family, eight in number, and nearly all Methodists, four or five of the sons preachers—of course this speaks for their ferrent zeal But spiritual phenomena to all such as have not yet learned how to treat it, is evil and they naturally say as others do, the devil. During the war they had a brother-in-law return home from the union army to visit his friends at this house. While at home he was killed by confederate soldiers. Since the war, the mother of the backelor, maiden, and others, died. The family for reasons best known to themselves, broke up house-keeping for a year or two, but at length have resumed. A little daughter of the murdered man, some eigst or ten years of age, living with her turcles and sunt, is said to be the medium. The moving of stones, throwing them, and numarous articles toesther. with threats and rem. The moving or source, merous articles together, with threat sata, speaking audibly, touching the the house, is making quite a neight, let the result be what it may. My one is, that if a candid investigation owed, that great good would be the reason of the candidate of the candidate of the candidate of the candidate.

TREES VOICES.

We have several times gives extracts from the hook suttled "Three Voices." It is the cheapest book, opaddering the matter and beautiful style of binding, of any book in the market. It is the most tritle in its reviews and exposures of the fullacies of old theology, of any book published. Every page teems with brilliant thoughts, most be witching in phrasology.

Tor sale at this

For sale at this office. Price \$1, 25. Postage aix cents. Address S. S. Jones, 150 South Clark street, Chicago, III.

gar Mrs. Walte, the healer, is yet doing a fine colores in this city. See her advertisement.

Ohituaru.

Thirteen years ago, the companion of her youth and children where paring is unknown.

Thirteen years ago, the companion of her youth and with whom she had walked nearly fifty years of earth-life, was called from her side, to pass the mystic river with the pale boatman, and since that time, she has seemed to weary of waiting for the summons that would call her to the world of souls. She was often heard to exclaim, "Oh! The time seems long and lonesome, that I walk thirdrary way alone," and when the summons came, it found her ready, feeling that her life-work was done, and rejoicing that ahe should soon be remulted to those friends—with whom she had held fatercourse in spirit so long; and as we laid away-from sight all that was mortal of her loved form, we felt that we could say:

Farewell mother, thou hast left us,

Yet we feel thy presence near.

Test that we could say:

Farewell mother, thou hast left us,
Yet we feel thy presence near,
Whispering blessings and caressos
While we drop the all not tear

While we drop too as a second with a control of the control of the

SPECIAL NOTICES.

meath-bound volume of Jaspyrahovan a verse of the John Amme, on the receipt of events. When it is taken had consideration that the price of the Journal of the consideration that the price of the Journal of the constant of the volume of popular size been been and the price of the volume of popular size been been the price of the volume of popular size been been been at the price of the constant that when the fact of year will at the volume that popular the fact of year will be the produce on new subsection to the fact of year will be the volume that the popular than the price of the p

AGP We sall your attention to the advertisement of J. Bilids, in to-day's paper. At lout of employment, in cit, own or country, will do well to address him. He mean sactly what he seys. The information you will exqui-nay be the means of you amassing a fortune. Write him

Bealing 3nd Test Mediums.

Healing Medium.

E. Walts is now located in Chicago, and can be i

her crees in all cases of Fits, Consumption, C ers, Tum et and other Scrotlebas diseases are

es treats patients at a distance, as well as those who her in person, on receipt of a letter written by the lide, oi, if los febels to wrist them, by a lock of the lide bair, with a statement of the ug, sex, ineding plooms and about the time that the patient has been In which case the proper remedy will be imparted up that the lide of the limber of the lide of the

A Very Good Medium.

A Very 600m revening, trace, psychometric, belling, cipiropas as delarantion medium, can be found at the receptor room of the Ennate-Paracers cans Pablishing House, Ecom 19, No. 157 and 108 fourth patch of the control of the Ennate-Paracers cans Pablishing House, Ecom 19, No. 157 and 108 fourth patch of the control of t

TRAMS:-\$1 per hour; for each per rom 9 to 12 a. M., and from 2 to 4 P. M.

Angagements will be made for evening series on reasonable terms.

SOUL-READING.

Psychometrical Delineation of Character.

A SBA LORD would assounce to the public, that those A who would visit her in person, or and Autograph Liteness, or Lond of Sair, and will give them their leading traits of Character, and mentional said of Disposition, and facted Changes in the liter, Physical Disease, with Prescription therefore; what Sudams to pursue is order to be carried to the control of the Changes of the C

central, etc.

be physical and mental adaptation of those intending rings; and advice to those was are inharmoniously rind. Full delineation Si, and two three cont stamps ASBA LORD.

ASBA LORD. ABBA LORD, Boz 46 Lake Mills, Wis.

MRS, ABBY M. LAFLIN FERREE PSYGHOMBTALIST. Psychometric Resident M.O. Dispitions in Devel M.M. Personal Direction Vol. M. Address Secretary Vol. I. No. 19—16.

J WILLIAM VAN NAMER, Clairvoyas makes examinations by lock of helr. For torn performance, onc., addrson, HLEHRA, N. Y. Vol. 7, So. 28.—154.

or the paper as the paper, that if they do not you to the paper, that if they do not you to come have a consecution as of that flust, whop it will you. If parties constant to receive the panels of the flust three papers as the paper as the paper as the paper as the papers of the flust three papers are the papers of the flust three papers of three papers of the flust three papers of three papers of the flust three papers of t

IS THERE A DEVIL

NEW ADVERTISEMENTS.

TO THE PUBLIC.

FIRST-CLASS.APPLE TREES

000 two years, 3 to 5 feet, \$20 per 10. 000 one year, 134 to 3 feet, \$12 per 100.

50. 30:0 Pears,—Flemish Besuty, 2 to 3 feet. 50 cts. each. 10:000 Cherry,—Barly Richmond, 4 to 5 feet, 50 ce

sech.

60,000 Amorried Brergreens. 1 to 5 feet, 25 cts. 16 g1 each.

16 000 Arbor Vise, for hedges and erresse, 155 to 5 feet, 25 cts.

26,000 Desired.

26,000 cs. 25 cts. 26 per 100.

27 cts. 27 cts. 27 cts. 27 cts. 27 cts. 28 cts

I will deliver any of the above at ticles on ra Money should accommod

Money shou'd accompany the order, or milefactory refer-cess gives. Or goods will be spinged marked C.O.D., pers casfonth the amount of the bill is sent with the

ISAAC ATWOOD.

Rock Lake Vineyard and Nurseries LAKE MILLS, WIS.

THE COMMUNIST.

Men and women wishing to co-operate for their mutual benefits are invited to send for a copy of the consister, a monthly apper do cente a ryan containing the ser, a monthly apper do cente a ryan containing the Receives Councillary, life opposited and catalytished in South-west Mayoura, which aims to scene to the member's a permanent home and employment, matual assistance and support, and calculation and social chylometric Members wanted. Address Alexanger Lossier, Ligous 1858. E. cort. At and thesimia, St. Lonia, Mo.

AGENTS WANTED

ZELL'S ENCYCLOPEDIA, mng isasted in tri-mouthly parts, at 50

Now being issued in tri-monthly paris, at 30 coureach. Fifty parts in all.

The near. Later and CHEAPER rever published, is not
only a COMPLETE ENCYCLOPEDIA, written since the
was, hence the only one having any account of the Late
Battlets, and those who fought them, but is also a thormonth and

whilet.

Yaws of Cities, Public Bullings, Blants, Annals,
Matherst, Gerat Men and Worley, etc.

Total cost, bound, to Susschibses out, \$55.50, a savng of more than \$100 over other similar works.

A 30 cent specimen number containing 40 pages and 73
cictures, will be sent free for 10 cents, Agents and Canrasser's wanted. Sold only by subscription.

Address Zell's Eucyclopedia, 90 West Handolph Street-

MORE LIGHT.

I. S. Hall, formerly of the firm of H. S. Hall & Co Louls, has located at 102 Kast Madlson St., Chicke the purpose of selling Lamps and Fixures looks Vaporine Barber, with all the Improvement ne, State and County rights for sale. 1017 no 25 ft.

DISEASES OF THE

HEAD, EYE, AND EAR, CURED BY

REMOVIVG THE CAUSE.

DR. H. TONGUE.

153 EAST MADISON ST. CHICAGO, ILL.

AMAUROSIS.

OR WEARNESS OF THE OPTIC NEEVE. Scorthlous fore Eyes in their various forms. Weak Eyes Catarrh of the Head, fournigh, Hesdache, Eyer Throst per tial Blindsess. No charge for examination. Office hour from 10 a.m. to 3 r.m.

new roots.

SEXUAL PHYSIOLOGY.

