\$3.00 PER YEAR IN ADVANCE 1

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

ISINGLE COPIES RIGHT CENTS.

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 2, 1869.

VOL. VII.—NO. 2

Literary Department.

ed by the spirit of ADA ISAACS MEXER, and the mediumship of Miss Juliana Schotpe

What is it? The foam of a treatherous wave, That swiftly is hurled to its untimely grave; An irebriation of want and of guile, That goadeth the heart with its fixedish smile.

That goodeth the heart with its fixedsh smile.
At times it is bought—and at times it is sold—
For wirter, or boose, or suary gold:
And its glory indeed may to found everywhere,
As a head-shoot eleotes that a bero sleeps there.
Deeds black and unboly have borrowed her name,
Are, baseness and crime, and a life full of shame;
While unboly thoughts by her toufired were lit,
That as ghosts, through the abit of her grand
now file.

Tis the dangerous rush of the lava's swift hurl,

And we put all at stake in this deeperate play, Agd we plod in our madness this perilous way, Till conscience reproaches us, (righteous and just,) And backward we gaze with shame and disgret.

Ah! the foretaste was sweet—is reflection the same ! No; bitter its sting and far greater the stain, And well I remember the hours of removes When a vision would rise in the shape of a corse.

And onward it awept o'er life's glittering sheen, With its fair, dazzling light and its shadows bet Whou it struck in its rolley full many a your Of pain and of pleasure, of hope and if fear.

Or in soul I would walk to that bright land of love When the dim gleams I caught of those regions abo And feastic, in anguish half muttered a prayer For a baim to my bhart with its passions severe.

knowest, oh God: that my soul, as I weep, pure as the waters that roll o'er the deep; knowest, and here at Thy bar I now lay rrime of my soul, and her innocent sway.

thy peace giving become my pussions to still; thy peace giving become my pussions to still; dibers let me dream as in days gone before— t me linger, oh Father! and a child be once more.

Oh! I know that for gold and a worthless renown, I have crushed with my feet a most glorious crown-Such crowns as are worn by the angels of light, That sparkle in Juda's proud temple so bright.

me rest from the tumults that blighted the past, whose very joys a bleak halo it cast; repentence, oh Father, and tears that now flow, th the purple stain white as the white driven ancw.

Oh, listen dear Father! ere hope doth forsake, And envelope! in darkness my soni doth awake, If indeed Thou art love, as 'tis said. do import One spark of Thy hiss to my still bleeding heart.

Hark! what's berne on the breezes along? The slovely refrain from a balm-breathing song, And it dries all my, tears as coraptured I list— It has fanned my pale check and my brow-it has kiss

And a spirit's breath sweeps o'er a love-lighted plain, And I feel as in childhood Bis presence again, Whose brow torer darkened, whose love never stept, And who vigitant watch o'er His lost child has kept.

And again those low-swelling and gentle accords Sound afar, as a message of heavenly words. Comeall je that are laden with sorrow and care, To the home of your Father, His bleming to share.

Ob, this light-dooded plane! but my lips are too weak To describe this fair morn with a blush on her cheek, And to praise Him the King of all kings, who gave rest To my long erring soul—in the land of the blest. n, Texas, Aug. 30, 1869.

THE PLANCHETTE MYSTERY RY OF A FLOATING, AMBIENT MENTALITY

It is supposed by those who hold this theory, or rather hypothesis, that the assumed floating, ambient mentality is an aggregate emanation from the minds of those present in the circle; that this mentality is coloned, by some mysterious process, with a force analogous to what it possesses in the living organism, by which force it is enabled, under certain conditions, to move physical bodies, and write or otherwise express its thoughts; and that in its expression of the combined intelligence of the circle, it generally follows the strongest mind, or the mind that is best qualified or conditioned to give current to the thought. Although the writer of the interesting article, entitled, "Planchette in a New Character," in Futural Monthly for December, 1888, disclaims, at the commencement of his incubration, all theories on the subject, yet, after collating, his facts, he shows a doc ded leaning to the forzygoing theory as the nearest appressed to a satisfactory explanation. "Floating, combined intelligence brought to bear upon an inanimate object," "active in tellectual principle affeat in the circumsmbient aft," are the expressions he uses as probably affording some light on the subject. This is a thought on which, as concerns its man features, many others have rested, not only in this country but in Europe, especially in England, as I

am told by a friend who recently visited several sections of Great Britain, where forms of these nysterious phenomena prevail. The first difficulty that stands in the way of his hypothesis is that it supposes a thing which it true is quite as mysterious and inex-

sections of Great Britain, where forms of these mysterious phenomens prevail.

The first difficulty that stands in the way of this hypothesis is, that it supposes a thing which, it true, is quite as mysterious and inexplicable as the mystery which it purports to explain. How is it that an "intellectual principle" can detach itself from an intellectual being, of whose personality it formed the chiefingredient, and become an outside, objective, "floating" and "circumsmbient" entiry, with a capacity of thinking, willing, acting, and expressing thought in which the original possessor of the emanated principle often has no conscious participation! And after you have told us this, then tell us how the intellectual principle, not only of one, but of several persons can emanate from them, become floating and ambient, and then, losing separate identity, conjoin and form one active communicating agent with the powers aforesaid! And after you have removed from these mere assumptions the aspect of physical and moral impossibility, you will have another task to perform, and that is, to show us tow this emanated, "combined," "floating," circumambiont," intelligence can sometimes assume an individual and seemingly personal character of its own, totally distinct from, and, in some features, even antagonistic to, all the characters in the circle in which the emanation" is supposed to have its origin?

It is not denied now that the answers and communications of Planchett (and of the indirence acting through other channels) often do exhibit a controlling inducency of the medium of the controlling inducency of the control of the cont

fool memean nay. It is lapsed not then once it has lapsed not the verb, as: It not only believes it, where the verb, as: It not only believes it, and sgain: You sake and I answers, because it; and sgain: You sake and I answers, because it; and sgain: You sake and I answers, because it; and seed of the sake it is a speler (sic); an orthographical bunder that no one in the room was capable of making. But no one in the room was capable of making. But one was the sake it is a speler (sic); an orthographical bunder that no one is the room was capable of making. But one was a tender, though it may be, at times, allightly inaccurate in orthography, and occasionally quote incorrectly; it must even contest that there are imments when its usual elegance of diction lapses into alsog terms and abrupt contractictions. But, atter sil, though we flatter ourselves that as a family we contain rather more than ordinary intelligence, with its more than a match for us."

rectly; I was even coofess that there are moments whose its usual elegance of diction lapses into along terms and abropt contradictions. But, atter all, though we faster ourselves that as a family we contain rather more than ordinary intelligence, still it is more than a match for as."

The property of the state of the state of the state of the state ourselves and admissions, the marked and distinctive individuality of the intelligence that was here manifested, as being of itself totally fatial to the idea of derivation from the circle?

But not only was this intelligence distinctive, but in several instances even antagonistic to that existing in the circle, as in the case reported as follows:

"forme one destring to pose the ready writer, saked for its theory of the Girl stream; which it announced without hesitation to be "turmoll in the water produced by continenation of ichesqus."

Objection was made that the wanth of the waters of the water produced by continenation of ichesqus. Objection was made that the wanth of the water and the original view of the subject; to which Planchette tritely responded: "Friction produces heat," But how does friction produce heat in this case "pursued the questioner. "Light a match," was the incon-equent answer—Planchette eridentily because that the pure state of the principle of the subject; to which Planchette tritely responded: "Friction produces heat," But how does friction produces heat," The the pure that the pure the subject; to which Planchette tritely responded: "Friction produces heat," But how does friction produce heat, this the pure state of the principle of the produces heat the subject is the subject to which Planchette tritely responded: "Friction produces heat," But how does friction produce heat in this case the contemption of the word of produces heat the contemption of the water of the subject is the subject in the subject is the subject in the subject in the subject in the subject is the subject in the subject in the subject in the subject in the subject i

and the eddle (see) raps Northward. (At another time), on being twice interrogated in regard to a subject, it replied tarity: 'I hast to be asked if I am sure of a fact.''.

Now, what could have been 'this intelligence which thus insisted upon preserving and asserting its individuality to distinctly as to forbid all reasonable hypothesis of a compounded derivation from the minds of the circle, even were such a thing possible? A fairy, perhaps, snugly coulded up under the board so as to chude observation. Friend "Clarkey," try again for surely this time you are a little before, of cleat the present write is more so.

"TO DAIMONION" (THE BEMON.)

"TO DAIMONION" (THE DEMON.)

There was published, several years ago, by Gould & Lineoln, Boston, a little work, entitled:
"To DAISONION, on THE SPRITTICAL BIRCHES."
To DAISONION, on THE SPRITTICAL BIRCHES. It nature illustrated by the history of its uniform mysterious mentifestations, when unduly certical. By The National Control of his subject, and as an attempt to explain the mysterious claim as an attempt to explain the mysterious claim, which as an attempt to explain the mysterious claims in the like and as an attempt of the control of physical bodies without bands, etc., his work has claims to our attention which, do not usually perfain to the class of works to which it belongs. "To Daimonien" (the demon), or the spirit medium, he supposes to be the spiritus mendi, or the spirit of the universe, which formed so large an clement in the cosmological theories of many ancient philosophers; and this, "when unduly excised" "whatever that may mean), he supposes to be 'like medium, not only of many psychic and apparently preternatural phenomena described in the writings of all previous agas, but also of the similar phenomena of modera times, of which it is now admitted that Planchetteism is only one of the more recently developed phases. For some reason, which seemed satisfactory to him. but which we fear he has not mide clear or convincing to the ma's of his readers, this writer assumes it as more than probable that this spiritus mundi, assence which surrounds and pervades the work), and even the whole unverse—is identical with the "nervous principle," which connects the soul with the body,—in all this unconsciously reality mide and provide and provide and provide and suppremudated by Messner, in explanation of the phenomena o' "animal magnetism, so called, Quotations are given from Herodaph and prevades the work), and even the whole unverse—is identical with the mervous principle, or spiritus mundi, or "nervous principle," to which he supposes can be repaired to the surroundate of the provide and suppremudate in the first place, it was upon

"For what man of virtue is there who does not city.

know that those souls which are severed from their fleshy bodies in battles, by the sword, are received by the ether, that pures of elements, and solved to that coupany which are placed among the stars; that they become good demons and their poterity afterward?"—Iosephus, Wars of the Jess, B. VI., chap 1, sec. 5.

Hesbod and many others might be quoted to the same purpose; but Jet this suffice as to the character and origin of these demons; and it may suffice also for the theory of "to Daimoni on," as to the particular mystery here to be explained.

THIS SOME PRINCIPLE OF NATURE AS YET UN

IT is some principle of nature as yet unknown.

If there is any wisdom in this theory, it is so profound that we "don't see it." It looks very much to us as though this amounted-only to the saying that "all we know about the mystery is, that it is unadamen: all the explanation that we can give of it is, that it is inexplicable; and that the only theory of it is, that it has no theory." Thus it leaves the matter just where it was before, and we should not have deemed this saying worthy of the slightest notice, had we not heard and read so much grave discussion on the subject, criticisung almost every other, theory, and then concluding with the complacent announcement of the writer's or speaker's theory as superior to all others, that "it is some principle or force of adure de ight unknown?"

Continued next week.

4 VIRGINIA GJIOST

Continued next week.

A VIRGINIA GHOST.

Remarkable Affair – Unaccountable Disturbances—The Case in Court—Testimony of a Catholic Priest—He Belleves the Causes Supernatural.

From the Richmool Equipmen and Kaminer, Sept. 17.

A most remarkable case was tried on Wednesday in the Hustings court. The prisoner, Mrs. Fanny Baggett, who is a very respectable lady, apparently a foot 50 years of are, was, during the whole trial (which lasted until 6 v. M., cool, dignified, and relf-posessed. C.d. Jenkins, the commonwealth's attorney, prosecuted, and A. Moise, Jr., Eaq., defended. The prosecutor was Mr. Chiles, master machinist, at the Chesspance and Obio ratiroad, and a highly respectable gentleman. It will be recollected that 16st—May, great exclusion, and a highly respectable gentleman. It will be recollected that 16st—May, great exclusion in the control of the cooling of the cooling

man of education and any age, and officiates as a priest at St. Peter's campdral.

Col. Danforth, Capt. Henry, and others, testified that they had been neighbors of Mis. B. for years, the properties of the priest of the priest priest neighbor, Ab animals was proved. On the contrary, the witnesses on both sides testified that there had never been any difficulty or unpleasantness between the familites. Mrs. Baggott's house is next door to Mr. Chiles', but separated by some given aix rards. Quite a sharp shrmish took place tempt inade by Col. Jenkins to lot, the detective tempt inade by Col. Jenkins to lot, the detective was their conclusions to the jury as to the guit of the conclusions to the jury as to the guit of the conclusions to the jury as to the guit of the priest of th nest bort to Mr. Chines, average and the state of the sta

Was an acquired, but the trial, Mrs. Baggett exAt the conclusion of the trial, Mrs. Baggett exAt the conclusion of the barry which was a becould not the word, that the warry which was a becould not throw a rock ten yards, and the rock alleged to have been thrown by her, must have been
thrown 50 or 60 yards; so that the matter sill remains a profound mystery, and the trial has rather
locressed than olimitabled the popular excitement
on the subject.

tegen to have occur turown by ner; must nave seen thrown 50 or 60 pards; so that the matter sill remaining a profound mystery, and the trial has rather increased than offminished the popular excitement on the subject.

Mr. Beggett is a graduate of a Catholic college, and is a gradua

from the Richmond Engalver and Recamber, Sept. 20.

In our Saturdan's issue we published a report of the Irial of Mrs. Fanny Bargett before the Hustings court of this city, on the charge of having the last of the Saturdan's last of the Hustings court of the city, on the charge of having the been guilty of misdemeanor in disturbing the bed, and throwing rocks at his house, and breaking the windows thereof. We were put in possession, Saturday, of some additional particulars, which add to the injectory with which the affair is surrounded. It appears that the ringing of the door beil commenced on the Tith of April, and lasted about ten days, it was rong frequently when Mr. Chiles disunited the wire. He did this on the second or third day of the ringing, and then there were frequent raps on the front door. The rapping was kept up and it the bell was rung or the raps were beard.

When the finding and exit the bell was rung or the raps were beard.

When the finding and they, when the throwing of a the door, either when the their was repaired, and turned top-sy-tarry. The disty bance of the furniture was kept up-for about the days, when the throwing of alones commenced. They fell all around and about the house, and everal windows were broken. The stone-throwing reached its climax about the 2th of May, at which time the amonyance was or great that Mr. Chiles has unfered no amonyance since the state of their intrestigation was the arrest of Mrs. Bargett, who was read on by the mayor and have put the state of their intrestication was the arrest of Mrs. Bargett, who was read on by the mayor and acquitted by the Hustings court. We are informed that Mr. Chiles has suffered no amonyance since about the lat of datartances were caused by experiment of the datartances.

Department Of Brts 3nd Sciences.

Phenomena of the Solar Syste

With the discovery of the solar spectrum, the improved apparatus for observing finit recording magnetic and electric disturbances, and the determination of the character of auroral lights, many phesomena, once inexplicable by any but the wildest and most baseless theories, have come to be distinctly understood, and, in view of their having occurred a; regular intervals, their recurrency can be forefold with almost positive accuracy. The sun was once supposed to be fixed in its position; but gence has demonstrated that it has a wonderfully, rapid motion, in an orbit through which it crries all the planets and their satellites, composing this our solar system. The sun has been described as a body of great density, glowing with latense heat, but science has discovered that its density is but little greater than water; and the solar spectrum, the most invaluable of all recent discoveries, has shown that it is surrounded with an atmosphere of burning hydrogen, while powerful telescopes, assisted by photography, show as that this condustrion is so violent as to send forth lambent flames thousands of miles in length. These lasts being howard the explanation of the nature of the spots upon the sun, and their effect upon the carth; and here light is rapidly dawing, since it has been observed that the appearance of creat spots on the soil is always be decident with magnetic storm; altered the spots upon the sun, traveling at the rate of at least seven thousand miles a minute. At the same time the register at Kee indicated a great magnetic storm; and it was afterward accrtimed that, all over the world there were recommended that, all over the world there were rearred magnetic and the special and political revolutions have now fully established the connection between these solar gots unovalusable of the spots upon the sun has been observed to recur regularly every eleven years, and he per alreace of great magnetic storm; and it was afterward as per on the sun has been observed to recur regularly every eleven years, and he

237 A sailor exhorting at a prayer-meeting in a London chapel, said that on dark, storag nights, while on the sya, he had often beed com-forted by that beautiful passage of scripture, "A faint heart never won a fair lady."

The world stands ready to supply us with an abundance of food, fuel, shelter, and clothing in exchange for the results of our own labor, and it is alleged that we shall be ruined by such an abundance, if imported.

Pacific Department.

BY.....BENJAMIN TODI

SPIRIT MISSIONARIES.

SPIRIT MISSIONARIES.

Wonderful Tests in an Obscure Place.
One grand reason why Spiritualism has spread rith such unparalleled rapidity, and during the hort space of fwenty-one years, has circumaristed nearly the entire globe, finding its way to be by-places of the earth, arises from the fact sait it has not depended entirely upon the agency human belogs in the form. On the contrary, nose out of the form, have been the most active gents, and most thoroughly done the missionary rork.

agenta, and most thoroughily done the missionary work.

In the spread of the Christian religion, they have had to depend upon those in the form entirely, prepared, sent abroad and sustained, at great expense. We know that they claim that the Holy Ghost is out on the work of evangelizing the world, "operating unspent," but we could never discover that His operations were very extensive. We never hear of His being out at large where the toillies, struggling millions of human beings are performing the trying tasks of human life. On the other hand, He is very exclusive in his associations, wishing prayer-meetings. Sunday schools, camp-meetings, tract associations, and such line.

socistions, washing prayer-meetings, sumayerschools, camp-meetings, tract associations, and
such like.

We never heard that his godly highness visited
Yackaman valley, away in the wilds of Washington
territory. But the spirits did, and, although they
found but one family there, they thought them
worthy of instruction in spiritual things, and of
coular demonstrations that man lirés beyond the
grave. Yackaman valley is indeed an out of-theway place, for it cannot so much as boast of a
puble high-way, but the family residing there, have
to depend upon a trail over the mountans, and
pack-animals, as their means of conveyance.

F.M. Thorp is the gentleman who resides there
with his family. Something like a year or two
sago, his little son met with an accident whereby
ha arm was broken. Having no surgeon care, the
father bound up the arm as best he could, placing
at leather bandage on the outside, confined with
things to keep the broken limb to live place.
Scarcely had the members of the family left thepathent's room for their regular meel, before the
bandage was suddenly removed, and violently
thrown across the room. The father on returning
and finding the bandage removed, accused the boy
of having removed it, and childed him somewhat
harshyly for having done so. But the boy denice
having done it, and said that a man, formerly is

awing removed it, and childed him somewhat thip for having done so. But the boy denied ng done it, and said that a man, formerly a fent in the family, and was accidentally killed, gullty of performing the deed.

the bandage was replaced and a watch was set, as soon as their faces were turned for a most offer the secreted, and a new one would have esupplied.

twice it was secreted, and a new one would have to be sapplied.

Boon after this mysterious affair occurre d. a little daugater of Mrs. Thorp beckme-entranced and through her he could readily converse with the man whom he supposed to be dead. From that time forward, test after test was given until the whole family became spiritualists.

Just tell us who, ye Divine keepers (called clergy) of that grand menageric of self-contradictions, called Father, Son and Holy Ghost, three persons, and yet only one, ever converted a family to the Christian religion with human sgency.

Satan Among the Spiritualists, and devils may propose, but circumse, for which reason "The best laid schemes o' mice an' men "Qang aft agies."

In my last report, I proposed to report to you hat I thought of Mr. Finney, the Spiritual lectur-In my last report, I proposed to report to you what I thought of Mr. Finney, the Spiritual lecturer, but for reasons not interesting to your readers, I have failed to do so. But this, I may estac, Mr. Finney stands square on the Independent Satanic platform, without a demuring "if" or "but." He wages an unconditional warfare against the musty worm-eaten theology of the past; and manfully claims for himself, and all, the deepest, highest, and widest research in the areas of experimentive and speculative science and philosophy; and the freest expression of our maturest thoughts. He speaks rapidly, and his language manifests an intimate acquaint unce with physical and meta-physical literature; indeed, too much so for the average culture and comprehension of his audience. Miss. Eliza, Hove Fuller followed Mr. Finney in the lecture field, and assumed the responsibility of representing Spiritualism in a hall of her own hiring. This is a risky experiment, for, though she draws large audiences, ale falls to draw large, collections; not because, as in Mr. Finney's case, she rises above the comprehension of her audience, but because they are not willing to pay for spiritual food on any terms. Miss Fuller is embarked, soul and body in the Spiritual cause, and perseveringly labors for its advancement.

is a runer is embarace, soon and also dooly in the printual cause, and perseveringly labors for its ad-ancement.

Here is also a meeting instituted for free discusion, called the "Indied and Spiritual Lyceum," he conductors and projectors of this institution to only two individuals, who believing a need existion that the constitution of the constitution of the constitution of the sout's immortality, and that spiritude in the sout's immortality, and that spiritude of the sout's immortality, and that spiritude in the sout's immortality, and that spiritude in the sout's immortality, and that spiritude in the sout's immortality, and the spiritude of the sout's immortality, and that spiritude in the sout's immortality, and the spiritude in the sout's immortality in the spiritude in the sout's immortality in the spiritude in the spiritude in the spiritude in the spiritude in eating a set allowed in Excelsion the spiritude in eatings are allowed in Excelsion that the composite the California theatre, at 2 clock P. M. Advocates of free thought and treating and the immortality of the sout spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in the spiritual is and the immortality of the sout in

or any other man, are respectfully invited to participate."
Spiritualism and the immortality of the soul
seemed to be the absorbing subjects of debate.
The Infide clement seems to carry the most
weight, and Spiritualists are not using their most
effective weapons in the controversy. And I, poor
devil as I am aim ashamed of the uncentienantly and
discourteous behavior of one or two who profess
to be liberal. The purpose is a laudable one, but
should got be the medium to gratify personal
spices.. To show you the spirit of the controversy
and what the skeptical part have to say for them.

by one of the projectors of the institution, Mr.
Mackie, Mr. Battersly, the other gentleman is
chalrans and seems earnest in the pursuit of truth.
Miss Faller performed the rite of marriage after
her lecture on Thursday evening, Aug. 1st. The
gentleman had been divorced only, three days before. Can Chicago beat that? But I must draw
to a close, and in sulphurous affection I am the
devoted friend of the friends of SATAN, JR.

The Bostrum.

SPIRITISM.

Duiline of the Lecture on Spiritualism,— Delivered in the First Baptist Church, Memphis, Sabbath Evening, March 29th, 1868, by Rev. J. R. Graves.

As we approach the close of this dispensation, the opinion generally prevails that religion will spread over the whole earth, "as the waters over the great deep"—that the leopard and the kid shall lie down tog-ther, that peace and good will shall reign throughout the whole world, and man's inhumanity, and cruelty, and wickedness cease forever. This opinion exactly contradicts the teachings of the Savior and his appelles, in reference of the latter days. According to their teachings, scotling infidelity will abound, and mocking and denying God's truth Shall prevail myreand more, as the glorious period of the Savior's second advent approaches. In proof of this, turn and read Faul's 2nd Epistle to Timothy, the 5rd, and a portion of the 4th chapters. [He here read the same]. The choir than sang—

"Boftly fade the twilight hours," etc,

After which the speaker said:

This is the most solemn hour of my life.—There are men in this house whose immortal destinies may be determined by the manner is which the subject shall be treated. They may be led to reject God's Hely Word, and receive instead the doctrines of demons—"of devilis," or they may be induced to discard the latter, and cling foodly, and affectionately, with the arms of faith, to the former. May God grant to bless these services to his own glory and the good of this people.

Bothren, Leall who believe in the power of rayer and in the petition, that God will this night bless his truth, for we have met to night to battle with error in its strongest form. Let us pray. [Here a most fervent, and devout prayer was offered.] After singing by the cheir, the preacher announced as his text, 2nd Thess, ii.11, 12.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be danned who believed not the ruth, but had pleasure in unrighteousness." Feloved, believe not every spirit, but try the pittle whether they are oftoid: because many failed to the strong that it is that spirit of Antichrist, whereof ye have heard that st. should come: and even now already is it in the world."—I John iv. 1-3. He then spoke substantially, as follows:

The doctrine of my text is, that God will send strong delusions unon the worldly, the sinner, the ungodly, and leave them to believe a lie, because they rice dan will not believe his truth. Of these delusions, Spiritism—commonly called Spiritualism—si one of the chiel. It was shown on last Sabbath evening that Spiritism was introduced into this country a few years ago by the Misses Fox. It has spread rapidly, and has its votaries in almost every city and hamlet in this broad land of ours. It has at length assumed the phase of a new religion, and styles itself "Free Caristianity," but should be called "Free Religion," aft denies the teachings

leavers of this new tength.

In What is Spiritism—improperly called "Spiritualism."

It is that aystem which teaches that the living may and do, under certain crrcumstances, have communication with the spirits of the departed.

It is spreading with great rapidity. It claims already four mill one of believers in this country—and, as a religion, not a half score years of age.

It is spreading with great rapidity. It claims already four mill one of believers in this country—and, as a religion, not a half score years of age.

It is greating with great rapidity. It claims already four mill one of the ignorant, the victous, and the unlearned alone, but acholars and philosophers, statesmen, and near of the learned professions, swell its ranks. Some who were once ministers of religion are now preaching it, and thousands of the members of our clurches openly or secretly believe it. It is gaining alherents to day among the better class of our citizens—our merchants, lawyers, and physicians.

How may we account for its rapid apread? It gratifies the curiosity—universal in the human breast—to know more than the Bible reveals of the world beyond. The Word of God was not given to satisfy our curiosity. It is accounted one of its mysteries that it reveals so little beyond the fact of a future and endless state of being. To many thoughtful and even devout minds this has been a sore trial. It has required all their grace of submission to acquiesce in this characteristic of revelation. They have carried a hundred questions to the Bible, and sought in vain for an answer to one of them. How did John Foster chafe, agonize, almost rebel under this limitation of our knowledge on a subject in which our interest is so fingnee and personal! That "dark frontier," how did how walk out to its very verge and stand there pazing in the darkness in which hor hinge could be seen, and uttering questions to which there was no respones, till wearted with the fruitless effort, he turned sway troubled and unsappointed. Few could record their mental

swers to these deep questionings. It comes to establish a spiritual telegraph, along whose invisible wires communications may freely go and come. It supplements, or rather displaces the meager revelations of Scripture by a fuller, and what is regarded a more authentic reyelation. Men who were with us yesterday, or last month, and have passed on, are sending back their reports. The craving is met.

2. It meets the cravings of the bereaved.

It has been well said, "Till death has taken from us some loved one, we may rest with din and shadowy views of a future state. A natural cariosity may prompt to inquiry. The thoughts may travel forward to the hour of our own departure, and we may wish we knew about whither we are going. But when death enters our own family circle and takes from us its most endeared member, and we stand by her until the door opens to receive her, and then closes again, shutting out all vision and all communication, then does the soul begin in earnest to inquire what there is beyond. Then does it walk close up to that dark, thick curtain, whose heavy folds fall between us and the Spirit World, and long to rend it, to look behind it. The cry is, "I must see, I must know. This curtain must be lifted." But there it hangs, davk, and heavy, and motionless—no ray of light from beyond piercing it—no voice penetrating it. Ot his search for the dead—this going out of the soul in unuttenable questioning and longings after the departed—the shade it. Now to such, severity downs and offers to meet that agonizing what. It says to the bereared parent, "You can be put in direct communication with your child. You may send messages to him, and receive messages from him. You may know all about him!" This membat that is. Now to such, severity comes and offers to meet that agonizing when the serve have a such circumstances, to hold the parent, above all things, wishes. He sincredulous at first, but the bare possibility of such intercourse is too precious to be neglected. He resolves to make the experiment. And now,

known laws of nature.

These may be arranged under four heads—

1. These connected with the material objects.
Under this head may be enumerated, the moving of furniture, the supending of material objects in the air. Persons have been litted up and carried bodily from one room to another, raised upon a heavy table to the ceiling and marked it. A thousand well attested manifestations of this character are occurring, not in cities only, but in the rural districts—not under the direction of a professional operator, but at the bidding of the unspolynsticated and uninitated. It is "taken up" in the cabins in the West and successfully performed.