TIPIO AND POPULAR EXPOSITION OF

sterest now being felt in all subject relopment, will make the book of it seides the information obtained by

not be over-estimated.

his work contains the latest and mo-t important disrice in the Anatony and Physiology of the Bezes: exlos the crigin of Human Life; How and when Menstrus
, Impregnation, and Conception occur; giving the laws
which its number and sex of offspring are controlled,
valuable information in regard to the begetting and
aing of heautiful and healthy children. It is high-toned
should be cand by every family. With eighty fine en-

NEW EDITION.

THE STARLING PROGRESSIVE

PAPERS COMPLETE

PHOTOGRAPHS OF ONIETA "INDIAN"
Geologie of J. Visitan Var Rama, from a Branche by
With Addresse, Will be seen by made or remaind of
treasury fore counts and a challenge for such all
Olive, of the Raman Francarinas Johnson, Oliveny, the

50 PAPERS AND 25 MAGAZINES AT CLUB BATES FOR SINGLE SUB-CRIPTIONS:

Please send for Price list as soon as you read this, then you won't forget it! rese has, then you won't togen it.

Expandingsary percentury.

1. To the residers of the Religio-Philosophical Journal.

2. To every man, woman, and child, wishing to jols:

wishing to join:

We will send to any address, fugfine year

The Religic-Philosophical documal, price,
The American Fick documal, Monthly, 33 pp. 1.00.
The American Fick documal, Monthly, 33 pp. 1.00.
For the extremely small sum of \$2.90.
For the extremely small sum of \$2.90.
Or the Religio-Philosophical Journal six monthsand,
is other two publications one year for \$2.00.
Or the Religio-Philosophical Journal four months, and
or other two publications one year for \$1.00.
In the second state class publications in their specialities.

Enclose the money in the presence of your post master, nd register your letter. Money thus sent is at our risk. Address, National Bee-Hive Co, St. Charles, III, Reference—r. S. Joues, Fublisher, Beligio-Philosophi-

We approve of the above proposition.

8. 8. Jours, Ed. and sublisher of the Religio-I bilose

THE CAREER

OF THE

GOD IDEA IN HISTORY,

HUDSON TUTTLE.

CONTENTS.

candenaviate and Astece.
Conclurion—Ultimate of the God Idea.
Price 1,50; postage 15 cents.
For sale at Estasso-Pattosopsscal Joyawat Off

S. S. JONES, 189 So. Clark Street, Chicago, Ill.

ol. 7 No. 6-1.

A WONDERFUL TESTIMONY

na new worse on agreement. This marrelous record, in book form, is published and for nale by L. G. Thomas, No. 1127 Samons et. Philadelphie, and may be obtained of beoksellers and newdoclarse generally. Price, 25 cents per copy, or at the rate of £15 per hundred

"MODERN AMERICAN

SPIRITUALISM," \

A TWENTY YEARS' RECORD

COMMUNION

EARTH and the WORLD of SPIRITS.

ONE VOLUME, LARGE OCTAVO, SIX HUNDED PAGES, ENGLISH MUSLIN, BEVELED EDGES, SUPERBLY AND PROPUSELY ILLUSTRATED WITH PORTRAITS, Etc., ON STEEL, WOOD IN TINT, LITHOGRAPHY, Etc., Etc.

Price, \$3.75,-Postage, 44 cents,-\$4.19.

BY EMMA HARDINGE.

Under the Direct Supervision and Guid-ance of the Spirits,

ALOS OI LIC SPLILES,
who have inaugurated the movement.
It contains excerpts from rare pamphlets, private journals
periodicals now .ut of print, and various other sources at
tainable only to the author.
The collection of these records has cost many years of incessant research, and altogether its forms one of the

MOST COMPLETE, ASTOUNDING AND THRILLING HISTORIES.
that has ever issued from the press.

The first cost of the work will considerably price which has been fixed by the author, wi dering it attainable to all classes of readers, CRIBERS AND THE TRADESUPPLIED

at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL Address, S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

First Enlarged Edition. Death and the After-Life. EIGHT LECTURES ON THE SUMMER

By Andrew Jackson Davis.

LAND.

This edition contains more than double the amount of mat-fer in any previous editions, with early a small advance in price. Bound in cloth, "75%, Fustage, 1500; in paper, covers, SSOcts, Postage &cts.

For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOTHNAL, 187 & 189, South Clark street, Chicago, III.

PHYSIOLOGY OF WOMAN.

AND HER DISHASES FROM INPANCY 20 OLD AGE:

Landston all these of the Original Periods, Programmy and Collection, with hygiest rules for their processing, and for the Programmy of Tomasic Easily 2 can find any security of Program into 10 prompty obviously. By which the fidder a time of Programmy of Tomasic Easily 2 can find a time of Tomasic Easily 2 can be a time of Tomas

Art of a local to hand that then, then, it.

Communications from The Anner Mife.

SPIDIT PICTURES

SPIRT PICTURES.

Now and Startling Developments.

What the Invisibles are doing—the Spiritscope enlarged—500 spirit portraits seen in a single day—many leved ones recognized omong the groups—many portraits almost as large as life—animals, birds, and gorgeous landscapes seenes in the spirit panarama—medium under strong influence many

This is a grand age of inventions and improvements, both in mechanics and the arts. No some we think that we have found the ne plus silva of our ideals, than iol-we learn that we can add a little to its meris, and make it better; and so it goes on to the ead of the chapter, one continued round of improvements until the some of perfection is attained at last, which is, however not very nifern the case, because it takes too long a titus-to reach it.

Since penning my last communication for the columns of the Joursian, I thought I had discovered pretty much all that could be found out at that time about Ppirit pictures. The little 3 by 4 inch degererotype plate-teemed a world to me in itsell, and so it was then. To be sure I had had the promise given me emphatically by strong unmistakable impossions of very great and startling manifestations in this line, to be made inhime, but when and where, and by whom, I could not for the life of me tell. Circumstances however, since then have opened up a new and very interesting page in the history of this most wonderful spirit art, by which people can see much plainer and better than before, showing that the invisibles have come over from Macedonia to help us. I will relate how it happened. I had received an invitation to visit some friends at a neighboring station on the railroad, and the good folks there being very auxious to see these new wonders for themselves, I brought I was ported. During my steer, without one to look into while I was gone.

During my sheenes, she felt so lonely without

but little success, for most of the articles tested were either well worn or battered, at that a clear and unbroken surface could not be obialated.

At [last, the medium placed her new wash boiler-obver upon a chair, after scouring it well with very fine sabes, and then polishing with a toft woolen cloth. She then tried a number of experiments about admitting the sunlight, and found the best plan was to open the abutters, draw back-the curtains, and allow the mays of the sun to come directly into the room, so as to this fully on the cover, handle outwards. She now took bit station on the opposite side of the com, and hwalted further results.

The manifestations can be we, and distrillag. So absorbed was the lady at the strange phenomena witnessed, that size forgot to specific to, berhousehold duties for the moment; the dimerciable was left spanding untouched in the centre of the room, for the medium began to get undervery strong influence. Then commenced a perfect pancram of spirit likenesses, silding along as it were, group after group, every few minutes, over the spirace of the cover before her. They came in every shape, size and form—men, women and children. The sailmal work, too, had its representatives. Flocks of birds were seen passing in swift serial light. Gorgeotis land-captes were seen within the pipte, changing every few moments to others more strange and starilling. The invisibles came in crowds and dilled up the whole surface, some figures appearing almost as large as life-sized portraits; others again as samali as photographs.

My sister was alone at the time those extraordinary manifestations were transpiring, and she may well be excused if they did make her flesh crawl, and her heart at times almost taken news the side of the cover appearing and the may well be excused if they did make her head of the sweet spirit prosence of her guides. Her farm were gone fire moment—she seem of these more than a poor weak woman; the influence had almost taken news provided that it was a triumph of our friends

hundres plate, not counting plate, not counting plate, not counting hadcopes, seem that eventful day.

In a very remarkable, there appears to presiding figure among all the groups, unaise stationary on the plate during the seance. It is always larger and plainte seance. It is always larger and plainte counting positions to counting the plate of the appear. the sest. It compute scentral position go it were superintending the appearattitudes of the various groups, timing illowing each group to many ministerer than fifteen, generally speaking—to,
tempelves, and then give place to others,
it must be the picture of the presiding
stationed there to pressave order and
a ruha—that is my optalous.

In forming a circle, to test the presence of the invisibles, get as many good mediums as you can. Do not come to a sesuce full of light and trifing thoughts and conversation, but let your general tone be sedate and observed. A laway open with instrumental and vocal music, if you can. Mind, now, you must not *xpect to do or see wonders all at once. Conditions also must be right. You must come with a caim settled purpose to investigate these phenomens with a careful eye, a clear head, and a mature judgment, that your verdict may not be given in haste, but in all the fullness of sober second thoughts.