2. Those Manifestations that Exhibit Mind in Connection with, and Controlling Material Objects. Under this head may be enumerated—the tipping or rapping of tables in answer to questions, instruments of music played skillfully, no one touching them, and other manifestations of this character, so diversified and so numerous, that time would fail us to enumerate them.

3. Manifestations by Writting, Speaking and Healing through Living Mediums. These instances, again, are so numerous and so striking that we know not which one to select as an illustration of the class. We select the manifestations made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and Hon. N.-Y. Tallmadge, and related by the latter (see Spiritualism Scientifically Demonstrated, pp. 307-312) in a private letter to a personal triend. We must say, when we consider the circumstances, no miracte was ever better attested than these manifestations. We copy extracts from it:

"After the arrival of the Misses Fox in Washington City, in February last, I called on them by appointment, and at once received a communication from Calhoun. I then wrote down and propounded mentally the following question:

"Can you do anything (meaning physical manifestations) to confirm us in the truth of

and propounded mentally the ionowing quantion:

"'Can you do anything (meaning physical manifestations) to confirm me in the truth of these revelations, and fo remove from my mind the least shadow of unbelief.' To which I received the following answer:

"I will give you a communication on Monday at half-past seven o'clock. Do not fail to be here. I will give you an explanation.

"John C. Callioun."

day at half-past seven o'clock. Do not fail to be here. I will give you an explanation.

"Joint CALTIOUN."

"Joint Called the Joint of Calmon, who may an offer played upon the same way, without mortal contact, producing smost beautiful missic—an ocean piece, in which a storm of the place of the table. Saddenly the table from the oblet, from two to four feet, so that no louded the table. The saddenly the table moved from the position it occupied some three moved back to its original position. Then moved back to its original position. Then turned to the place it started from. One side of the table way as its saddens at the other way, and runned to the place it started from. One side of the place it started from. One side of the sadden was not expecting such handwriting; and the way and turned to the place it started from. One side of the table way as its saddens at the other way, and the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden of the sadden was not expecting such handwriting; and the sadden saddens at the other way, and the sadden was not expecting such handwriting. The sadden saddens at the other way, and the saddens at the other way and the saddens at the other way and the saddens at the ot

ty. After this, the following conversation en-

the floor? A yes.

"Q. Will you raise the table entirely from the floor? A yes.

"Q. Will you raise me with it? A yes.

"Get me the square table was of cherry, with four legs—a large sized test-table. It was brought of the table and the will you have being raised. I looks my seat on the center; the three ladies gat at the sides and end, their hands and arms resting upon it. Tais, of course added to the weight to be raised—akmely, my own weight and the weight of the table. Two legs of the table were then raised about six oncess from the floors and the floors and the work of the first, so that the whole table was suspended in the air about six inches above the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the tables was ganify let down again to the directed me to bring three bells and a guitar. I brought them accordingly. The bells were different sizes—the largest like a small sized dinner bell. He directed a drawer to be placed on the draw of the course of the march was also and and an accompanion of the course of the march was also and so course of the march was also and so course. It here the course of the course

course. No doubt the manifestations of spirits have, in numerous instances, been attempted to be counterfeited, but a counterfeit only testifies to the existence of the genuine.

No trickstor can make an uneducated boy compose in elegant Greek or Latin verse, which neither operator nor medium can read—but Greek and Latin scholars can; or write pages in a style of penmanship that neither can equal, or compose in a diction far surpassing that of any one in the room. It will not do to say it is all trickery. It has been attributed to VESTHLOGESIM.

VENTRILOQUEIM.

any one in the room. It will not do to say it is all trickery. It has been attributed to VENTRILOQUSIM.

But ventriloquism is only a peculiar management of the voice, etc.

This is by all abundoned. Electricity and galvanism, the "odic force," and the power of the human will, have all been brought.

But, while galvanism and electricity, in skillful hands and with machines and batteries to produce the currents, can effect wonders—they are not intelligent—they cannot cause a candle to be lighted from a mantle and dashed through, a \$100 pierglass at the opposite end of the room—and no one in the room—nor a door to be locked repeatedly on the inside, while no one was in the room, nor pull one a clothes off by shreds, nor pull one of their knees praying, nor when papers were placed in private drawers in writing desks and locked up, to cause them to be torn to pieces, or fire to be kindled in them, actually to burn them up: or cause persons to be pushed about and thrown upon the floor and injured, when noboly but the sufferer was in the room or near the house; or while the doors of the room, and drawers too, remained locked, to pull out all the clothes and strew them about over the floors, or dress them up in fantastic shapes, etc.

Neither calvanism nor electricity, separately or combined, is an alcquate cause to so affect a person, rude, uneducated, as to enable him thirties of the sum of the sum of the control of the sum of the control of t

liever in Spiritism, i. e., in the established fact that miracles are being daily wrought by spirit agency—through mediums of their own selection.

III. The Dectrine of Spiritism.

It is a distinct religion, and inculcates a religious sellef touching the present and future. Spiritist profess to believe that after death the spiritist profess to believe that after death the character they rough the the same moral character they rough the the same moral character they rough the same moral character they come to the same moral character they come to the same moral character they come to the come of the same than the same that th

Their God is not the God of the Bible—not possessed of the attributes the Bible gives him. Said a spirit, when questored as to God:
"The sun which you behold is the God of heaven and earth."
"What do you mean by that?"
"Spirits know no other, and God, has never been seen in any other form."
Some teach that "God is a spirit, and the world is his body." This is bald Athelson.

world is his body." This is bald Athelsm.
TOUCHING THE DEVIL AND HELL.
They regard the former as a myth, and the latter as a pious scare-crow.
CONCENSING CHRIST.
They deny the Christ of the Bible, or that he ever made an atonement for sin's; that he ever came in the flesh for such a purpose. This of itself-is smilleint to convict them of being the spirits of Antichrist.

TOUCHING THE BIBLE.

We quote from a book entitled "Sprittual Manifestations in the City of Philadelphis, by a Member of the First Circle," as quoted by Dr. Ramsey.

A spirit purporting to be the Apostle Paul, gives his views of the whole Bible, which we quote for the benefit of those who rever Christianity, but believe that the communicating apirits are holy, happy of friendly ones. The question gas asked of the Apostle Paul:

"What do you think of the Bible now, slice your entrance into the spirit world"

The answer was given in the following language:

The answer was given in the following language:

The answer was given in the following language:

Genesis; "About as true as any fictious work now in print," p. 10.

Exodus; "As good a book as could have been expected at that day," p. 10.

Leviticus; "Not directly from God, as man supposes," p. 13.

Numbers; "Such as absurdity as that, the facts stated in chapt, ist, lought to be cast into-the lowest depths of the infernal regions." p. 13.

Joshua; "Almost the whole book is false," It, Judges; "About the same as the others, and it needs no argument to show, that it is void of inspiration," p. 14.

Ruth; "Without inspiration, the same as the others," p. 15.

Kings: "A. ect—no inspiration, Ezra; "By a persor iration," p. 17. "Multitudes of mistakes—not cornspiration," pp. 16, 17.
By a person bearing its name, with-

reti-no inspiration," pp. 16, 17.
Ezra; "By a person bearing its name, without inspiration," p. 17.
Job; "Written through mediums, would have been correct had it not been that men destroyed its purity," pp. 13, 19.
Pealms; "Written in the same way, and some of them correct," p. 19.
The rest of the books of the Old Testament are said to be "somewhat correct in the main,", p. 20.

"Let me say unto you, O man! at this day, in regard to the Old Testament, "MENE, MENE, TERRIL, ITRAISIN." p. 21.

In passing through the gospels, epistles and apocalypse, this yile spirit exclaims, "Not correct," mistake, "fiction," "contrary to the will of God." And to cap the whole, "Such, O man, are the principles, the books you call the Bible, are copyeying to the inhabitants of earth. O horrible!" p. 52.

"The Old Testament, which Christ declared-wrong and wicked, you are still calling the work of God. " " Although your angelic fathers, by the wisdom of God, are allowed to come unto you, and 60 away with the wicked precepts of your Bible," pp. 52, 94.

All can see from this that the one who embraces this new religion must bid farewell forever to the Bible—must discard it, as Spirituss all do, as false and unworthy of their God. Prof. Hare says its language is a disgrace to any being but a Puritan's devil.

The doctrine of Spiritism respecting the future is a mixture of Hindooism and Mahommedism, based on Universalism.

The doctrine of Spiritism respecting the future is a mixture of Hindooism and Mahommedism, based on Universalism.

To a Bapital preacher from his sister in the spirit world: "My Dear Brother: Youthave been a believer in a dark and gloomy creed. There is no misery in any department of the spirit home, but progression is onward and upward! Our joy is unutterable. Man alone possesses the power of progression. He has progressed from the creation of the world, and is now much above his original condition on the earth. Now think of what we have said. We do not want you to harmonize it with the dark and gloomy popular religion. This can not be done. Communications from us can never agree with their principal teachines. [True.] We believe in no God of anger. There is no such being. All is guided by infinite, w'sdom, love and goodness."

These extracts purport to give the spirit and marrow of this communication.

As on purports to write to his mother, and says: "My Dear Mother: "My Dear Grandchild. T

righteounes.

"In the one of the second of t

Is it not a fact that Spilitism gave birth in the North to Freelovism, and is featering it there—that its influence is regarded with terror by the conservators of the purity and the virtue of society? Will it not do the same thing here? Its adherents may now rank among the better classes—may be upright, moral and virtuous—but let Spiritism ever become as general and popular as in some of the Northern cities, and, we will see the sanctity of the family circle invaded; we will see the marriage vow violated; we will see the marriage vow violated; we will see the marriage tow violated; we will see the solution, and free love as to the intercourse of the sexes.

Here is proof from the highest source. The Massachusetts State Spiritualist Association held its session this spring in Boston, Mass. The following is one of the resolutions passed: "Wierkers, Man's natural demands are God's only commands, therefore,

Meselved: That as Spiritualists, we reject all external authority as a rule of lite in our relations with our fellow beings, and acknowledge allegience to our internal emotions, or to the God that speaks in the individual soal, as our only infallible rule of faith and practice."

There is no mistaking this language. It is a warrant for the most unbriddel lost, and the gratification at will, of the animal passions, without regard to the laws of, God or man! These are the doctrines of these spirits. Now comes the question with emphasis:

IV. Who Are These Spirits?

Are they from heaven or from hell? That they have done noted miracles, cannot safely be denied. This is a 'solemn inquiry, and I do deeply feel the solemnity of the occasion; there may be members of this congregation indued to take sides with or

of God, transgressed the limits to which He had assigned bim, rebelled and induced hosts of lesser angels to join his insurrection, and to lollow, the standard of revolt. We are taught they were cast out of heaven, into outer darkness, and that many of them, if not all, have taken up their abode in the atmosphere that surrounds the planet on which we mortals reside—their purpose being to watch our lives, to influence our conduct, and to defeat the great object of Christ's mission, etc. Hence Satan is termed "the Prince of the powers of the sir;" and we read of "spiritual wickedness in high places—in the heavenly regions," etc. Satan is the Diobol os—the devil; the others are Dismones—demons: though frequently, in our version, translated devils. These demons, in their teachings, contradict the doctrines of this Bible, and, in the language of Prof. Higyes, pronounce it disgraceful alike to Consulman, fible, that they communicate with holy angels, and with God himself. Though denied heavenly, habitation, and the fellowship of good angels, and of God, yet they are not debarred all communication with holy beings. Satan appears sometimes before God in heaven. In heaven, we are taught, occur convocations of the pure and holy, for the purpose of praising and adoring the Creator and Redeemer. In these assemblies, as we learn from the Book of Job, Satan made his appearance on two occasions, and conversed with God himself.

Zhiladelphia Department.

ву..... п. т. спир, м. р.

Subscription will be received, and papers may be obted at wholesals or retail, at 634 Race street, Philadelphi

Spiritnalism in Philadelphia

Spiritualism in Philadelphia.

The Spiritual Union was disappointed that Bro. E. V. Wilson did not appear on the Boards this month. We believe they had written several times to him, and not having-received any positive reply, supposed he would be on hard.

Andrew Jackson Davis occapied their rostrum on Sunday the 12th of Bytember.

Dean Clark lectured in Concert hall the same day; he is at present engaged by the Pennsylvania State Society as missibnary.

The First Association of Spiritualists of Philadelphia have engaged Mrs. Hardinge for Ottober and November, at Concert hall, and have made arrangements for a very excellent course of lectures this winter. Lyceum No. 2 has been in session during the summer, at the Thompson street Church. No. 1 will be opened on the jat of October. No. 3, at Spiritual Union, is now in successful operation.

AN AWFUL CALAMITY.

AN AWFUL CALAMITY.

The Calcutta Black Hole Repeated, if not Intentionally. Through Neglect.

Ine paise of our nation has been made to throb more rapidly, by a heart-rending catastrophe which has recently occurred, by which nearly two hundred beings were landed on the shore's of spiritific. The following description of the Avond demine we take from the daily-press:

Schanton, Sept. 8.—The secre of this catastrophic, is on the Lackswanna and Bloomsburg railroad, twenty-two miles from Scranton, about six from Wilkesbarre, and about one-and a-half below the hundred of Phonous Porton, and the shore of Anatti is smith in the side of a steep mountain, is 25? feet deep and 40-below the mountain, is 25? feet deep and 40-below the mountain, is 25? feet deep and 40-below the mountain, is 26? feet deep and 40-below the mountain, is 26. feet deep and 40-below the mountain, is 26. feet and 12. fe

that miners, cut off by any disaster from the one, can have recourse to the other as a means of excape...

At 3:15 4. M. a party went down and remained thirty-five minutes. They discovered a dinercan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party recan and cups. At 5:20 A. M. another party rewindle company of miners, dead, on the east side of the planes. Preparations are making to send down ak gangs of four men each, and the bodies will be brought out as rapidly as porsible. The foul air does not interfere to any great extent.

7:30 A. M.—One of the gang has just returned beyond which a barrier was met, cohisting of a car packed around with ceal and clothing. This was cleared away, and proceeding up a little further, another barrier was met, early completed, and constructed as the first. One man was found on the outside, where he had been at work laying up the wall. It was completed, except a small sphuman body, and it is inferred that he had just finished his task and was preparing to join his companions on the opposite side by grawling back. This was removed, when the whole force of miners were tound congregated and pilled one upon another, dead.

For Two days after this sad occurrence, we were

ans was removed, when the whole force of miners were tound congregated and piled one upon another, dead.

For Two days after this sad occurrence, we were under the most depressing spirit-indusence, and at times could see some of the guardian spirits of these poor victims. They were attempting to give us an account of the revolting scenes in these most terrible hours of darkness.

It was a painful experience to come into sympathy with these who had realized this from the apiritual side, and still more so, when we came into near sympathy, as we did with the poor victims themselves.

The sensitive medium is often made to suffer in order to realize their conditions and render aid to those who are rudely torn from this life. We saw a large number of smutty and begrimmed forms; they were all mute and left sad impressions on our mind. At length, one who secompande them said to us, "I would like to give you an account of this terrible scene by which so many of our comrades (the miners) have been prematurely introduced into this life—most of them on a plane so material that they cannot realize the change."

We were conscious of the approach of this autification that they cannot realize the change."

to this life—most of them on a plane so material that they cannot realize-the change."

We were conscious of the approach of this awful calamity, and sought to warn our friends, but for the reason just given could not succeed.

When the men first discovered that the fire had occurred at the entrance of the, mine, they were not much alarmed, supposing that a few hours would enable their friends to remove the obstructions.

tions.
The com tions.

The common instinct of humanity prompted them to have confidence in their friends without.

But as the hours rolled away, they began to re-

alize the horrible idea that they were burried alive

alize the horrible idea that they were burried alive. Finding the choke-damp increasing upon them, they sought to close the passages, and were soon compelled to extinguish all their lights as a matter of protection. The air begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to, be very oppressing, and many of the men begen to the cience.

One by one the victims yielded to their terrible doom, as the angels of death, so, much dreaded, came as their only delivery. The benumbing influence of the gasses was felt by the most vigorous, although they clung with tenacity to life amid the graves of the dying.

No mortal can conceive of the dreadful agony of the last living man in that awful charnel house, even the terrible groanings were more tolerable than the silence of the styrean darkness of that hour. But there was one whose consciousness remained until all his companions in suffering had passed away. The agonizing feelings of these sorrowfulscenes, as well as the sudden entrance of all these victims into spirit-life, has made a work formortals as well as spirits to help them out of this low spiritual condition, of which the external scenes were but types. We have not been able to arouse many of them to any consciousness, and it will require a vast amount of humanhand spiritual magnetism and sympathy, to awaken these souls to a coasciousness of the life upon which they have just entered. It will require long and persistent efforts on our part, with all the aid we can obtain from sympathicing human beings, to bring them into consciousness.

We feel now the great sympathy that is awak-

obtain from sympathizing human beings, to bring them into consciousness.

We feel now the great sympathy that is awakened all over the land, and it is wise that it is so, for through that induces, not only is mankind blessed and raised to higher conditions and great good is done to the dwellers; lat he spheeze, who are thus drawn nearer to the soals of humanity, and mankind are made more or less conscious of the existence and conditions of their loved ones in spiritilific. With your permission we shall come to you from time to time, and every one who shall read this may, by sending forth kind and sympathizing feelings, aid in this great work.

LIFE NO. VII.

LIFE NO. VII.

Sleep as a Means of Spiritual as well as Physical Salvation.

It is well known that sleep is one of the essential conditions for the continuation of physical life in all departments of being. Cessation, for a time of a portion of the activity of life, is found in plants and animals, everywhere.

We have referred to this in one of our articles on life, and shall present some thoughts on the inducence of sleep as a means of intellectual and spiritual salvation.

ence of steep as a means of interiectical and spirit unla salvation.

The intellectual powers expressing themselves through the physical organism, and the senses are properly considered nearer to these than the spiritual. It is as well established fact that intellectual efforts cannot be, sustained without sleep comes with its renewing indicances, not only upon the organs through which it expresses itself-part also upon the intellectual-operations themselves, which ireas strengthened and invigorated by it. In the light of spiritualism we see men and women aspiritual beings now, as they walk the earth and perform their daily labors. To the clairvoyant, the spiritual body which the apostle spoke of, is as much a reality as the material or natural body. He sees also that during sleep, this spiritual can, and frequently does, go forth from the external or materials body, and performs various missions which, at the same time, it retains smill-eint connection with it, to keep uprthe life of the body. It is under wach circumstances as these, that the spiritual body experiences that growth that we have been accustomed to call salvation. About one-third of the life of man is spent in sleep—let us suppose that one-half of that time is spent in such conditions of sleep as will permit the spirit to go forth from the body, and it is only under favorable conditions that the an thus withdraw from the shell of its material encasement, and go forth on its lifejourney, foldfilling its mission. If this be true, one-sixth of our lives is devoted to the purpose of Spiritual growth.

It is well that such a beautiful provision is made for the growth of the soul, though, mankind may have been ignorant of this, When we look over the mass of mankind, we shall find that a very small portion of them devote say time at all to the culture and growth of their soul natures, and a portion of their intellectual. It is only, however, as we come to realize that we have a soul nature that we are properly turned in that direction. But with the grea sinctly remembered. Then again, in the wise economy of nature, it is so arranged that many of the lessons received by the spirit in the hours of sleep, may be so impressed upon by the influence of spirits, that a perception of these, more or less distinct, will be carried over into the waking state. Thus very frequently, the consciousness of persons and of places will be so vividiy impressed, that we relate them and recognize them, eyen years after the impression was made. Lessons of this kind are much more frequently received than we are, aware of, and their influence often changes our whole course of life.

If we lived true lives and were as careful to de-

or, and their inneance often changes our whole course of life.

If we lived true lives and were as careful to devote time and proper labor for the culture and unfolding of the soul nature, we should realize many things that are now unknown to us. The true development of the soul requires that we set apart certain portions of the day for this purpose exclasively, and observe these with care. We do not mean to present any fixed and arbitrary rule, but to throw out suggestions which may aid the intuitions of the soul in promoting these most dealrable results.

Our plan is to devote twenty minutes to sitting in silence, alone, soon after rising in the morning. Our ghod sister, II. F. M: Brown, says, sil facing the North, and we accept the suggestion as good. We are always favored with pleasant andiquently in the silence of the suggestion as good. We are always favored with pleasant andiquently in the silence of the twenty-four given for soul enture. Of course, we know that during the other twenty-four given, for soul enture. Of course, we know that during the other twenty-fure hours, we should be just and true to our highest intuitions, and give these opportunities for practice. It is also of great importance that we arrange our sleeping apartments, and everything connected therewith, so there may be as little interference with the proper soul labor during these hours. By living in this guarded and careful manner, we shall come to realize more and more of this spiritual growth, and will often be enabled to bring to the outward consciousness, visions and dreams that will be of real and practical value to us. The knowledge of the inner life thus obtained, will meet a want which can not be supplied in any other way. Let us, therefore, friends, as we prize our usefulness in life and our highest happiness which must result from the growth of the soul, seek to understand these things, and so to live that we may grow nearer and nearer to the fountain of purity and love, and then the angel world will become so closely blended with this, that we shall exceed the result of the contract of the other way are thus enabled to encourage and aid each other in playsleal culture and training, so as to bring our systems into the very best possible conditions, and by proper mental efforts, bring our minds into a condition to receive and perceive truth, and lastly by that beautiful soul culture, too little understood and so much needed, we, shall exect and our raidst, and walking hand-in-hand with these and our relides ment on our way rejoicing.

Ballard, the \$63,000 detaulter of New York, was at alcordand, as a delegate to the Young Men's Christian Association, when detected, and the day before, had addressed five Sunday-schools. A very fair illustration of the religious system he professed.—The American Spiritualist.

The Kansas Legislature appropriated \$1,400, for tobacco for the penitentiary prisoners, and \$3 for preaching the gospel. Their papers regard this as a sign of progress.

SPEAKER'S REGISTER

· PUBLISHED GRATLITOUSLY EVERY WEEK

FERRISH STEAK STREAM STEEK.

(TO be useful, this should be reliable. It therefore behaves Lectures to prohiptly notify in of change whenever they eccur. This column is intended for Lecturers only, and it is orapidly increasing in numbers that we are compelled to restrict it to the simple address having particular to be learned by special correspondence with the inclinate to be learned by special correspondence with the inclinate of the state of the second of t

Addie L. Ballon. Address Unicago, careja figuro Paricat Jorsasa, Wm. Bryan. Address box 35, Camden P. O., Mich M.C. Beat, inspirational speaker. Address, Almi J. H. Bickford, Chariestown, Massachusertts. John Corvin. Five Corners, New York. Mrs. G. S. Coles 753 Brende ap., N. Y. Dann Blark. Permanjon address, 24 Wannel ownel, Mass. Mrs.Gowes, St. Charles, 111. Mrs. Augusta, A. Currier. Address box 315 Lowel

Mrs. Augusts Al Currier. Address box 815 Lowell, H. T. Child, M. D., 634 Race St., Philadelphia, Pa. J. P. Cowles, M. D. Address Box 1374 Ottawa III. S. C. Child, Inspirational Speaker, Camppoint, Ada

ll.
Mrs. Dr. Wm. Crane. P. O. pox 835, Elkratt, Ind.
Albert E. Garpenter, address care of Bander of Light
Boston, Mass.
Mrs. A. H. Colby, Trance Speaker, Pennville, Jay Co Ind.

Dr. J. R. Doty, Ste Miss Lizzie Dote

caton, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. E. DoLamar, trance speaker, Quincy, Mass.

E. O. Dunn, lecturer, can be addressed Rockford, Ill.

Miss Eliza Howe Fuller, inspirational speaker, San Franceo, Cal.

cisco, Cal.

Miss Aimedia B. Fowler. Address, Sentonellie Wis.
A. T. Foss, Masachester, N. H.
A. J. Fabback, Sturge, Michigan.
Charles D. Farilo, clairropant spacker, Dearfield, Mich.,
N. S. Greenlesf, Lovell, Mass.
Lase P. Greenlesf. Address for the present \$2 Washington avenge Cheless, Mass., or as above.
K. Graves, author of "Blography of Satan." Address
Bichmond, Ind.
Laurs D. Force Gordon will lecture in the State of Named.

Con avenue Consease, or an avenue Consease Conse

W. A. D. Hume. Address West Side P. O., Cler J. D. Hascall, M. D. Address 204 Walnut stree Lyman C. Howe, inspirational speaker, Box 14, 0.

Y. W. Hull, Inspirational and Normal Speaker, - Hob. During Sept., K-ndalville, Ind.; Oct., East Sagin

D. W. Hull, Inspirational and Normal Speaker, —Hobert, 12d. During Sept., Kedalville, Ind.; Oct., East Saginaw Michie Hol.; Warring Warren Co., Pa.
Mrs. M. S. Townwood Hooding, Bridgewater, Vi. Dr. William Jordan, Speaker, Wales, Michigan.
Wm. H. Johnston, Corry, Pa.
Dr. P. T. Johnson, betturer, Tpelland, Mich.
W. F. Jamieson, inspirational speaker, Belvidere, Ill.
Abraham James, Pissantville, Venango Co., Pa., box 24.
H. A. Jones, Sycamere, Ill.
S. S. Jones, Drawer 6023, Chicago.
Dr. Wm. H. Johnsonlys, Incturer, Hieler, Clairvoyant.
Address him in care of this Otice, Room 8,—192, South Clark Street.
Dr. G. W. Kirbye, speaker. Address this office.
George F. Kirtisgle buffalo, N. Y.
O. F. Kelbogr, East Trumbull, Abbladgab Co., O.
Iras S. King; trantos speaker, care of Joseph bmith, P. O.
Box 1113, Indianapolis, Ind.
J. S. Lovienda, Monmouth, Ill.
Mrs. F. A. Logan, Wimona Muo.
W. A. Loviend, 15 Brombeld street, Boaton.
Geo. W.Luck. Address Hattle Creek, Mich.
Mr. H. T. Leviend, G. Brombeld street, Boaton.
Geo. W.Luck. Address Hattle Creek, Mich.
Mrs. H. T. Leviend, G. Bonnelled street, Boaton.
Mass. Mary E. Langend, On Montgomery Street, Jeruge City N. John A. Lowe. Address by T. Street, Mich.
James B. Mortison, box 37s, Have builty Mass.
Dr. John Maybew, Washington, D. C., P. O. Lex G.T.,
Dr. John Mybew, Washington, D. C., P. O. Lex G.T.,
Dr. G. W. Morrill, Jr. Address Beston, Mass.
Mrs. Hannah Morse Jolict, Will County, Hill.
Mrs. R. Mary H. Langer, Street, Street, Mars.
Mrs. Alans M. Middlebook, box 175, Britoloppert, Conn.
J. W. Mattlews, Repowerth Bilmots,
Mrs. San Nather McMers, Quincy Mass.
Charles S Mrs. M. Allers Wheenon, Juneau Co., Wis.
Mrs. Mannah M. Morder, Jolict, Will County, Hill.
Mrs. E. Maryland, Trance and Impirational speaker, 128
South Thried Street, Medicalery, Long London, Low.
J. Wan, Marsh, Institute Street, Harrford, Conn.
Mrs. J. Munn, Canophon, Ill.
Prof. R. M. George, Cont. Rev. Life, Mrs.
V. S. Nockh, Johlenna (H. W.)
W. T. M. Noure, Brocklyn, New York.

and Inspirational speaker, 128 ourg, Long Island, N. J. ham, Mith.