Be patient; don't expect too much at first. Remember our friends on the other side are men, women and children like ourselves, minus the form only. Perhaps they don't know as much as we give them credit for, as they often come back to us to learn something they omitted in their earth-life. They are as anxious as we are to show themselves plainly to us, and will heartily co-operate with us when they understand that to be the object of the seances on our part, which they will very soon discover by eaching the medium's mind. You experimentable also experiment with you. They have got to learn the modus operand by which to manifest themselves, which they will quickly do, if your circle is of a kind to attract well developed intel ligences, to investigate with you the new phenomens. Persevere, and success must crown your clorus.

to learn the modus operand by whilet to manifest themselves, which they will quickly do, if your circle is of a kind to attract well developed intelligences, to investigate with you the new phenomena. Persevere, and success must crown your control of the contro

force which is irresistible, passing and repassing—the same group—several times during a seance, sometimes very alowly, and again, with great rapidity.

Byirit pictures are very common in some parts of Germany, I think, for I read in an article in the Bankan only a short time ago, that mirrors and basins of water are used to diagnosticate diseases by the common country people residing there. The article was very short and gave few particularis, only that the doctor muttered a few words over the vessel containing the water, adding, I believe, a few passes of the hands, when you could see the patient's photograph room and counts, on the surface of the liquid, and would judge accordingly.

I have lately received a great many letters from different parties, residing in various sections of the union, making further inquiries for particulars, to produce spirit pictures. A few I have managed to answer autographically, but the rest will piezas accept this article as a general reply to all, as it is impossible to answer half of my correspondents.

I will, from time to time, give through the columns of the Journat, any thing new which we may discover, to procure better, plainer and more permanent ilknesses of the loved ones, who are so minious to show us their dear faces once more, that we may know for a certainty that they do come back and commune with us.

FRANK'S JOURNAL.

see, and lived in Lansingburg, N. Y. I had an ample income, which allowed me sufficient time to prosecute my studies, and I grew up well versed in literature.

At the age of twenty five, I became acquainted with a young lady of trar accomplishments and great personal beauty. I at once became passionately found of her, and endeavored to obtain her hand. She had many suitors, and for awhile doubt rested as to who would be the accepted one. At length I triumphed, and a happier man never existed.

A year rolled on, and found me still the same. No offspring blessed our union. We lived in kind relationship with all around us. Marriage brought some increase to my store, and we lived in great elegance. It was our custom to keep open house, and to receive at all times the elike of acciety.

longer a welcome guest, and we saw him no more.

Thus matters stood when one day I saw them together at a piace of public resort. I could scarcely credit my senses, but the fact was too plain for denial. I walked up and contronted them both. My wife fainted my rival turned upon his hele and disappeared.

Not a word of explanation to me did my wife vouchsafe. Her silence struck me with astopialment, I could make nothing of it. Here was a mystery most mysterious.

A month rolled on, but no change in regard to our relations with each other; to the world we were the same to each other, a living He. A year sped his way, still no change. A more miscrable man now than myself could hardly be found. I was at times tempted to commit suicide.

muerant man now take mysel count akruly be found. I was at times tempted to commit sulcide.

At length, iny wife came to me, proposed a separation. The thought filled me with horror; but abe urged it as the only possible means of anything like peace. I saked time to consider, but at the end of a month, I was no better reconciled to it than at first. She still urged it, and I was obliged to concent. A liberal allowance was made for her support and we parted. We had then been married about five years. What now could I do? I had sever any employment to direct and occupy my mind. I had found sufficient in my books; but now all reading was distasteful, and I could only wander about from place to place; seeking rest but finding none.

found sufficient in my books; but now all reading was distasted), and I could only wander about from place to place; seeking rest but finding none.

Another year had fallen into the gulf of time, when one day my wife stood before me. She came to explain everything; she told me that I had totally misunderstood the nature of her relations with/that gentleman. He was a -liok between her and a profligate sister, who had been corrupted by him but who had since reformed. Her meeting with him at the public garden was to learn that her sister had been married to a wealthy gentleman of Louisane, and that her sister had since died, and was no longer a wall of separation between us.

I cannot describe the emotions that now overwhelmed me. I clasped her m my embrace. I I could not let her out of my arms an instant; and she returned careas for careas.

How happy we lived after this. Not a ripple was ever stirred, but all that could be to unite two loving hearts belonged to us.

We lived many years. She first peased away leaving me a broken heart: I soon followed, and was recolved by her in raptures of joy.

I am now, a bright spirit, doing all I can to elevate the undeveloped, and it was this that brought me have here. I was present when you spoke to David Yonger, and was much pleased. Your manner of apeaking to these darkeed once is just what is nutted to them; is plain and prac leal, well fitted to their understandings. It came from your heart and went direct to feleirs. I met with one who had been at your circles some years ago, and he acknowledged that you had been instrumental in leading him to light.

TRANCE BY W. B. PAHENSTOCK

Trance is a seeming suspension of the faculties and functions of life, and the facts which are daily developed, warrant me in saying that it is only an extreme condition of fomanthulism, in which the person may be conscious of his surroundings or not, as the mind of the individual is directed, or, the condition is more deeply entered, coasequently, the deeper it is entered the more perfect will the functions of life be suspended. Therefore, we find that some persons when in this condition, are perfectly conscious of all that is passing, and although they may see, hear and know what is passing strough they may see, hear and know what is passing strough they may see, hear and know what is passing at our owners are consequence, no doubt, of a being upon the part of the person, that they cannot use them and, therefore, make no positive effort to do so. This is upon the same principle, that if we being (eyen in our normal condition) that we could not raise an arm, we certainly cuid not do so, simply, because no absolute effort would be made. There is sparcely a month in the year, that we do not help of some person's being in this condition, and who upon recovery give the same experience. Clikers, still deeper in the state, have also recovered, who remember nothing that has taken place around them; but their spirit some to have interest the condition so deeply, that it, to casoal observers, would seem to have departed; but although the functions of the heart and lungs may appear to be suspended, yet, the actual separation of the spirit from the body may not have taken place, and there is still a condition existing, in which, decomposition cannot take place. These are the cases that have been not take place. These are the cases that have been necessarily been "raised from the dead," and I am sorry to say also, that these are the cases that have, also it too free hear how here declared alive—and until this condition is better understood by those whose phyorines it is to have or we must look for the proof that has shaken, the stoutest nerves, and cannot be denied, for /ippm the removal of the remains from old grays/yards, many of the bodies were found to havy, changed their position, viz., were lying pipm, their ston-ach instead of their backs, showing that they must have recovered and made the change then-ceives. It is a fearful truth, but it must be told, and as it is impossible to remedy are very until its nature is understood, the sconer the facts are known, the sconer we may hope this much to

on, I have but to rem tomporary deposit sho

Te Conductors and esher Friends of the Children's Progressive Lyceum:

Believing in improvements, and that the time has arrived when a new Lyceum Ramal is absilutely needed and demanded by the progressive public, we have ventured, in agreement with the carnest wish of many friends, to arrange a systematic book for our Lyceums, to be entitled "The Lyceum Golde." Whilst we have made no change in the Lyceum system, as such, its outline and construction being the same-as projected by its inspired founder, A. J. Davis, we have sought a greater simplicity and wariety, and a more educational process in the pleasing art of leading the youth to a natural such happy life. In this respect it is summarily fresh and new. In it is embodied the choicest thought and the sweet writte of childhood; and without it is the spiritual philosophy with its moral beauties, expressed in lettgage comprehensible to children, yet deep, broad, and equally fascisting to the experienced mind. The color department is edentific, being arranged by a fairented artist of Philodelphia. The Calinthamio department, designed to nuriane gracetil and healthful motion and carriage to the whole person, is peculiarly beautifit, and is lineatised by againfeant cua. The Golden Chain Recitations' and marches are all of the most, inspirational order, containing sentiments couched in rehestorical style that can never grow old, being based upon self-violent principles. The Rusical department, theeding with the Recitation, is under the editorial supervision of Janes G. Clark, whose songs are so celebrated and appreciated throughout the country.

Our long and arched yet all of the most, inspiration of parts, to favor us, for publication, with their statements of their options, a guided the third properson, and content of the angles who have moved us to exceed the conductors and other Lyceum Precun, to favor us, for publication, with their statements of their options, a guided to the properson of the angles who have moved us to not a security habits of punctuality w

frequent attendance upon the sessions of the Lyceum?

6 What is your opinion of making our Lyceum more dramatic?

7. What are the best methods of securing finances for the support of the Lyceum?

8. Do you favor the one-lecture system that more time may be given to the interests of the Lyceum?

9. Will you please state what otherwise you regard as advantageous to the improvement and progress of our work of love?

Address Emma Tuttle, Berlin Hights, Ohio.