Prof. R. M. McGord, Centralia, Ill.
A. L. E. Nash, lecturer, Rochester, N. Y.
Mrs. S. Nash, brailing medium, Dearfield, Nich.
C. Norwood, Ottowa, Ill.
J. Wan, Van Naue, Breodyjn, New Yora.
Mrs. Putler, trance speaker, South Hanover, Mass.
Or. Foston, Ill. South 6th street, Room 2, Chiladelphia
J. H. Priest, Berlin Wisconsin.
Hydra Ann Pearsall, impirational speaker, Disco, Mich.
Lydra Ann Pearsall, impirational speaker, Disco, Mich.
Mrs. Piumb, Chairvogant, 63 Russell St., Charlestown, Mass.
J. H. Powell, Terre Baute, Ind.
Mich. Natura, Mr. Pertis, Mr. Decturer, Adrian, Mich.
J. L. Powell, T. Pertis, Mr. D. Cetturer, Adrian, Mich.
J. L. Rowell, D. Potts, M. D. Lecturer, Adrian, Mich.
J. E. W. K. Ripley, box 95, Featherd, Mass.
Dr. P. B. Randolph, care box 3522, Buston, Mass.
Dr. P. B. Randolph, care box 3522, Buston, Mass.
J. T. Bouse, normal speaker, box 405, Galesburg, HilliotzMrs. Jenate S. Rodd, 140 Mainstreet, Providence, R. L.
Win. Ross, M. D. Address box 205, Springfield, O.
Mrs. Frank Reld, Impirational speaker, Rahamanco, Mich.
Mrs. Sarah A. Boger, Princeton Iowa, care of A. B.
Chamberlain.
Mrs. Leander Smith, Medium of Whittemore, communi-

Mrs. Prank Reid, Inspirational speaker, Enlamazoo, Mich.
Mrs. Sarah A. Rogers, Princeton Lowa, care of A. B.
Classberfain.
Mrs. Leander Smith, Medium of Whittemore, commund.
Cathon Mespola, Ill.
Acsim R. Simons, Address Woodstock, VI.
A. St. Sarah, A. Rogers, Princeton Lowa, Care of A. B.
Classberfain.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn ,
E. Spragers, D. D. Sciencetcky, N. Y.
Mrs. Famile Davis Sasth, Milbert, Josas.
Nr. L. A. F. Swain, Union Lakes, Rice Co., Minn ,
E. Spragers, D. Colorador, Rice Co., Minn ,
Mrs. Nellis Familh, inspressional speaker, Storgts, Mich.
Janon Sterie, State Missionary, Gircu Garden, Ill.
J. W. Seaver, Byron, N. Y.
Dr. Wim, H. Salabeary, Iven Union, Prince Market, Perthand, Mr.
Mrs. C. M. Sciener, Adverse Ban Jose, Col.
Sciala Van Effiche, Greenbashyldich,
Mrs. A. E. E. Scayer, Baldward, Iven Mass.
Alexen Smith, Sep., Storgis, Mich.
Mrs. Mrs. Davis Sachenmert 17: South 4th street, William burg, Loing Island.
Herman Shug, Libertal Books and Newadealer, 410 Kearmy street, San Francisco, Col.
Mrs. H. T. Stearus, Missionary for the Pounsylvania State
Association of Spiritualists. Address care of Dr. H. T. Child
G. Hocch Street, Philadelphia, Pa.
Dr. Nathan Smith, Rendalville, Pa.
Dr. Nathan Smith, Rendalville, Ind.
Mrs. Charlette F. Haber, Trakes speaker, New Sedford
Mass, P.O. box 392.
Hedoon Tottle, Berlin Heights, O.
Benjamin Todd, Salen Oregon.
Mrs. Sasth, M. Thompson, inspirational speaker, 181 St.
Mrs. Sasth M. Thompson, inspirational speaker, 181 St.

Moss, P. O. box 392.

Hadson Tottle, Berlin Heights, O.
Benjamia Todd, Salem Orrgon.

Stre. Sarah M. Thompson, inspirational speaker, 121 St.
Clair street, Cleveland, O.
James Trask, Keeduakeng, Me.
Dr. Saumel Underhill, No 12., 22ml st. Chicago, Ill.
Dr. J. Velland, Ann Arford, Mille.
A. Warren, Beloit, Wis.
Mrs. S. E. Waster, Box 329, Davenport, Iowa.
N. Frask White, Prividence, R. L.
Mrs. M. Macmonte Wood, 41 Dewey st., Worcceier, Man.
P. L. H. Willis, M. D., T. West Fourth street, New York.
Dr. E. B. Wasedok, speaker, New Hartford, Iowa.
Mrs. Fannie Wheelock; Calirvoyani, New Hartford Iowa.
Mrs. Fannie Wheelock; Calirvoyani, New Hartford, Lowa.
Mrs. Fannie Wheelock; Calirvoyani, New Hartford, Mon.
Mrs. N. J. Willis, 3 Tremust Row, Room 15, Borton,
Mess.

Mass.
Mrs. M. J. Wilcozson, address, carg of S. S. Jones, 192 Soc.
Clark Street, Chicago, Ill.
Heary C. Wright. Address care of Barrier or Light,
Boston, Mass.

Illiany C. Wright. Affress care of Bangan or Lu Botton, Mass.
Mrs B. M. Wolcott. Address Dauby Yv.
Mrs. Hattle B. Wilson, (colored). Address 70, Tremo Strvet, Boston, Mass.
Rijlah Woodworth, Impirational speaker, Lestle, Mich. Gilman R. Washburn, Woodstock, Yv.
E. B. Wheeler. Address care of American Spiritual 111 Repetior st., Glevchand, Ohlo.
Dr. B. O. Wells, Rochester, N.
Prof. E. Whippin, Cipde, O.
A. B. Wheeler, Address care of American Spiritual 111 Repetiors, Glore, M. V.
Prof. E. Whippin, Cipde, O.
A. B. Whitting, Alloho, Mich.
Warren Woodson, transon speaker, Hastings, N. Y.
Mrs L. T. Whittier, 62 Speamore st., Milwankee, Wis.
Lersh. C. Whippin. Address Myrtic, Conn.
Law Willis, Lawrence, Mass. P. O. box 47s.
Law. May Z. Willes, 182 Emstreet, Newark, N. J.
A. C. Woodred, Battle Creek, Mick.
Mass H. Mark Worthing, Oweng, Ill.
B. Hifffortman, Buffalo, N. Y., box, 1854.
Willis F. Worthorth, Schomotody, New York, Rannie T. Young, Care of L. Bawyor, Three Oaks Mickering August and Spiesber.
Mr. and Mrs. Wm. J. Young, Boss City, Idaho Territory
Mrs. Jdliette Yeaw, address Sorthbore, Mass.

HAYET A. JONES, President: Mrs. H. F. M. BROWN, Vice President: Mrs. Julia N. Mann, Secretary; Dr. S. J. Avz

MISSIONARIES AT LABOR.

Dr. E. O. Duwr, Rockford, Piliosis, P. O. Box 1000. W. JARIERON, Drawer 5000 Chicago, Illinois.
Bottelia wishing the services of the Missionaries, should drive stem personally, or the Secretary of the Bureau.
All contributions for the Illinois State Missionary Cause will be acknowledged through the

Zeligio-Zhilosophical Journal

OFFICE 193 SOUTH CLARE ST., 24 FLOOR.

S. S. JONES,

Late tax

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

CHICAGO, OCTOBER 2, 1869.

42-For Terms of Subscription see Premium lists and Pro-setus on eighth page.

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

AT If any person receiving this paper after the which it is prepaid, desires to have it discontinued, it should isform us of that fact by letter, without dela-aptone continues to take the paper after his or her repaid subscription has expired, payment will be it regular rates, until all arrestages are paid.

All letters and communications should be addressed to S. S. Jones, 192 South Clark street, Chicago, Illinois

The Pen is mightler than the Sword."

PATE-IMMUTABLE LAW

Man, like a little child reposing on its mother's bosom, its large bright eyes gazing with intense gratification and delight on her loving expressive countenance, seemingly endeavaring to read those inward, thoughts that relate to the future life,—so he also reclines on the bosom of Mother Nature, and with eyes directed toward the star-lit dome above, endeavors to catch a glimpse of that being we call God; hoping that thereby he may be able to determine something in relation to his future life, and learn whether he lives hereafter or not. An ancient sage once said:

"Study well your own interior nature and the "Study well your own interior nature and the mechanism thereof, if you would become acquainted with your future destiny, for as sure the bestriking of a clock indicates the hour of the day_just so certain does your interior nature and its mechanism, determine your future destimation."

and its mechanism, determine your future destiny."

Look at yonder planet just launched into space, with its beautiful wings more delicate in their combination of tints than the coronect of a queen; with its satellites, glistening like pearls, and its atmosphere laden with the incense of choice flowers,—how regular in its motion! transcendently grand! The planet could not have been assigned any other place in the firmment possessing the same size, with the same number of rings and satellites to accompany it on its revolutions. We see design in its construction, design in its its specific gravity, design in the tints of its rings, design in the number and position of its satellites, design in its distraal and annual revolutions, design in the inclination of its poles to esign in the inclination of its poles to the plane of orbit—in fact, we see design ested in everything connected with it ne is fate, unyielding, unerring fate written in letters upon its surface!

In primitive times, the heavens were a sealed book. Those stars glistened in the blue vault above, looking lik pearls dropped here and there in the Garden of the Skies, to render beaudered around among them, seemingly messen-gers to preside over the dettiny of stationary worlds; the comets frisked their tails with joyous worlds; the comets trisked their tails with joyour glee—to the ignorant the harbingers of war blodshed or famine—their nature was but little understood. The planets changed position, the comets field away from the ken of mortal vision, a star now and then disappeared from its designated place, yet the world remained in comparative ignorance of all this for thousands of years. The discoveries of Eaclid, Archimides,

comparative ignorance of all this for thousands of years. The discoveries of Euclid, Archimides, La Place and Newton, historic, opened this sealed book of G.d., and read therefrom to the world, the nature of the wonderful mechanism of the starry regions. They studied, its Interior construction in order to determine its destiny.

Look at shalt coniet now in its aphelion, its tail extending thousands of miles in the regions of space! Its true nature has been correctly interpreted. Its tail is not, as is generally supposed, caused by the transmission of the rays of light through its nucleus, but is caused by the motions which it possesses, one around the sunthe other on its axis with almost inconcievable velocity, throwing off therefrom the parts less dense, particles of matter which arrange themselves in this elongation of the comet in relation to their density, throse most dense being near, the nuclei, and thus conficulting the elongation until the force of the motion is exhausted. This rapid motion of the comet "on its axis" cesses, "a, proportion as it becomes cooled, and by so doing its elongation becomes less and less, until in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a suberoid itself, which gradually assumes a suberoid steal. in fact, it is entirely reabsorbed by the nucleus itself, which gradually assumes a spheroid

when the eminent mathematician of the past pened the sealed book of nature comets and clipses were robbed of their terror, and were to longer cosis dered the harbingers of pesti-nate and war, for it was determined by them elding, inexorable fate, gov in those sarry regions, and that they only had to become acquainted with the "laws of fate" in order to tell its future destiny—its future ac-tions. Well, this is inconcievably grand! Fate, unyielding fate. We re-quote the following:

"Belling into. We re-quote the folial "Belling in the freed," And hath designed thee for a nable set; a Made seath bit bums, selected seach his ell. The age in which to live, and length of the part of the seath of While all are molded by the hund of fate, (Before the mind attains its constitute.

Just as the twig is bent the tree's in
Is no less truthful of the human mind Doth man select his natire land? his birth? Can a sy these reject throughout the earth? Yet elims and birth di set an 'mold the mind, And mark the path to which men is lactined."

te, unyielding fate! in those starry regions eign supre d. Why not leave those wink tars that de the sky to chance, to work helr own to be with "fear and tremb

ling," the same as man? Why such order and beauty there in the grand temple of the universe, while within is vice, unclean, repulsive, licentiousness, with its polarious fangs and a stench that, is almost intolerable. Why all this? Fate connected with all parts of the universe; its doors, its windows, its movements; in fact, all things connected with it are governed by immutable law, while within that temple are myrisds of living creatures—that are forced into it, that are forced through it, and finally forced out of it—still, notwithstanding all that, are creatures of circumstances,—of chance.

"Forced ia,

'Forced in, Forced through, Forced out!'

Agreed on that point. The whole world, the wise and the liliterate, nod assent! Three points gained; With that as a plaffora, anall we proceed? Standing upon those three blanks of our existence, we look upward at the blue vault above, and hold converse with the wise sages of the Spirit World. Hark! we catch the key-note to a grand truth. The bell of the vast cathedral of the universe is ringing, and its soundare veal truths connected with the government of things mundane and supermundane. Was that wise sage correct in saying:

"Study well your own interior nature, and the mechanism thereof, if you wish to become acquainted with your future desjiny, for so sure as the striking of a clock determines the hour of day, just so certain does your interior nature and mechanism determine years future feestiny." Fate, incrorable law; connected with the construction of the temple; but fickle chance governs jits inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within! Fored into the world, forced not of the world,—is law, immutable law, forced ont of the world,—is law, immutable law,

cras its inmates. Fate, inexorable law, on the outside, but chance, fickle chance, within I Fored into the world, forced through the world, forced ont of the world,—is law, immutable law,—is fate. So far, we are all agreed; so far, we all stand on the same platform. Calculate a moment. Take your pencil and slate, mathematician, and determine when fate or inexorable law ceases its action in the life of that little child before you, and chance or the capricious whims of the mind commence to rule. Remember in the meantime that there is fate law connected with its life, so far as forcing it in, through, and cut of, the world, and in your calculations you must embrace all the forces, or your sum would be erroneous.

We remember well a young English mathematician who could not explain the movements of the planetary systems without allowing in his calculations a planet of a certain size and position in the heavens, which astronomers had not yet discovered. Strange to say, his predictions in regard to the existence of this planet proved correct.

How necessary, then, in making calculations in regard to the nature of man, that all the for-

How necessary, then, in making calculation in regard to the nature of man, that all the for into the calculation—for if one is left out, be certain that the problem will remain unsolved. Then when considering the nature of man,

ar in mind that he is

the world, and base all your reasoning on thos self-evident propositions, if you wish to com to correct conclusions in reference to those in self-evident propositions, if you wish to come to correct conclusions in reference to those incorroble law that govern man, ever be aring in mind that there is design in all things, and whatever your position here, you will eventually be equal to the wisest sage, who rules in the peerless realms above. God creates, and with that creation there is a design—for, to say that He creates anything without a design connected therewith, would destroy His claim to omniscience. It you are a creature of chance,—then your existence has no design connected therewith. If you are not a creature of chance, there must be a design connected with your existence. To say that this design is created, and can be thwarted, is an imputation against the wisdom of the designer.

Look upward, then, to the peerless realms above! ever remembering that your existence has an object, a design, and that eventually you will stand where your interior vision will be opened, fully recognizing the beauty, harmony and grandeur of God's laws; and while marching along or the beautiful road of progression, smile approvingly on all humanity, never failing to assist the poor and unfortunate whenever they require it, bearing in mind that the whole human family is a unit, and that perfect happiness can never be attained until parts of the same are brought in harmonious relations.

ness can never be attained until parts of the same are brought in harmonious relations to

OLISH REVERENCE OF ROYALTY.

It is, perhaps, pretty generally known to our readers, that a sprig of royalty (?) Iately conde, scended to visit the shores of the western world, and landed, a short time since, at New Bruna-wick. This young gentleman, (now just nine-teen years old.) is known by the title of Prince Arthur. In personal appearance, we have no reason to doubt that he resembles other specireason to doubt that he resembles other speci-mens of the genus homo, but because of his title, he has been the object of much extravagant and foolish homage, in his travels through the aid New Brunswick, one instance of which we think will be sufficiently nauseating to the reader. The account says his valet was literally besieged by hordes of young ladies who desired to view "the dear clothes" which had had the to view "the dear clothes" which had had the honor of covering the young man's corporiety. One tait dained was wrought up to such a pitch of adoration, on seeing the Prince's integuments, that she asked the servant's permission to kiss them; and, permission being accorded, she deosculated enthusiastically—a pair of pantaloons! Of course, she was, for that day at least, the heroise of the neighborhood, and was bitterly envied and detested by all the girls who heard of her achievement.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the South side. Only five minutes' walk from the Post-Office.

VIEWS OF POWERS, THE SCULPTOR ON SPIRITUALISM.

It strikes even a zealous Spiritualist with wonder, and animates his hope, even almost to a fervid zeal, to observe the fact of such a universal and wide pread belief in the facts and phenomena of Spiritualism. It has often been noted that the leading minds of the age were confirmed believers in the phenomena; and many, instances have been given, as shiring lights, to confirm the universality of such a belief among distinguished minds of the present and preceding ages. And it affords a profound pleasure, to now be able to chronicle the name of the distinguished Sculptor, Powers, in the roll; rejolcing, that while a few sectarian, bigoted, and parrow minded individuals scoff and deride Spiritualism, one attributing it to a mythical devil, and another to magnetism or electricity, of which they know nothing and can not give the slightest satisfactory explanation; the minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disemversal and wide spread belief in the facts

minds who "move the world," are each and all, firm believers and advocates of this undoubted existence and physical manifestations of disembodied spirits.

The extract which we furnish below, is from Appleton's Journal, entitled "Seven Sittings with Powers, the Sculptor;" contributed by a no less distinguished personage than Dr. Bellows; and we can cordially recommend it for its deep philosophical thought and insight.

"These Spiritualistic phenomeua have always interested me, although I have never been in the least carried away by them. I recollect we had many "scances" at my house and others when I lowe was here. I certainly saw, under circumstances where I raud or collasson, or present the second of the second of lending themselves to imposture, many very curious things. That hand flesting in the air, of which all the world has heard, I have seen. There was nothing but monlight in the room, it is true, and there is every presumption against such pleuomena under such circumstances.—But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat at my right hand, and beside him there were six others round one half of a

such pienomena under such circumstances.—
But what you see, you see, and must believe, however difficult to account for it. I recollect that Mr. Home sat at my right hand, and beside him there were fix others round one half of a circular table, the empty half toward the window and the moonlight.

"All our fourteen hands were on the table, when a hand, delicate and shadowy, yet defined, appeared, dancing slowly just the other side of the table, and gradually creeping up higher, until, above what would have been the ellow, it terminated in a mist. This hand slowly came nearer to Mrs.——, at the right side of the table, and seemed to pat her face. 'Could it take a fan ?' cried her husband. Three raps responded 'Yes;' and the lady put a fan near it, which it seemed trying to take. 'Give it the handle, 'said the husband. The wife obeyed, and it commenced slowly faming her with much grace. 'Could it fan the rest of the company?' some one exclaimed, when three raps signifed assent, and the hand, passing round, fanned each of the company and then slowly was lost to view.

"I felt, on another occasion, a little hand—it was pronounced that of a lost child—patting my check and arm. I took hold of it. It was warm, and evidently a child's hand. I did not loosen my hold, but it seemed tryel and the lady that had the content of the company and then hand, have there is mislate experiences I, have had. It is interesting to know that the effect is not to create supernatural terrors and morbid feelings. My children who knew all about it, and were present, never slowed any signs of trepidation, such as gnost stories excite in sensitive and young brains.

My children who snew ail about it, and were present, never showed any signs of trepidation, such as gnost stories excite in sensitive and young brains.

I have always thought that there was something yet inexplicable about the nervous organization, which might eventually show us to be living much nearer to spiritual forms than most believe, and that a not impossible opening of our inner senses might, oven here, anable us to perceive these forms. When we see a man in his fiesh and blood, we see his outward robes. It his nervous system alone were delicately separated out from his body, fit would have the precise form of his body, it would have the precise form of his body, for the nerves fill not only each tissue of the body but extend even to the enamel of the teeth and the fibres of the hair. There is no part of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, flany as it might be in parts, his cyru for the precise form of the man. There is no hair of the human frame that is not full of these invisible ramifications. Show us a man's nervous system, and, flany as it might be in parts, his cyru for the might bring us to what is beneath the nervous system, the spiritual body. A little further refinement might bring us to what is beneath the nervous system, the spiritual body, and it might still have the precise form of the man. I believe it possible for this form to appear, and, finder certain states, to be seen. I do not often mention a waking vision I enjoyed more than twenty years ago.

I had retired at the usual hour, and as I blew out the candle and got into bed, I looked upon our infant child, sleeping calmly on the other side of its mother, who also was sound asleep. As I lay broad awake, thinking on many things, I became suddenly conscious of a strong light in the room, and thought I must have forgotten to blow out the candle. I looked dupon our infant the cranife was out. Still the light icreased, and I began to fear something was on fire in the comm,

and to shine upon the room. Thinki sible that I was dreaming, and merely myself awake (for the vision vanishe the time I have been telling you the left me wondering) I felt my pulse; had any fever. My pulse was as a clock. I never was broader awake and I said to myself, "Thank God, wbeen longing for years to enjoy has been granted me, a direct look into the world!" I was so moved by the reflicited by this experience, that I could a myself from awaking my wife and what had happened. She instantly child to her bosom, weeping, and said our darling, then; as soon to be taken countenances of the heavenly visi-ed only peace and joy, and that th-ing to dread of harm to our child found it. I have longed much since

otherwise, for most corrupt and anwortan nunications are often make; and, with 'mediums there is a great deal of trickery, there are some so-called mediums who are ing else than charlajans. But I do belie the fact of spiritual manifestations, animal 'betiam, and the moving of solid bodie meaks, as yet unexplained by purely scie

men. I believe we are now at the threshold of a new era of discoveries, very unlike the

THE BIBLE IN OUR COMMON SCHOOLS.

THE BIBLE IN OUR COTTON NCHOOLS.

Learning is unquestionably a very necessary and useful commidity, but we are one of those infidel souls who prize truth, no mitter whether found on Heathen or Christian grund. And so with education. We, in common with most mankind, love to admire an educatel person, and for one, we confess it never disturbs the equilibrium of our santification as to an individual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sec arian vidual's source of learning. We would insist upon every possible means being brought forward to instruct the youth of the present generation, utterly regardless of any sec arian scruples or prejudices. And if the Bible is the best text-book for that purpose, we carnestly insist that it may be adopted; for we certainly have no prejudices against it. Bat, upon the contrary, we can not but regard it as the least adapted for a school-book, of any work extant in the English language. And so all would see it could they look dispassionately upon the subject. And they who do insist upon its adoption and use as a school-book, on offer but one single reason for its acceptance, to wit: that its theological ideas may be crammed into the infantile mind, unexplained or analyzed by the power of reason and intuition. And nothing is easier than to point out who, these biblical zealots are. They belong to a certain class of the priesthood, a people who were piaced under the ban of Jesus, with lawyers and doctors, and those who are weak enough to follow and support them. Well to these priests know that, "woe is me!" as a class or calling, if the Bible be taken from them.

We had hardly expected that the advocates of adopting the Bible as a school-book, would have made any very serious efforts to carry their point, but we are reminded that there is no zeal like unto that for one's religion. Besides, the advocates for its adoption in the schools unquestionably feel their power and influence over the masses ebbing or sliding from them. It seems that there are about twenty-four thousand children 'attending the Roman Cath, olic rebools, which are owned by the Catholic church. A proposition has been on foot to consolidate these schools, and at a meeting of the Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be

Board of Education, held on the 6th of September, while a proposition to appoint a Committee of Conference to inquire how and on what terms a consolidation of the schools could be made, a member moved an amendment that, hereafter, the use of the Bible in the public schools of Cincinnati should cease. To this proposition, before offering it, he had obtained the written approval of twenty six of the thirty-eight members of the Board of Education. The proposition, though not directly connected with the consolidation scheme, created unusual excitement. The Gazette and the Times newspaners both of which oppose consolidations econsolidations econsolidations consolidations consol

ed with the consolidation scheme, created unusual excitement. The Gazette and the Times newspapers, both of which oppose consolidation, fercely assailed the majority who had approved the exclusion of the Bible, and called upon the Christian community to take steps to prevent its success. The result was, that on the succeeding Sunday, there were twenty-four sermons preached, from as many evangelical pulpits, demanding that the Bible should be retained in the schools. The Board of Education seems to be composed of some half-dozen "Roman Catholics," some fifteen "Evangelical Protestants," two or more "Jews," and the rest "Liberals."

"Iberais."

On the following Monday, the Board of Education was attended by a dense audience, and the whole subject came up; and numerous petitions and remonstrances were presented, on the Bible question, and among others a set of resolutions, adopted in one of the Presbyterian churches:

"WHEREAS, The Bible is the revealed will of God to man, the light of the world and the lamp that lights up the pathway of man through the tomb to Heaven; and "WHEREAS, It is the basis of all just and pure

lights up the pathway of man through the tomb to Heaven; and "Winners, it is the basis of all just and pure leaven; and the probability of the pro

PHYSICAL SPIRITUAL MANIPESTATIONS.

These wonderful mediums for physical manifestations; the Davenport Brothers, accompanied by Wm. Fay, are meeting with wonderful iestations the Davepoort Strothers, accompan-ied by Wm. Fay, are meeting with wonderful success in the eastern cities. The manifesta-tions in their presence less nothing in their character or quantity) but still contique to de-light the believers and puzzle the skeptics in Spiritualism. They are now slowly working their way to California, add will reach Chicago, by the 15th of November, where in 1thes. by the 15th of November, where, in Library Hall, they will for two weeks, extend the oppor-tunity for all who wish, to attend one or more of their seances.

THE AMERICAN SPIRITUALIST

Comfs to us enlarged one-third in laze by the addition of four pages. This is an indication of progress and stability we are glad to chronicle, and hope it will meet with that success it so justly merits.

"THE LAST DITCH."

"God's ways are not as our ways, nor his

"God's ways are not as our ways, nor hat thoughts as our thoughts."

We give place in this issue of the JOURNAL, to one of the most interesting and novel methods of warfare against Spiritualism, that we remember ever to have seen: and were it not that its author is a high dignitary in the Baptist Church, with the titles of R.v. and Prof. as appendages to his ever memorable name, we should be much in doubt whether he was not taking some underhanded method of aiding our cause. He admits all the facts and phenomens of Spiritualism, and brings forward any amount of Scripture evide to to prove it true, absolutely against the many stereotyped charges brought against the many stereotyped charges brought against it;—of the charge of trickery, he says: "Those who say it is trickery, know not whereof they affirm; ministers need not think they can exterminate the system, and annihilate faith in it by a theological sneer."

He seems to feel somewhat if not altogether

He seems to feel somewhat if not altogether as Belsbazzar did, when, in-all his pomp and glory he was enjoying one of his feative occasions, a spirt-hand appeared and wrote on the plastering of the wall of his palace—" Mene, Mene, Teke, Upharsing—and many clergymen are in about the same fix, and like Rev. J. R. Graves, will conclude that they, too, must fall back upon their "last ditch" and there make a stand, with no better argument than the Devil theory, and no better company than he, and then and there to have that ominous sentence interpreted by the Daniels of the present ora, "Thou art weighed in the balance and found wanting." The Devil has ever been their best hold, and his majesty will not forsake them now, hold, and his majesty will not forsake them now, nor will they forsake him in this their last ex-tremity, but they will stand together, and fall together in the ditch they have been so long digging, and hereis will they all be buried from

our sight.

This Rev. Graves! of Memphis, (what better name could be have inherited, or locality hall from), if the General Lee of the Orthodox forces: he has published his Balletin—the mandate has gone forth, and the command to "fall in" must be obeyed; but the Rev. gentleman is unmindful of the fact, that the arguments he uses against Spiritualism, are precisely those brought to bear against Jesus and his Disciples, by the Orthodox ministers of that day, who declared that they wrought miracles through by the Orthodox ministers of that day, who declared that they wrought miracles through Beelzebub the prince of devils;—then came the command to try the spirits, and see if these things be so. Verily these devils are doing the work of angels, and sensible people will so decide. People are being so much benefited by their ministrations to the sick and afflicted, both in body and spirit, that these supposed devils are becoming powerless to scare people away from them, and hence it is, that the Rev. Mr. Graves cries out, "Devils, Demons, etc."

It is exceedingly gratifying to the thoughtful

It is exceedingly gratifying to the thoughtful Spiritualist, to see what the Angel World is accomplishing outside of their ranks. There never has been a time when the half has been done that is being done at the present. There was never an advocate of Spiritualism, that did more for the cause, or made stronger arguments in its favor, than has Rev. J. R. Graves in this one effort which was represent to comment to one effort, which we are pleased to com the notice of our readers, thus: "God moves in a mysterious way, His wonders to perform."

OVERDONE.

OVERDONE.

In an exchange we find the following:

"In the good time coming, when women have all their rights, announcements like the following will be frequent: "Died, in the thirty-fifth year of his age, Mr. John Smith, husband of Hoin, Jane Smith, at her residence, in Meriden, this morating, at six o'clock. Mr. Smith; was a meek and quiet husband, beloved for the graces of a cultivated and trained nature. He excelled in the domestic virtues; as cook he was surpassed by few; as nurse he was equaled by none."

We must offer our protest against this, even at the risk of spoiling the beauty and romance of the story. We confess that we neither hope for nor expect such a "good time coming." For in the good time which we hope and labor for, there will neither be titles nor honors—neither hubbands nor wives, nor honorables, but all men and women will know and acknowledge their equality before God and humanity. No one will call another master, great, good or wise, for all shall see, as Paul did, that such are but the gifts of God, the Spirit, who giveth a diversity of gifts. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words of gits. Then they who would be your masters will become your servants, your teachers, benefactors and saviors, guiding and directing the less gifted of earth's children by kind words and gentle deeds. Then they who would be great will become the least, and the voice of authority will not be leard in the land where all shall know God, the great Spirit, from the least to the greatest. Glorious Jay! faintly, as we subside into the world of spirits, from this tumultuous age, we hope to catch a glimpse of thy morqing rays, illuminating the eastern horizon, through the clouds and mists of authority and superstition, that, like a pail, obscure the light of a better way to live. That such a time is in store for the inhabitants of earth, we sincerely believe; glimpses of which, Jesus, Isasah and other seers had, and from time to time recorded their convictions.