J. M. PREBLES,
EMMA TUTTLE,
J. O. BARRET,

CATED BY WM. TAYLOR—ARNIE REN TARRET, MEDIUM.

inpirit said." Then was not included my soli-lating me.

I san naturally kinjoheal, and I used my soli-sors to detect if possible any thing like franch, but I must achieve only the manifestation resistant in so that spirits my taughthe; that they come to do us good. I house a fine notificial and cloty in Disquota. These provident I. J. Man-chety in Disquota.

superintendent of the sabbath school. He is an efficient worker, and the large well trained Lyceum shows that he is the right man in the right place. Dr. Durham also by his dignified and calm deportment, proves to those by whom he is surrounded, that the harmonial phiracophy is something more than a theory with him. I found some noble whole souled sisters, and a genial pleasant home at the City Hotel, with Mr. and Mrs. Lee who are Spiritualists.

SPIRITUALISM EXPOSED.

and investigation, that there spirits are evil apprits; that they are the fallen angels, Satan and his hosts; that they are the spirits of bad men and women who once lived on earth, and that they are striving to work evil in the world, putting on a heavenly seeming in order to serve

putting on a heaventy securing.

the powers of darkness.

Air. Jennings claims that he was specially permitted in the Providence of God, to find out he truth of this matter, so that he night expose these had spirits. His first lecture was free, and the City Hall was crowded. His second lecture required twenty cents in order to hear his exponential that he was the was a laby and the streets.

of persons, became an rapper with their minds, read their thoughts, and impressed images upon the mind; so that persons so phychologized by their actually believed these images to be roal. Erd spirits measurerised these images to be roal. Erd spirits measurerised the children of men and wided them to see whatever they wished.

The infallable test of evil spirits is, that they deny the divinity of Jesus Christ and His secrifical atonement; they deny that God is a personal being, and state that he is the sum total of all laws, all love, all beauty, etc.

God spirits, although they were too otherial and fissily organized to controls material matter, yet made their presence felt in the mind by drawing it toward boly thoughts, a purer life, etc.

We have made a fair statement, so far as we understood Mr. Jennings, and are open to correction. But his claims are rather startling. He comes to us as a special Providence gift, direction God, who has permitted him to pass through the experience he relates in order that he may show mankind these things. If Six high claim, and must be cautiously allowed.

Perhaps now would be as good a time as any to state our views on Spiritualism. Neither of the proprietors of the Grante are Spiritualists. We have never seen anything to convince us of the truth of Spiritualism, and we have never some anything to convince us of the truth of Spiritualism, and we have never who do helium, education and intelligence, good citizen,—who do we was written a word in its favor. But we recognise the fact that there are (as Mr. Jennings stated) a great number of eminent memmen of worth and intelligence, good citizen,—who do believe in it. Very strange things occur in "Spiritual phenomena," as it is called; and we are willing, equally with the best plages over the land, to lay it occasionally before our readers as a matter of the was and for their consideration. We can not shut our yes to these things and ridiculate below out of existence; they must be in-

PRICE-LIST OF BOOKS.

IST OF BOOKS AND ENGRAVINGS

of for sale at this piffee. All orders by mail, with the
or of books desired, and the additional amount mentales
the following list of prices for postage, will meet with
most attention.

ors, Alice Vale, a Story for the times, by Lois Wale-

Gride, by Warren to Brer Reserving natralia, by A. J. D. hal Fow Turismont. in by Ber. Orrin Abbot

By Mrs. F. A. Logac ream of Nature, or History and Laws of Creation, Vol. 1, by Hodeon Tattle-ream of Nature, or the Philosophy of Spiritual Zzielence, and of the Spirit World, Vol. 5, by Hadnon Tuttle.

B C of Life, by A. B. Child,

B C of Life, by A. B. Child,

america and her Destiny, by Same Hardings.

The Divine Goest, by A. J. Davig.

ries and her Desitor, by Munns Hardings 8 a slare the Divisio Genety A. J. Davis, 120 Desits, by Randelph. 160 Herbert St. Davis, 160 Herbert St. Davis, 160 W Yless of Living, New Work, by A. Rohld-Life spalyer Satan, by H. Graves, one of Our Spring, (a Foods Work, by Maddon Jaman Totlide.

Death and the After Life, by A J.
postage 4. cloth
Disembodied Man, by Randolph....
Exter Hall

ison, A Story of American Life, by Mrs. Parker.
of the Hible, by H. C. Wright. Paper, 50 ch., age 5 cts. Cloth.
and True Revival of Baligion, by Theodore to the Soundary of another Word, by and to Det Owner, by the Det Owner, and garden Handley of the Soundary of

Theology by A. J. Davis. Lugillyo Wife, by Warren Chase. Paper, 50 on Cloth.

(Window and Knowindge to the Spirit World. 55 per of Health, by A. J. Davis. 15 per of the Age, by A. J. 15 per of the postage, 6 per of the Court. 75 habit or, Gleanings from the Past, by S. U. and Philosophy of Evil, by A. J. Davis. Paper p-postage 6 cts. Cloth.

log by Prof. Wm. De

on Geology by Frot. With the state of the st

of the hidden mynes and I, by Abry M. Latings and I, by Myon Coleany go and Ferenback, by Heavy C. Wright 199 and Ferenback 199 and Ferenback 199 and Indiana. Packard's Prison Life metall edition and for Ohildren (far Egostum) by A. J. Trans. Cloth. So Ca.—postage S comb. Moreout, ELOO; postage S comb. Moreout, ELOO; postage S comb. Abridged Billion. ber Goote, by Henry O. Wright.

fave. By Wm. Bunh...

sport of an extraordinary Church Trial, Concerns tives vs. Progressives, by Pailo Hermes, svival of Religion Which we Heed, by Theoders

tarings Progressive Papers.

tarings Progressive Papers. ctions in Development, by A. M.

Copp. a Posm for the Bible.
Copp. a Posm for the Times. By Thee Clark
cology as the Philosophy of Life, by Mrs. E. C. C.

Hard
Lecture on Theology and Habers, by Banar
rings. Paper, 15 cts. Cleft
of Yhings. By William and Elizabeth Bushes.
I Manifesticates, by Adh Bushes.
I Minstral, by Feeland and Lorentant. Pages,
tts. Board ٠.

Compared Street, by June 1, 12, Green, 12, Green, 13, Green, 14, G

he Massule Clies and Forms of Beb. Morris, LLS Fugur, \$1; Cloth... he Monk of the Mountains, or a Description of the Joys of Paradies, with a Yew of the Condition the Nation of the Barth for one handred was a

erits of Joses Christ and the Merits of The as a substitute for poerits in others. "The Serence between them?" To Parker in Spirit-Life, by Freel. L. M. Wi gire of the Mother. Pager, 56 cts., po

The Harp Undertill or Neumeriem, Poet paids Undertill or Neumeriem, Poet paids Dadwell of the University of the College of Smiles o

Darry Philosophical Bolico by Genesi Visitative Philosophical Biolicoary | 1,00 |
Visitative Philosophical Biolicoary | 1,00 |
Dound 50 cents | Book Receptor Price, paper |
Dound 50 cents | Book Receptor Price |
Visitative Philosophical Price | 1,00 |
Dound 50 cents | Book Receptor | 1,00 |
Darry Philosophical Price | 1,00 |
Darry Philosophical Philo

Dy Rocert Date Own.

Flat is Religion, by Geo. Sayder.

Address
JOSE C. SURPY,

Pest Office Drawer citté, Chicago, Ill.

Idder's Socrets of Bos-Leeping. Cloth, 75 cts. Fa-

trange vances. Present the property of Harrings, or Polyg.

the History and Philosophy of Harrings, or Polyg.

the History and Philosophy Compact, Polings free. 105

the Chester Panulty, or the Gurse of the Drankard's

Appetite. By Julia M. Friend. 1.00 16

Blography of Satan, By E. Graver Frice 35 Cents

WE ARE ALSO NOW IN A SITUATION FO CHEMISE
WHISHEST AND THE STATEMENT OF CHEMISE
WHISHEST AND THE STATEMENT OF CHEMISE
FOR THE STATEMENT OF CHEMISE
FOR THE STATEMENT OF CHEMISE
THE STATEMENT
THE S

NEW CHEAP BOOK!! THE STARLING

Sound in Allegorically Illuminated Covers making a Pretty and Readable Book, en a Variety of Subjects, Progressive and Liberal in their Tendency, Treated in a Style Entertaining and a style Entertaining and casy. The Book should be in the hands of every one.

Age Also for sale at this office. Address 5. S. JONES.
192 South Clark St.

A STELLAR KEY

TO THE SUMMER LAND containing Astounding Disclosures and Startling Asserti Illustrated with Diagrams and Engravings of Color Scenery. By

ANDREW JACKSON DAVIS.

Bindels—read it!
Siaves of Old Theology—read it!
Price, \$1: postage—16 cts.

A RABULA; OR, THE DIVINE GUEST. ANDREW JACKSON DAVIS. Price, \$1.50; postage, 20 cts.

THE PRINCIPLES OF NATURE AS DISL covered in the Development and Structure of the Universe, the Soliz System, the Barth, also as Exposition of the
Spiritual Universe. Given inspirationally. By
MRS. MARIA M. KING.
Price, 22; postage, 24 cts.

MANOMIN,

A Rythmical R THE GREAT REBELLION

MYRON COLONEY.

Price, \$1.25; Pústage, 16 o

LYCEUM MANUALS.

sixth Edition now ready. Price 80 cents; Postage, 8 cm 85 per hundred. Fourth Abliged Edition of Lyceum Manual. Price, cents; Postage, 4 cents. 554 per hundred. Orders for Lyceum acquipments yroundily filled.

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

MEMORANDA OF PERSONS, PLACES

Embracing authentic Pacts, Visions, Impressions, Discorer in Magnetien, Clairvoyanos, Spiritualism. Also quete-ne from the opposition. By ANDREW JACKSON DAVIS

tir, containing Sechokke's ividity portraying the wide dif-ate and that of Clairvoyance. Fortage, 20 cents.

8. S. JONES, 193 Souta Clerk Street, Chi

THREE VOICES, NAME OF PARTIES ASSESSED.

. The Property Print

HOW TO BATHE Guide for the Dec of We wring Books and Trees

RAIL-ROADS.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE

*9:00 a.m. *2:00 a.m.

Depot corner Van Buren and Sherman street.

(St. Louis through

Day Express .

ROYERY HARRIS, Superintendent (UEL POWELL, Gen'l Ticket Agt. Office in Gt., Cent. Dep

mail and Rapress ... "9000 p. m. "9000 p. m. ... 1600 p. ... 1600 p. m. ... 1600 p. m. ... 1600 p. ...

CHICAGO, DARVILLE AND VINCENTES RAILROAD.

Milwankes Depot—Corner Canal and Kinzle sta, West
Side. Freight Office at C., C. & I. C. Co.'s Office, corner Haistee and Carroll sta.

Mail Train Chinase of ...

THE HISTORY OF MOSES AND THE

MERRITT MUNSON.

199 South Clark St., Chicago, Ill.

THE BIOGRAPHY OF SATAN; OB, A HE DEVIL AND HIS PIERY DOMINIONS; gin of the belief in a Devil and BOTTOMLESS PIT, KEYS OF HELL,

ine of Darkness, Casting out Devils, K. GRAVES, or of "Christia The Trade supplied at liberal rates.

Dr. P. B. RANDÓLPH'S WORKS.

DEALINGS WITH THE DEAD. The h

Price, 7Sets., Postage, 42ets.
AFTER DEATH, OR DISEMBODIED MAN.
The Location, Teography and Scenery of the Experial Unitures; its Inhibitant, taker Custom, Habita, Socios of exissocs; Sex after Death; Marriage in the World of SoultThe stangistic the Body Shot; its Serial passallics, &c., &c.

Price, \$1,00; Postage Scts.

PRE-ADAMITE MAN, demonstrating the existence of the Human Ener upon this Earth 100,000 years ago.

Fourth Sillion, will bound in cloth and containing over Four Hundred Pages.

Price, 81,21, Pestage, 19cts.

For sale at the Office of the RELIGIO-PHILO-OPHILA-OPHILA-OPHILA-OHICAL Address S. S. Jones, 187 & 189, South Clark treet, Chicago, Ill.

MY LOVE AND I,

By Mrs. Force. "Read it at night and thin the Ros. Thre. Corwin said upon reading the un "It teaches the higher relations of men and

NEW BOOKS.

LOVE AND ITS HIDDEN HISTORY.
BY THE COUNT do ST LEON

BOOK FOR WOMEN, YOUNG OR OLD; FOR THE LOVING, THE MARRIED, SIN-GLE, UNLOYED, HEART-REFT, PINING

ITS ADVICE TO WOMEN,

This is is the Most Remarkable Book on Human Love ever Issued.

Price \$1,25, Postage, 16cts. For sale at the Office of the RELIGIO-PHILO-SOPHICAL JOURNAL.

ow is the time for our friends to send for as many les of Junou Ensoune Tractra as they can afford to the purpose of distributing them shong the people, to nine inclusive, bound in next paper source, good to be preserved and circulated among the neighbors.

following subjects are treated, viz.

1. An appeal of the Public of Spiritualism.

1. An appeal of the Public of Spiritualism.

1. Edmonth.

2. The Newsbor.

3. The Newsbor.

4. Recrisinty of Spiritual Intercourse.

5. Certainty of Spiritual Intercourse.

7. Intercourse with spiritual of the living.

8. Pales prophecying.

9. Spiritualism as demonstrated from ancient and malaster.

history, olume sent single by mail on receipt of TWENTY

Prof. Wm. Denton's Works.

THE SOUL OF THINGS; OR PSYCHOMET-RIC RESEARCHES AND DISCOVERIES, By William and Blizabeth M. F. Denton. This valuable and highly interesting work has become a part of the standard literature of the country.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A val-Price, \$1,50cts. Postage, 20cts.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense people. Twelfth ictuand, revised and enlarged. Price, 10cts., Footage, 2cts.

Price, 10cts., Postage, 2cts.
THE DELUGE, IN THE LIGHT OF MOD-ERN SCIENCE. Price, 10cis., Postage, 2cis.
WHAT IS RIGHT. Price, 10cis., Postage,

ne thysel, P. Price, 10cts, Posiage, 2cts.

For sale at The Reladio-Philosophical Journal Office.
Address S. S. Jones, 187 & 189, South Clark street, Chicago, Ill.

THE DAVENPORT BROTHERS.

SPIRITUAL MEDIUMS.

Their Blography.

ADVENTURES IN EUROPE

AMERICA SPLENDIDLY ILLUSTRATED EThis is the most thrilling work in the whole Spirit nails to Literature, and will be the means of adding thou smale to the ranks of Spiritualism. It exceeds in intense niar-est any novel and every word off it is truit, 426 pages. Price \$1 50. Postage 30 cents. S. S. JOHES, 189 South Clark street, (Jones, Ill.)

DR. E. P. MILLER'S WORKS.

The Cause of Exhausted Vitality, or Abuses of the Sexual Function. Cloth \$1,00, Postage, 12cts. Every Young Man and every Young Wo-man, every Marrien Man and every Mar-ried Woman, Should read it.

Vital Force, How wasted and How Pre-served. Cloth \$1,00, Postage 12cts; Pa-per Cover, 50cts, Postage, 4cts.

How to Bathe, a Family Guide for the Use of Water in Preserving Health and Treat-

er Cover, Price 40cts. Postage, 4cts

Important Truths, By Mrs. E. P. M

Price, 20cts, Postage, 2cts.

This little work is written in a style edapted to children linds, and no parent need fear to place it in their children ands as an opening to conversation and advice on points in which their future health, happiness, and even life, lar.

THE TRADE SUPPLIED. Address S. S. Jones, 187 & 189, South Clark Clark street, Chicago, Ill.

UNDERTILL OR MERCHARISM. The most valuable work ever published upon the acknown absorbing the first report to merch philicophy or developed by experiment Remanementrating the finney-tailty of the soul and the semananto of optimization of Publish.

Tries R.J.O., Sont Free of Publish.

Address S. S. JONES,

188 South Clark street, Calcage Id.

THE PATERT MAGICO

MISCELLANEOUS.

WATERS'

NEW SCALE PIANOS

e and Cabinet Organs,

Warranted for Six Years.

Marranted for Six Years.

Melodeous and Organe at greatly reduced.

New 7 octars Phanos by STS and spread organs for 260 and upward. Second-head great bargains. Illustrated Catalogue, mail.

Warrowom 401 Evodwy, New York.

The Weters' Planos are known as emong the very best.

I. T. Evangellet.
We can speak of the merits of the Waters' Planos from
sersonal knowledge as being of the very best quality.
Initiatis Intelligencer.

personal Roovernage
Director Intelligencer.
The Water' Plance are leaft of the best and most there
sughly seasoned material—Advense and Justial.
Our friends will find at Mr. Waters' store the very best assecond of Plance, Melodeons and Organs to be found to
Manufact.

Thans.

the United States—Orthum's Mappine.