EXPLANATORY.

Dass Journal: Some four reveltage Lenst you a notice of the time of holding the Annual Outraulion of our Blast Amegalation of Apriltualists, as daws been colonize for its apparance is your columns. Our friends are press ing the miplet typion or attention, the which it is replied, that we have alriedy sent notice, acc. Feating you may have falled to obtain the same, I write again. Please obligs by publishing the fallowing policies and particulars.

We always publish notices of conventions in the first number of the Journan, published after they come to hand. The first notice referred to never came to this office. Parties interested should always inquire into such matters as soon as they see that such notices do not appear in time. Ed.]

WOMAN SUFFRAGE.

WOMAN SUFFRAGE.

Dr. Bushnell has taken up the cudgel against woman suffrage, and the American Churchman thus handsomely and cogently disposes of bin:

"We have taken the theory of universal suffrage, and it is usually claimed as a 'natural, right? There is no possibility of stopping the drift till it reaches its end. For ourselves, we do not care how soon that end is reached. We would help it all we could. Logically, we have no right, of the theory, to say one word against women's voting. It is only strange they have not come to the polls before this.

"Nothing that Dr. Bushnell says, affords any reason to forbid them. He is laboring in the bewilderment of American ideas of suffrage, and has reasoning is all against his con clusion."

But to talk of individual suffrage, and the denial of that suffrage to women, or even to intelligent's children, is absurd.

"Dr. Bushnell would have women practice medicine—and law, and even preach in churches, and yet would deny such women the suffrage which he is ready to confer on the ignorant man who sweeps out the female lawyer's office, or grooms the leanel doctor's horse.

"The thing is absurd on the face of it."

"That's the ticket," Dr. Bushnell. What do you say to 11?"

WELCOME.

We were pleased to greet our Sister Mrs. S.
A. Sweet, of Adrian, Michigan, formerly a resident of Chicago, and who, for some years, has been developing as a trance medium and speaker. She was entranced in our presence nearly an hour, in which time she gave the most ample proof of her ability as a speaker, and we hope to hear of her success in the field of reform. to hear of her success in the field of reform. She is a star of the first magnitude, and will take her place in the grand constellation which now graces the list of speakers. She will soon return to her home in Adrian, and will answer calls to lecture on the way. She may be addressed care of Mrs. Norgrove, 183 20th street. Chicago, for two weeks, after which her address will be Adrian, Mich.

WARREN CHASE & CO.

WARREN CHASE & CO.,

Have opened a store at SST. North Fifth street, St.

Louis, Mo., for the sale of Spiritual, Liberal and

Indidel literature, and we are glad to recommend

Bro. Chase to our Western friends as one well qualited for the work he has engaged in, and feel sure

that those who deal with him will find an honest

and truthful merchant, as well as one of our most

falteful workers in the spiritual field. They will

BANKET as sortment of our publications, and the

BANKET AS STATES.

We fully endorse the above, which we clip from the Banner of Light, and add that Bro. Warren Chase & Co., also act as agents for the Religio-Philosophical Journal, which they keep for sale on their counter, and will receive subscriptions for the same.

THE JOURNAL.

The following appreciative letter is from Bro. S. Chamberiain, of Leroy, N. Y.:

"I can hardly let this opportunity pass without expressing my deep sense of the important position your JOURNAL holds in the minds of rational and thinking reformers.

Your celitorials are deep'y philosophical and are spiritually refreshing in contrast with a meaning the contrast with the contrast with a meaning the contrast with the contr

are spiritually refreshing in contrast with a ma jority of our spiritualistic journals.

We want live men and women in this progres sive age, and, thanks to the angels, we are fas wing old orthodox ideas."

PHRENOLOGICAL JOURNAL.

PHRENOLOGICAL JOURNAL.

The Parenological Journal for October is full of entertaining reading. Among its contents are: George W. Childs the Philadelphia publisher; Philip Philips, the well-known Singer; John A. Roebling, the Eminent Civil Engineer; George L. Miller, the Omaha Editor; Phrenology, is it a Science Yanswers to objections; The Phrenologist's Prophecy; Salem Witcheraft—an Elaborate Review; Our Convicts—Whatishall be done with them? Vacination—is it useful! A new method of Warming Hooses; The Tiger; The Chinese Question; Snall we have "Celestial" Laborers? etc., with portraits and other Illustrations. Only 30 cents, or \$3 a year.

Address S. R. Wells, Publisher, 389 Broadway, N. Y.

MUSIC HALL LECTURES.

A. J. Fishback spoke at Crosby's Music Hall last Sanday morning and evening, with good acceptance. He speaks at the same place next Sunday, which closes his labors in Chicago for the present. Bro. Fishback manifests much zeal in the cause of Spiritualism; his old worn out'theological harness has dropped oif, but many seem inclined to think that the halter still remains and with which he is tied to the nost, but we have the best saverence. tied to the post, but we have the best assu

MAIL ROBBERY.

We desire our readers to bear in misd that when the sum of three dollars is to be paid to this office, the expense of the Post Office order, TRN CRINTS, or the expense of registering—PIPTERS CRINTS, may deducted from the amount to be remitted.

A NEW PROPOSITION

To any one who has never taken the JOURNAL e will send it for three months on trial, on the

Zersonal and Zocal.

E. S. Wheeler lectures at Ithacs, and McLals ompkins county, N. Y., during September.

Compkins county, N. Y., during September:
C. B. Lynn speaks in Oswego, N. Y., during Stember—will come West, and would like to mastrangements to speak in Oblo during October.
A. E. Carpenter speaks the fourth Sunday September, in Leominster, Mass., and in Low the first Sunday in October.

Mrs. Emma Hardinge is expected to return to America soon. She is expected to lecture for the Spiritualists of Washington, D. C., in February next.

Dr. Newton, the noted healer, will heal the sick during this month, at the Bioomer House, in Buf-fafo, N. Y.

fato, N. Y.

A party of visitors from San Francisco, received, not merely a hearty, but an enthusiastic reception at the hands of our citizens, on Tuesday, the 21st

PUBLIC MEETINGS

cond Annual Convention of the Mission State Association of Spiritualis

The Anni versary Convention of this Association will be held at Minneapolis, the 18th, 18th and 17th of October next, 1869. Mr. E. P. Boyd, of this place, is Chairman of Special Committee to ar range and attend to the interests of the

egates and friends on arriving in Minnespol to the Globe hotel, one block above the M

house.

Partial arrangements have been made with our relitor for free return tickets, and will be completed as soon experintendents are heard from.

By order of the Executive Committee,

N. H. Swarz, Pres. of M. S. A. S.

Union Lake, Eric Co., Minn, Eept. 20th, 180.

Universe, and other liberal papers please copy.

Convention at Racine.

Convention at Racine.

A Correntia will beheld at the Court House is the ci
of Racine, Wisconsin, on Startay and Sanday, October 2
a d 3rd, 1890; for the purpose of organising a Southe
Wisconsin Sphritualist Association.
Good speakers will be present. Provisions will be imfor entertaining all who may come. Then, friends, let
have a grand rally to this feast of resions and 3 wo f sout
By order of Com.

Speakers' Convention

Speakers' Convention.

To the Speakers and Spiritualists of the West:
We, the undersigned, twite you to meet us in convent
at Racine, Wirconsto, on Thursday, September 30th,
Friday, October 1st, 1895, at 255 r. w., in the Court Itt.
Thum and there to take into considerating the wanning
speakers in repart to sugargements, pay, and other man
belonging to our calling.

We alsowish to consider a Fraiersity Association, in
mg ty the cars of ourselves in the feature, and any of
ba-dness of importance that may present itself for consi

be a considered to the second services of the second services of the second services of the se

J. M. Troybridge.

II. S. Brown, M. D.
Paulina Roberts.

Mrs. J. S. Faller.
W. D. Blain, M. D.

Kansas State Convention.

The State Society of Kansas Spiritualists will holder Third Annual Convention in the city of Topeka, as constitution Hall, No. 138 Kansas Avenas, on the lai, 2a and 3rd days of October, 1809, commencing at 2 cyclect w. Friday, and perhaps continuing until traja time Mondai coon. Delegates and other friends will be properly care P. L. CRANS, President S. S. K. S. SANGEL HALL, Sec'y.

Northern Wis. Association of Spiritualist Annual Meeting of this Association will be held at di, Fon D county, Wisconsin, Saturday and Sun th and 26th o 1September. Good speakers will be it

R. Z. MASON, Pres't. L. D. NICKSON, Vice Pres't

SPECIAL NOTICES.

The ingenuity of man has never devised a remed. Fever and Ague, or Chilliand Fever, equ. Great Spiritual Remedy, Mrs. Spenced itive and Negative-Powders. I have a single Box to cure two or three cases, radically and neutry, in twenty-four hours. See advertisement in state and regative-rowders. are known as allowing the mently, in twenty-four hours. See advertisement in another column. Majied, post paid, on receipt of \$1,00 for one Box, or \$5,00 for six Boxes.

Address. Frof. Fayton Spence, M. D., Box Forsie also at the office.

Address St. Office, and the Column and

Money Made Without any Risk

Send for an Agency of the Positive and Nega-tive Powders. Address Prof. Payton Spence, M. D., Box 5817, N. York City. See advertuse of the Powders in another column

Dr. Wm. Clark's Vegetable Syrup.

Bores Jouana:—Having by me a bettle of Dr. Wm.

Izarke's, Vegetable Syrup, prepared by Hira-Jeanle W. Bancrift, and hearing that the health of our inflik-woman,
ad been long confined to his room from the effects of a full

mos a building, which injured his side, some year and a half

ince. Suffering with pains from internal tumors, Jeanth him

the bottle of the add yrup, with directions to have his side

stand withhot salt and water, by a healthy colored wom
n, and to tab the grup internally. The result of which

vas, that in tee days, he was out and at his work. (that of a

mmon laborer.

was, that in ten days, be was out and at his worz. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite Blot, upon his for dector, with no good result; but having faith in good Spirita, she would try this." His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

Georgetown, D. C., January 7th, 1863.

ADVERTISEMENTS.

A WONDERFUL TESTIMONY!

A revelation of the extraordinary visitation of departed spirits of distinguished men and women of all nations, as manifested through the living holdes of the "shakers". The spirit form of the property of the state of the spirit form of the state of the state of the spirit form of the state of the state of the spirit form of the state of the spirit form of the state of the state of the spirit form of the state of the state of the spirit form of the state of the spirit form of the spirit form of the state of the spirit form of the spirit fo

in the world of papers.

This marvelous record, in book form, is published and for sale by L. G. Thomas, No. 1127 Sansom st. Philadelphia, and may be obtained of bookseliers and newdealers generally.

Price, 25 ceals per copy, or at the rate of \$15 per hundred Address S. S. JONES, 192 South Clark St., Chicard Co. 25 6w

DR. J. R. NEWTON

BLOOMER HOTEL,

BUFFALO, NEW YORK.

MRS. M. SMITH, LATE OF PHILADELPHIA, MAG-corper of Panina, Chicago, III.

DR. W. & MRS. P. J. CLEVELAND, re permanently located at 1315 Madison street, Ros 85 and 88, Chicago.

carious diseases to

who are affected with any curacoursele by all other systems of practice.

Special statestion given to the treatment of all Feale Diseases, by Mrs. OLEVEL AND, who is a Chirroyant of can perfectly diagnose disease, either present or all. Bend mann, are and residence.

The disease of the course of th From long experience in treating the vari-which the human tamily is, subject, we feel we can restore to health all who are afficted ble disease, having in many cases caved R abandongel as incurable by all other systems. All acrits, since removed instantly by layin, see Special satisation given by the same seed of the contract of the contract of the con-serving seeds as the contract of the con-serving seeds as the contract of the con-tract of the contract of the con-tract of the contract of the con-serving seeds as the con-tract of the con-



Use the Liquid for BED-BUGS, the Power INSECTS. All Druggists sell. For \$1. \$2, \$3 size. Address COSPAR COMPANY, NO. 13 Howard St

Oh My! Oh My! "Those cores will kill me"
42- Use "COSTAR'S" CORN SOLVENT.
For Cuts, Burns, Britans, Old Sores, etc.,
52-USE "COSTAR'S" BUCKTHORN
SALVE, fold by all Druggists in Chicago.
vol. vil. 0.2-1 mc.

IMPORTANT TRUTHS

A Book for Every Child.

DY MRS. E. F. MILLER, M. Dook is designed as an aid to parents and others is children uraths for the purpose of preventing the sel evil habits which destroy health, kappiness and life.

Percents escould read and give it to their children or mpart to them a knowledge of its contents. Price only 20 said.

Address R S 2 June 1986 ess S. S Jones, 192 South Clark street Chicago.

PLANCHETTE SONG

PIANCHETT DUNG.
Words by J. O. BARRETT, mass for S. W. FÖTTER
A new song—the first and only one of the kind swelland. The authors have popularized the Planchett tweet, inspirational song, that voices the love though misterizing spirit. So costs additional few potages.
The following is the beautiful cherus:
Write, write, canny Flanchette!
Bet the tryth—chos humming!
Write, write, canny Flanchette!
Answer, angels coming, coming, angels con

ONARGA NURSERY, AND EXPERIMENTAL GARDEN.

Onarga, Illinois, PERKINS & CONGDON, Propritors.—
Wholesale and Retail Dealers in all kinds of Nursery Stock.
Special attention paid to the Cultivation of the Grape?
Pears and Cherrice.

EVERGREENS and ROSES, BULBS, &c., all kinds of Vegetable Garden Seeds and Plants.

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

No. 26, Vol. 5, tf.

GRAHAM, PERRY & CO

GRAHAM, PERKY & UU.

REAL ESTATE and LOAN AGENTS,

ROOM S, MAJOR BLOCK,

Cor. La Sulle and Madison Sts. Chicago, Ill.

City and County Real Exist purchasel and sold. Investments made and I hans Negotiated. Attention given to all business connected with Real Estate.

1200 Lots and Acre Property in Jefferson for Sale.

NOTICE TO SPIRITUALISTS.

SPLENDID PHOTOGRAPH PICTURES OF

MR. CHARLES H. READ. US PHYSICAL MEI

Will be sent to any address by enclosing 25 cts and one three cent stamp, Address Charles H. Read, care of H. Fontarivz, No 1 Spring Lane, Boston Mass.