Heving used one official Fines for two years, I have been it a very superior instrument.—Alonso Gray, Principal Brooklyn Unichts beninaars. on Heichts Seminary. two Waters Pinnes in our Seminary, which have ely tested for three years, and we can testify d quality and durability.—Wood & Gregory, Ma

WAYERS, Esq. DEAR Str.—The Plano you seemed to be the best Prano in this town, and thereing and Staddart's bre.—Charles b. C. W.

th, C. W. Carring a and Bioddart's here. Oharls twarza, 431 Refadency, is famed for the excel is Places and Organa.—Ereging Post sters Piano reals with the hear manufactured in The N. Y. Independent.

1. Dutyne. Binne M.

Freeh Garden, Flower, Fruit, Herb, Tree Shrub and Evergreen Beeds with direc-tions for culture, prepaid by mail. The most coimplete and judicious assortment in the country. Agents wanted.

DOCTOR IRA S. KING'S HEALTH

INSTITUTE.

nysician. Especial attention given to Chronic Diseases; Neuralgis Leumatism; Dyspepsia, Lung Difficulties, humors of all months diseases of Eye and Ear, etc. For Clairvoyan taminations, enciose a lock of Itair, full name, age an

IMPROVED PLANCHETTE

DIRECTIONS. Let moor more persons of about the table on which is instrument is placed, each potings hand lightly to the to-board, simply fouching the same, taking care to have the arm not come in contact with the table; remain quest for a fet moments, then let onto one of the party ask a, question, at if the persons composing the party are of required magnet-power, or any one of them is, the question will be answered. A positive need together person operate the Tamathenia to be

PRICE, #1.50 EACH. Bent by Express securely packed in neat boxes. If desired, or by mail, which is cheaper for long distances on receipt of two Dollars. Bend by P. O. orders, or registe the letters containing money when P. O. orders can not be

189, South Clark Street

DR. SHELTONS CELEBRATED PILE SALVE;

Is prepared from the estimate of six different plants, and its the control of six different plants, and its prepared from the estimate of six different plants, and six different plants and six different plants and chapped linder. Prop \$1.00 per low; seen to any solf rest upon properly of price. Address J. T. STAATS. Stanily serves, New York.

RHEUMATIC AND NEURALGIC REMEDY.

he recipe for this invaluable proporation was gi-ough Hrs. State, by a hand of maintain physicians. He was a series of the proporation of the pro-nounced by the proporation of the pro-sent leaves of the proporation of the pro-tact in any self-rem upon receipt of prince. Orders as moved to any relation proper receipt of prince. Orders as increased to 1.75 ALSE, the hand prince show York.

CURE FOR GRAVEL AND WEAK KIDNEYS.

Arising from irritable conditions of the nurths and toler, from the presence of stees or gravel, and to class the classrate of little tries. The rector was given three literature of little tries. The rector was given three literature. It is provily requisite, that has been used little better than the bean such that the little beat little be

TO REE-KEEPERS.

Tronfier Department.

BT..... B. V. WILSON.

The Colored Alabama Confe

for accommodating the colored guests, who fared well."

"How generous and condescending! A Conference of Methodist ministers entertained in the kitcheens of their hosts by their servants, and a bishop of both commending the liberality. Did the se hosts est with their clerical bretherent Did they even shake hands with them? One is reminded by this event, of the story of that good Southern sister who fell into a trance, and on coming out of it said she had been to heaven, and seen many of the bretheren and sisters that had died. When saked if she saw Annt Chloe, a famous colored sister, he naively replied, 'Ob, no, I didn't go into the kitchen. Bishop Mc-Tyefer, doublies, had be the power, would appoint his Conference of a inisters to the white folks. heavenly kitchen. He says; 'The local loggro population had been much prejudiced against the conference before it met. We opine they are mone the less prejudiced at its close. Such 'Christian condisity would not deserve very great rewards.

hey are none the less prejuoices.
Such Christian condishty would not deserve very great rewards."

Zion's Herald has at last exhibited a resemblance to an old prophet. Like "Essias," He "is very bold." To venture on such a criticism as the above, in view of his personal antecedents and ecclessisatical recollections, required nerve, or something. The paragraph reminds us, not of a poor story about a good Southern sister, which we strongly believe to be a fib, but of another person who, having rather quixotically volunteered to share the room of one or two colored preachers, found the fiesh a ronger than the spirit, and his chivalric virtue deleased by nocturnal intermittents, requiring other quarters. The negroes slept without the company of "the man who dared." But we will not enlarge lest we bring down upon ne another volley of adverbe ending in "ly," with a reluctant adjective andwitched between them. But we have a personal grievance out this subject. A colored brother residing in Baltimore was elected to the General Conference of the M. E. Church. As a denizen of "no mean city," and a very decent water in a boarding-house near our office, we gave him in our paper a general introduction to sonal grievance on this subject. A colored brother residing in Baltimore was elected to the General Conference of the M. E. Church. As a denizen of "no mean city," and a very décent waiter in a boarding-house near our office, we gave him no ur paper a general introduction to Northern Methodism, and particularly requested that he should have good accommodations provided for him. We hinted too, that although this brother had been accustomed to cat at a second table, yet le knew what was good, as a second table, in Baltimpre might be better than a first one in some other place? the gleanings of Ephrism being better than: the viriage of Abject. But nobody could be found to extend hospitality to our delegate and his few colored colleagues. Their treatment, under the circumstances of profession and promise, was outrageous. As well as we remember, one man whould been induced to give a home to a colored delegate, returned him early in the morning to the floor of the Conference; the colored brother being expelled by a domestic insurrection. The whole Conference and audience were appealed to to find a home for the rejectednegro, but in vain, and he was sent to a negro boarding-house. Hereafter we will not consent to negro delegates going from here to attend M. E. Conference, without taking provisions and a tent. Seriously, was not the treatment the Herald gensures, better than that P.

The above article contains some spice. It is from a loving Methodist paper, and they, the Methodists, "love Jesus, but are not willing to kins Sambo," for Christ's sake. Well, we suppose it will be all right in the "Good time coming, when white and black, male and femple, shall stand together" before the awful Throne, (?), with nothing to do, nothing to eat, and nothing to wear (?). Who will blush, thee, the whites, blacks, or the angele? We shall see, dear brothers of the Church Milliant.

We do not wonder that Dr. Bopd is tired, tired, tired, tired, tired, on the supplement and the provides of the church Milliant.

GENTLEMEN OF THE NEW SCHOOL.

The following piece of poetry from the Christian Advocate, speaks for itself, and is true to the letter, of feeling extant smong-the churches South to-day, and the Christ-loving, Jasus-teaching hypocrites, would plunge the country into another war to-morrow, as they plunged it into war in 1899-1, if they had the power. We prophesy, that the ultimate ruin and overthrow of our Republic, will be accomplished by the Churches, in the inture, if at all. When a Church takes part in the silaries of a State, then good by to freedom.

Look at Rome, Spain, and Mexico. May Radicalism and Infidelity to Th

sachusetts' Gentleman Loge 1703

sachusch's Geuleman Loquitta;
Give me sont pures, your meat, your bread,
Your watch, your books, your shouss, your bed;
Illuke your coat too if you please,
Your fers, your stock, your coru and pease;
Your freedom too, I confiactus.
For holy uses of the State,
Which I through Provisions an sent
Which I through Provisions an sent
By force of fraud. To save the Union,
And found a catholic communion
Of loyal Methodists, I have immunity
From legal munishment, and full impunity
From legal munishment, and full impunity
From turure penalties by dispensation.

irginia Gent. . You have all now, the very skin!

ass, Gent.

May be, but there is naught within;
You may have evallowed for conceale
Some "notions" worthy of revealmen
Take this emetic, let me see
You inside out, lest there might be
Left in your stomach by Talmest
Some relic of proud self-respect.

.. Your word ! I'll take it.

Ladico in Wall Street

Leddes in Wall Street,

New York has two female brokers, sisters,
who operate in stocks, with great success. It is
aid that they intend to emerge from their bashulcheurity and set up an office in Wall street,
We may expect then some corresponding
hange in the symbolical names of the craft,
tome genteel feminine must be found for bulk.

Twill never do to say Mas—is a "cow"—on
Change. It would be too vulgar; and a shesear is too savage. It might be considered percoal, too, to may Affaf——" short"—or fiong,

It would be insulting to call one of the durings
a hane deal, "or do instinues a sampleous that
he Misse—were trying to "corner Mr. Fish.
It is clear that the wookbulary of business must
simproved for "the good time coping,"

to the corner in heart all things are, but the

above clearly determines the fact that the ed of the Baltimore Christian Advocate, has a Baltimore Christian Advocate, has some al feelings still lingering in his holy sys We would recommend a hot dose of Brim-

101: We would recommend to the case.

When will women learn that they need any favor from the ministers

Correspondence in Brief.

TEXAS.

Lester from W. C. Whittew.

S. S. Jones Dear Sir: —We have recently had birs. Wilcoxon with us, whom I find to be a lady of distinguished ability. He gave us a few of her magnificent lectures which were listened to with great attention. Every one was pleased who heard her. Spiritualiem is new to most persons in this place, and it will take more than rational lectures to arouse their minds to a true conception of their origin and destiny. We want a good medium here to convince those who cannot, or will not reason. Induce one to come this way if you can. My house is open to all who may journey this way. I have been a Spiritualist for twenty years, and have never had cause to regret my faith.

I can't say that there are any others here. But there are many here who look upon the doctrine favorably, and would be easily convinced. Send me a lot of papers to circulate among them.

I subceribed for your paper when Mrs. Wilcoxon was here, and have received a few numbers, and will renew in time not to have it stopped.

metead Texas

ped.

Hemstead, Texas.

TWIN SPRINGS, KAS.—J. C. Marshall.
writes.—I have read "Jesus of Nazareth." by A.
Smyth. I am free to say it is the most isslagating
work I have ever read. It coutains many Roms
of thought most beautifully expressed. Every
page seems to carry with it the impress of its
own truth. The character given to Jesus is the
me have just return to be a seen of the own
white the character given to Jesus is the
we were attending a mosting of the "First Sprinual Society" of Lian Co. We had a good time.
Our meeting last evening was well stended, the
Court House being filled, although the great
union effort of the churches commenced that
day. Mrs. Frye, of Marmaton, addressed us at
eleven and at seven o'clock, to our edification,
while in an entranced state. In private she
gave many very clear and valuable tests of
apirit control and presence. Our next meeting
will be at the rapidly growing town of La
Cygne on the M. R. & Fr. Scott & Gulf R. R.,
on the first Sunday in March.

LYTTLE SIOUX, IOWA.—Linus Bassett

on the first Sunday in March.

LITTLE SIOUX, IOWA—Linus Bassett
writes—Herein you will find one dollar and
fifty cents to renew my subscription for the
JOURNAL I am glad you continued to send my
paper. I should feel lost without it. I have
been a believer in the Spiritual philosophy for
nearly twenty years. When I came to this
country, 18 years spo, I was the only believer in
the philosophy that I knew in the county. Now
there is quite a number. We have never had
much speaking in the place. If speakers should
pass this way, they would be received by me
with pleasure.

pass this way, they would be received by me with pleasure.

BATIMORE; MD.— Francis H Smith writes.—
I have read your remarks is reply to Mr. Darrow and others, respecting Suyth's Hatsory of Jens? I met with that remarkable book in 1855; consident of the control of the control

conversed with Faul, and he admits that he gave the communication."

BTOCKHOLM, N.Y.—Austin Kent writes —My physical condition has not been as bad for some years, as during the last four or five months; but the temporal sid! have received through your Journal. (now over sixty dollars since my last summers report), has greatly relieved une during the winter. The sum Bro. Winslow suggested (un. larger, and the summers report), has greatly relieved une during the winter. The sum Bro. Winslow suggested (un. larger, and the summers report), has present the second to the second that the se

doing.

MENDOTA, ILL.—D. D. Guibs writes.—Enclosed you will find \$3.00 to pay for the Journal cone year, to be directed to Lorenzo Aldric, Mendota, Ill. I expect to send you new subscribers, one at a time, as fast as they fall in my way, and always send you the full amount, \$3.00—no discount. I do the business and noy postage, as my share of the work, and I would like to have each of your subscribers say, "I will get the Journal cone her washerder at least, and send the full \$3.00." What a lift that would be to the Journal.

MARK:—TRARK yoe, prother. If each of our ribers would follow your example, an inesti-e amount of good could be done in a very space of time. What a help it would be for now, as it were, isolated and alone. It d give moral stength, and atlence oposition in a than one year, which is now so discounaging millies of Spirituallists in many localities, where was of our philosophy so generally abounds,

ignorance of our philosophy so generally abounds. BOONVILLE, MO.—D. Foster writes.—As my subscription sucks the 15th of Feb., and you have put it to the 15th of April, 6c, the yellow slip of paper, I send you fifty cents to pay for it up to that time, as I do not want it without paying for it. This city is perfectly rebel and orthordor. I can't do without my Spiritual papers. The four-MAL and BANNER OF LIGHT. I wish some good lecturer would find their way to this benighted city. Z. V. Wilson would greate a senantion, and open the eyes of some. I believe I am the only Spiritualist, here that dare to own it.

ORNIO - WINN.—B. C. Elissopthy writes.—For

OBSIO. SINN.—B. C. Elisorth, writes.—For code sund consume sense from the aditor, and those that contribut. The RELISOR PRILOSOFS.

LOLI JOURNAL'S a paper worth synding.

BAYANNAB Ga.—Joed G. Togg writes.—Find enclosed one dollar, to continue your paper, for it is full of thought, full of bensitial truths, as well as many a hard nat for the old theologham to crack. I look forward to its arrival with pleasure.

DENVER, 'COLORADO.—O. Brooks' writes.—
I shall continue working for the cause of your no-

ble Journet. I have received "Jesus of Nazareth," the most wonderful book I have ever read.

the most wonderful book 'I have ever read.

KALIDA, O.—M. Lee writes.—Mr. Todd of this piace left with me twenty-fwo cents to send to you. Says his trial paper for three months expires on the 50m, and he desires it discontinued. He says it is a good paper, but there are some things be cannot swallow. Hope you will not be discouraged in well doing: I am highly pleased with the JOURNAL, and find something in every paper truly poilocophical and interesting.

REMARKS:—Thank you, brother, we are not discouraged—all goes on finely. Milk for the babes, and meat for the grown up and well developed men and women. There are many idol wgrahlpers even among Spiritualists. The little girlloves har doil baby, and it would be cruei to deprive her of it.

URBANA, ILL.—T. Red writes.—The JOURNAL I am going to have as long as I can raise a dol-lar. I could not live without it, for it is the bread of life tome, and I am sorry I can't pur-suade every one is Champsign consty to take it.

NEW ADVERTISEMENTS.

HOMES! EMPLOYMENT! O ONE WEED BE OUT OF EMPLOYMENT OR WITE A HOME—TO THE LABORING MILLIONS:

A HOME.—TO THE LABORING MILLIONS:

These out of supployment, and those wishing to change their present bonds on, we are prepared to fruits, at their own houses and firedices, a light, pleasant, profitable and and realize from 8 to 850 per 64y. The business is new. We desire all to test this business. In order that you may do so, we make the following unprecedented offer:—To such as will send us their address we will send parteries. To the business and information instructing every one how for the business and information instructions over the control of the business. If you prefer, upon receipt of One Dottax we will send you a sample and full instructions how to earry on the business, and you can begin making missay at onche. He capital of much amount required. If you want so house, if you want to make mostry, if you want profitable mirror, many, edicates.

Yel. 7, No. 21.—4times.

APPETITE FOR TOBACCO DESTROYED.

LEAVE OFF CHEWING AND SMOKING THE POISON

ORTON'S PREPARATION

PATENTED JUNE 15TH 1869.

by telesco, and through those upon the system and telescope to leave the poison of tobacco from the system and laying the unustural cravings for tobacco. Mo more foreign for tobacco after using fortools frequently the system of the system o

certify that we have need pose of destroying the ap-are those who are suffering peration will certainly de-

creating an appetite either for the Preparation or any sub-stitute:
W.P. Heald, Bazgor, Me.; J. Moody, Southport, Indiana;
B. D. Adkins, Knozville, Tenn.; John Merrill, Bangor, Me.;
J. Bunch. Sorinafield, Tenn.

sed tobacce ...
i been an inveterate marcotic aith. I determined, if possibabit. Hearing of Orton's appetite for tobacco, I sent appetite for tobacco, I sent ...
A month obso as, which mber. A mon-sectually re-to in any

C. B. COTTON,

Sold by JNO. C. BUNDY, 187 & 189, South Clark Street Micago, Illa, GENERAL AGENT FOR THE WEST, a shoun all orders, applications for Agency, &c., should be HERMAN SNOW, 319 KHARNEY SL SAN FRANCISCO

menmant mrow, size Kharney St. Sant-Praduction.

Onl. keeps the Butt upon prescovernous Journal for six will receive exhausticions for the man. He sake keeps it make all Spiritualist and Refere books as Officago and he ton prices. Spaced's Pointfree and Hapatery, Fourder-Planchette, etc., always on hand.

Soll vi if:

DAINTS for FARMENTO
CONTROL Mineral Paint Co. are now mannhetering the bott, General and most Decide Paint in
the control of the control of the control of the collision of th Talat and remit the L. W. Hat Vol. 7 No. 10-6

THE KORAN-TRANSLATED INTO

THE GREAT BOOK OF THE AGE! BETITLED,

"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Beady for Delic

Being the practical results of Medern Chemistry by some of the most eminent French, American, German and

This invaluable work should be in the hands of every Groom, Freduce Dealer, Dairyman, Farmer, manufacturer and others who may wish to engage in a profitable bust

It contains sure methods of keeping oggs in a fresh state at least one year, at an expense of leas than one cost per doses by the Naw Liquin Pro-cess and the Day France Marmon, both easily

UNPARALLELED

As Sure and Reliable Egg Prescrites,

—Now Before Published—
and destined to take the place of all other methods
for the prescrizion of eggs is a fresh and natural
condition—without tarnish, or appearance of age
to the shells, and when offered for sale can not be
distinguished by appearance or quality from the

BRESH LAID EGG.

co.—How to prepare Kerosene Barrels by a new and chesp method, that readers them perfectly sweet, an suitable for the preservation of aggs, and for other

to ow to make No. I Vinegar at 7 cents per gallon in sours without self—wholesome and purs, and sated good for pickling purposes. ow to test and refine Kerotens Oil.

neut FREE.—
Pablished by the WESTERN NEWS COMPANY,—Wholele Booksellers, Staloners; & News Dealers, 121 and 128,
ate St., Chicago, El., to whom all communications should

TO THE WORKING CLASS We are now presented to sent free by smil. Reader, if you want perm ble work, address B. C. ALLESS & CO., Augus

GO TO THE BEST!

BRYANTS CHICAGO BUSINESS

ente are Full and Complet

All the Departments are Full and Compiles.

The largest, "and universally acknowledged to be the most the engly legislating principality. Commercial a Thirmston, Commercial Law, Stations Ostrospondence, Elegraphing Beatisms Practice, Political Scoons, Banking, Orthograpy, Castons of Trade, etc., thereas by taught and Illustrated. This is the Most. Taximus because for England of the Taxis the Most. Taximus because the Historians of the england of the England of the Castonian of the America, The Principality of the Castonian of the Intelligence and thoroughness of intervalsion. Teachers of Fernandally can have perfect with property of the Castonian of the Intelligence and thoroughness of intervalsion. Teachers of Fernandally can have perfect the most intelligence according to passwork of Miking.

ALL GO TO CHICAGO.

Yours litri flock to the Lentitation from all parts of the Dated States and the Ganadas.

M. H. B. Sharr, the founder of the Chain of Colleges May be a considered from the College Stock of the Colle

rinformation, pieces call at the College Office, r College Paper, Circulars, Specimens of Pan-

PRYANT & STRATTON. CHICAGO, ILI

ONARGA NURSERY, AND EXPERIMENTAL GARDEN. 128, Illinois, PHREISS & COSSEDOS, Propri

olessie and Retail Dealers in all kinds of Harvery Stock cial attention paid to the Califiration of the Grape

EVERGREENS and ROSES, BULBS, do.; EVERURABILE ONE BUSINO, DULIDO, Consideration in the second and Them. As fewer Founds Figure in large and small quantities parchesers.

All of the shows with a officed as to will do you good. The Markets. Often us a call and we will do you good. The Markets. Other to a call and we will do you good. The Markets. Other to a call and we will do you good. The Markets. Other to a call and we will do you good.

Dr. Wm. E. Josestyn,

The Hasier and Castroyrant, on he countries at it House, 13s, South Funklin, near Washington, he fit. Good House). It. Jenselyn hys been alkness years part with auseum. Address Chicag Vol. 7, So. 15. 46.

LITTLE GRACE C. TREADWELL

CHAUE. U. TREBAUW ELLIA.

LI REGELVED TOUR LEFTER DESIRIAND TO REGOW

the periferient about any size. Bet seen in Greece

O Trendrestl, and the is feet years of like seen in Greece

O Trendrestl, and the is feet years of like seen in Greece

of the was seculated for a logistime, so that it to de one ope entirely and she had an i-jery under the other case.

Themerer she could open the life, there was seen a blade white this ever both open, as though the white of the open was stretched acrous thèm. For two days she could not see anything. We commenced giving her the Forlitre Foreign across awe knew it. When she had taken one half a box The could see as well as ever. She had been troubled with the Scortifa verselone she was born, and had always been "awell. Since she has taken the Fouritre Foreign she has been very well most of the time, as healthy as children

NTS WANTED EVERYWHERS POR THE POSITIVE AND REGATIVE POWDERS.

THE STOMACH

OSTRICH.

The stomach of an outrich will digest glass, finite, iron-cooled stome, and simost anything this may be put into it. It is not possible, or demantible, for man to acquire significant wonderful stomach. The nearest human approximation to such vigorous digestica is to be found in those persons who have used Spence's Positive Powders. Dysapottes of ten, twenty, and even thirty pears' standing, it at that the Positive Powders cure which "pappysia, so that they can eat, and digest anything and overything that anybody else can

AGENTS WANTED EVERYWHERE FOR THE

ENOUGH FOR THIS TIME

FOR THIS TIME.

(1 Drobbilly you remember my letter to you of June 1stlet stating the condition I upe in at that time, and estlet your advise. I was troubled with Balesquest of the
Liver, Overflow of Gall, Ostarrh, Bronchitin, Servisia, and
in fact, shout as complicated a condition of diseases as your
will ever find in the human cyrices, and was unable to do
any work. A flore taking six poses of the Positive Powders
and one halfan box of the Negatives, I am able to do a good
must day's work at saving and sphitting wood. I might
also speak of the case of my wife, who has need the Powders with equal spoose; but I itink I have said enough
for this time."

H. T. Leonard, Taunton, Ma

AGENTS WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

THREE DOCTORS A WIZZARD

A. W. I. Z. Z. A. K. D. .

(A After spring three M. D. Nr. and one bottle of Winzard Coll, and one other prescription, my wife's Sheamatten kept growing wiere all the time, until she took Mrs. Spenor's Positive Fowders which cured her calenged joints and now the is well and heavily. We also gave the Footitre Fowders to our tittle grandingsher at the age of two Weeks old for Pits, and it has been the smartest little thing you were saw up to pesseday, when it was takes with the Scar ser saw up to pesseday, when it was takes with the Scar let Footitre Fowders, and this morning it is quite well. Moses Hartland, Penn Yann, N. T. To Professor Scance.

WHO TO ASK

WHATTO ASK.

A SK Mrs. E. Smith, of Greenville, Pa.—ank Mrs. L. Sm.

and, of Cheline, Mr.—ank E. J. Weeks, of Harless, H.—ank A.J. Hobray, of Stockton, Minn—ank Mrs. L.

Worden, of Cakhosh, Wis—ank the thousands who harded them, if Mrs. Spenney Positive Powders do not cure
Dyspoptia, and leave not a trace of it behind.

NTS WANTED EVERYWHERE FOR THE POSITIVE AND REGATIVE POWDERS.

A WONDER IN LONDON.

II HAVE witnessed lately a very wonderful ture of Ne-raligia from the administration of your Powders." Spence's Positive Powders, "which I could not certain have believed possible had it not taken place under my or

C. H. Hodgson, 10 Salisbury street, Strand, Looder professor Spence. AGENTS WANTED EVERYWHERE POR TOWNERS.

THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S POSITIVE & NEGATIVE

POWDERS. The Hagic costrol of the Posttive and Regative Fowgiers over disease of all tinds, is weederful beyond all precedent, They do noticense to the system, cossing, no purplag, no nonseasing, no vontiting, no narcotting, feet, Wongs, and Chiffeen But their a silect but a ser-

um.

10 Feedstives cure Heernigis, Heedache, Els.
Frains of all kinds; Diarrhens, Dysontery, Von
popula, Flatiknes, Worms; all Feenals Weeklesses
grades of Fever, Small Fox, Heesles, Bourlatins
in; all inflammations, curies or chronic, of the Els
Fr. Lange, Weeh, Riedder, or any other degras of the
free, Consequent on Feedback Cough, Oblets
or Consequent of the State of the State

Chille and Four-tree and Regardive are need give in a resident property of the Company of the Co

Helica 14 Pen. Powdern, Sl.40

Testhed 1 May 14 Pen. Powdern, Sl.40

Fotbald 1 May 14 Pen. Powdern, Sl.40

Fotbald 1 May 14 Pen. 14 Pe

mental Letter.

M., H), fp., Hann's Place, Rev Tees.

, PRODE. PATTON BPENCE, M. B.
Box 5617, New York City.

Teeft han't the Powince, and per ma-