MRS. DR. EMMA STEELE, CLAIRVOY.

Ant, Healing, Business and Test Medium.

Examinations and Freeriptions sent. Age, Sex and leading yearong recipied. Terms there Dollars.

Office 520, N. 5th 81, 81, Louis, Mo. 701-11, 100, 31

BY E. P. MILLER. M. D.

This is one of the most valuable books ever published If it could be read and heeded in every family it would depend and heeded in every family it would depend any other continue. The proposal in the manufacture of the purity of the purity of the which the book is contained to the purity of the which the book is contained to contain meaning the purity of the which the book is contained to contain meaning the purity of the which the book is contained to contain meaning the purity of the which the book is contained to the purity of the which the puri lin \$1. Address S. S. Jones , 192 South Clark Street, Chi

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

No. 192 South Clark Street. Chicago Illinois

y and Country Property Bought, Sold and Imp tee paid and rents collected in a upon first-class city property negotiated. estments made on joint account.

Butler & Co., Chicago, III. Walter, Esq., Sec. Nat. Telegraph Co., New York

n. Warren Chass, bie, Broadway, N. Y.
Pl. J. F. Farnsworth, M. O. St. Charles, Ill.
D. Wofconter, Esq. Treas. N. Y. C. R. R.
L. Wall, H. Bincham, String Vt.
J. M. Cost. Sec. Harthord Fire Insurance Co.

\$4 RIVER STREET, CHICAGO These cakes are made from the best material, are put up in large packages, and in the best of style. They will never sour and are warrented to give entire satisfaction in every instance.

Vol. 5, No. 14.

MOSEBACK & HUMPHREY,

SPIRIT PHOTOGRAPHS.

Mr. W. H. MUMLER,

W. H. MUNLER,
170 West Springfield, Baton, Mass.
(pd)

The only Complete and Strictly Scientific Works of the kind Published.

PHYSIOLOGY OF WOMAN,

HER DISBASES FROM INFANCY TO OLD AGE:

I reading. In three books—complete in one volume, BYC MOSERLI, M. D.

Fifth Edition. 1 Vol. 12 mo pp 449, cloth, \$150.

Average and the properties of the properties of the properties.

For a care copy for themselves.

For a care co

JAMES CAMPBELL. Publisher and Bookseller, 15 Trement St., Museum Building, Boston. Also for sale at this Office. Address S. S. Jones, 192 S. Clark St. eet, Chicago, Ili. nolls vol 6 if

ANTED, AGERTS to can vass for the American Choppin Machine Co. The best opening ver offered to Agests for making ing ver offered to Agests for making money. For Circulars, girling Out of Mahine, terms, and full particulars, call up, or address, a coc., D. A. Nawroz & Co., 126 Washington St., Chicago, Ill. Vol. 8, Np. 164

SWEET EGGS AND BUTTER.

Rggs kept fresh for a year. Sour and Rancid Sutter rendered sweet. White and streaked Butter made yellow. Fresh Butter kept sweet. And How to present milk from souring;

Fresh Batter kept sweet.

And flow to presset milk from souring;
by new methods.

Agoute wanted. Liberal inducements offered.

Address PRACTICAL CREMISTRY CO.,
No. 4 ARCADS COURT, Chicago, Ill.

Vol. 6, No. 14, tL

M. RS. PERRENS NEW PAMPHLET FOR THE THOU and.

As Mrs Southworth says, "No one is so good or so wise but will be made better and wiser and happier by perusing the Spirituals."

MY LOVE AND I.

ERVINE TABLETS—A NEW REMEDITY FOR ALL NERVOUS DISEASES. Pleasant to the taste, and safe and sure in effect. Send to cents for a peakage to D. Suttras, statisport, Allegany Co., N. Y., or 5 reat stamp for Circustantial sport, allegany Co., N. Y., or 7 vol. 6, No. 16 tf.

T OBACCO ANTIDOTE—A NEW AND Pleasant Cure for the habit of using tobacco—Da. BRITH's New fine fables. Send 50 cents far a package or address for Curella, showing its wonderful power to correct all kinds of Nervona Diseasor.

The Disease Preventative Lamp-wick. Non explosive. Direct Alloghany City, 3 doors from the corner of Webster rost. James R. REESS. 500 VOLUME. Wanted in Every Family.

DR. J. M. GRANT., Magnetic Physician, Clark St., Chicago, Ill. Office hours 9 to 12 M.

TWO GOOD PHYSICAL MEDIUMS.

The undersigued, a Practical Newspaper man of some 14 rear's experience, who theoremizity understands what is requisite for success, wishes to enter into an arrangement with one or two Good Physical Mediums to travel as Beniness Agent, would not object to a good healer. Address T. L., Box 2955, Buffalo, New York. vol vine.20-24.

SPIRITUALIST'S HOTEL Board by the Day or WEEK, at \$1,50 per day, at 54 Hudson street, Boston, Mass.

CHICAGO. Dr. J. Wilbur, Naguette Physician, (Late of Milwankee), has fitted upl suit of rooms at Madison St., our. of State, where he will beal the sick wit sut medicine. Patients at a distance cured by Magnetic Paper. Office hours from 9 a. w., to 5 s. w.

RETURN OF MR. WEST.

TAYLOR'S BED SPRINGS

ARE FREE FROM EVERY PAULT AND ANNOYANCE

company other Bed Springs, more of m are pleased with them. Sent free of price, Six Bollars, A good chance noney. Send Stamp for Circular. as J. U. Taylor, Aun Arbor, Mich.

GO TO THE BEST.

BRYANT'S CHICAGO BUSINESS TRAINING SCHOOL.

DEPARTMENTS ARE PULL AND

largest, "and universally acknowledged to be the horough Institution of the kind in the country." most thorough Lastitution of the kind in the country."

Book Keeping, Pennanship, Commercial Arithmetic, Commercial Law, Business Correspondence, edegraphing, Business Frattier, Foiltical Economy; Banbing, Orthogsaphy, Orthogsaphy, China, Changard, China, China

Tong men beck to this fastitution from all parts of the United States and the Canadas.

Mr. H. B. Prant, the founder of the Chain of Colleges, gives his whole attention to the Chicago School,—baving ties, held prepared to make this the great fractical States of the Parts of the Chicago School of the Age.

Send for the Chicago Courser, the organ of the Institution.

For further information please call at the College or address-for College Paper.

BRYANT & STRATTON.

DR. WM. CLARE'S Soirit Magnetic Vegetable Syrup

the bondis are mostly opening the properties and facilities the bondis are mostly payment on the facilities of the Bondis about the second of the Bondis and Bladder; acts favorably on the gland rystem, these and bladder; acts favorably on the gland rystem, the same and beat ulperations of the Kidneys and the second second the Bondis and the Bondis a

excites action in the glands in a particular manner. Spirit Magnetio Vegetable Pulmonary and Bronchial Syrup

Is excellent for the Asthma either Periodical or Continued, n such cases take one bottle of the Magnetic Vegetable yrup before commencing on the Brunchial, especially in outsided Asthma.

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

Spirit Magnetic Vegetable Ner-vine Syrup.

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

HIS SPIRIT MAGNETIC VEGETABLE

PRADICATES Humors, Mascarr, and all imparities, from the system; Magnetically Vitalizes and Strengthens if the small regions of life, smaller the blood top-locous more cutters vitality to the known where they have been readers vitality to the known where they have been readers vitality to the known where they have been readed by the liver becoming top-fig. acts on the plants in a particular manner, increasing aff the secretions and expressions, and completely reasonates and changes the action of

Magnetic Vegetable Medicine! should were acceptable to be carefully the cluster of such control of the control

le prejaration, at the amin price per bottle:

Dr. William Clark's Magnetic Dysentery,
Cholera Morbils, and Cholera Cordial,
Dr. William Clark's Magnetic Nervine,
for strengthesing and equaliting the serves and circulation.
Dr. William Clark's Magnetic Pulmonary
Erronchial Syrup,
strengthess the giands and tubes, clears the sir cells and
cleanase the membranes from unbestly nature collections.
The shore-named Syrup are put up in strong bottles, tocurry sealed and boost, with full directions accompanying

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

Cholera Cordial.

Beery person should have a bottle of this invalual Cordial. Full directions accompanying each bottle evilable to the different stages of either of the above diseaser. For Cholera and Cholers-morbus girs the Cordial as dread on the bottle, together with a tea of Chammelle flow and each, equal parts, steeped; continue same, in commelle flow to the control of the

PRICE, \$1.50 EACH. SENT BY EXPRESS TO ALL PARTS OF THE UNITED STATES

Spirit Magnetic Anti-Bilious Sugar-coated Vegetable Pills Jushle to rouse the liver from forpid conditions, relier fructions of bile in the gall-bladder or its ducts; curs dides and inflammation of the ston ach, which require the speedy assistance, Where persons have been billious & git time they will have to continue these Pills until the best of the speedy assistance, by taking three or four Fill until the dide, as directed in label accompanying each paid

N. B.—The Magnetic Vegetable Syrup is advised to be to sen at the end of two weeks instead of the Billous Pills, table ing three of the Pills once a week in connection with the syrup. By following this course the patient is sure to find speedy and leating relief.

Spirit Magnetic Vegetable Catherartic Pills

Spirit Magnetic Vegetable Tonio and Strengthening Powders. HU Dis. CARD was not all cases of debility and nos of the blood; in consumption, droper, long continues of the blood; in consumption, droper, long continues, ac.; may be taken twice a day on the long that long the Magnetic Vegetable and the best by those taking the Magnetic Vegetable

Spirit Magnetic Vegetable Colic Pills.

ting the patient's tack and extremities with musta is advised to connection with the Pills as directed, of up painters' colle. In The above name Pills and Powders are gut up in 1 with full directions accompanying each kind.

PRICE \$1.00 EACH PACKAGE.

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

Sent by Mail on receipt of Price, together with two red stamps.

Address

W.M. G. CLARK, Room 5, 84 Dearnborn St.

Chicago III. Chicago III.

N. H.—If any desire to consult Dr. Clark's spirit, these do so by calling on or addressing his median.

JEANNIE WATERMAN DANFORTH,

M. H. Blant 58d Street New York.

THE "EUGENIE"

LADIES COMPANION. Is a Periodical Bandage.

tented Nov. 17th, 1868. Recommended by emisent Physicians in Europe and the United States, ed of aid worn by the Ladies of the several Course ope, and is commended by every Lady as

of surely, and a commended, Dr. Terry Lady at March 2011. It is always ready for one is very compact, bring kept in a small ornamental, perfumed lox, that can be carried in a lady's pocket if required.

It being made without bettles, buttons, books or eyes, the property of the property

Communications from the Inner Tife.

He shall give His angels charge concerning thee.

For the Religio-Philosophical Journal

Frank's Journal, -No. 35.
THROUGH THE DIAL, -FRANK, MEDIUM

GIVEN THROUGH THE DIAL,—FRANK, MEDICY.

I am Henry A. Walker.

Dear frieed, I learn toat you are very kind to dark spirits. I beg that you will let me give my history. I am from Baltimore, and was a bar keeper in Lexington street. I was always at my poet, and did much to corrupt those who tried to do better. I entered my situation when I was only eighteen years old, and was a general favorite with those who visited the house. I continued for several years without anything of moment happening, wene I became acquainted with a young lady living not tar off who was very beautiful. I became completely enraptured, and could not rest a moment, out of her presence if it were possible for me to join her. My salary was not large, and, therefore, I had no means of supporting a wife, and the thought of this almost maddened me.

We had been engaged for more than a year without any prospect of a change. Her father was not in easy circumstances. He had to attend daily to his office which was in the Custom House, and his salary barely sufficed for their support.

Having gone to Philadelphia on business for my employer, I looked about to see if anything better might offer, and fell in with a man about going to Cincinnant to open a laro bank. He begged me to join him and keeplhe bar; offered better wages than I was then receiping; and this, with the love of adventure induced me to comply. I furried hone and told of 'my good fortune; but men argued with me and did all they could to persuade me against It. Eliza was in great distress and wept whenever I menthined it. She loved me as truly as ever man was loved: and you cannot believe how deeply I was affected to witness so much concern for me.

I now give account of a circumstance for me. I now give account of a circumstance and allend to now with Eliza and degran to pay her the most assidous attention. I paid no regard to this at first, believing her as much mine as if the marriage ceremony had been performed, but after a while I hought I could see that she derived some pleasure from his society; and then to my great grief and astonishment that I was no longer such a favorite as before he came. For awhile, I bore this in silence, but at length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length hell-raged in my bosom. I could neither eat nor sleep, and my health gave way. At length, I determined to end the matter, and hourly did I meditate upon the best plan of putting him out of the way. But all plans seemed to fail, for I had no access to his person; he living on his farm a short distance from the city. Polson, therefore, was out of the question. I determined on either a pistol or the dagger. I provided myself with both, and day by day watched for an opportunity. It came at length. He and his loved one had gone on an excursion down the bay. I saw them depart and determined what to do. Taking passage on board another steamer, I arrived but a short time after I was mingling with the crow attracted by the report. The shot was fatal—it pierced his brain.

What a scene now ensued! Eliza fe

pleased.

Wailing and misery now was mine. Not one
moment's peace came to me. God knew what
a wretched sinner I was and determined to make
me feel His wrath.
I could not join the wretched creatures I saw
around me, they seemed so dark and horrid. I
crept sway, but you cannot conceal yourself.
There are millions upon millions of them, and
go where you will you have them all about
you.

Making one day, I fell in with a man who id me all about you and how he had been bentied by your advice. I came at once but you ady your friends with you, and I could not get chance to speak; but one day I heard you seak to that Methodist preacher, and I never, as so assonished in my life. I hope you can you me some comfort too—I am very, very isserable.

when some comfort too—I am very, very miserable. (I here gave him religious instruction at some length.) Dear friend, if I could utter what I feel I would; but no words cue express it. My heart is fluttering so that I can hardly breathe. Where do you get such heavenly thoughts? I am willing to do everything you require, and first of all I will implore my victim's forgiveness. You have been a savior to me and never can I cesses, to bless the moment I came into your presence. My grandisther then said:

"I am delighted with your lecture, it is exactly suited to his case. He is a most grateful creature; and is now leaping and shouting like a crazy man. You will do a great deal of good in this way, and your friends will do all they can to promote it."

"I am a dark spirit. My name is Benjamin Louenestal, I lived in a small town is Louisiana Bayou, LaSalle. I lived a life of crime from my boyhood: I could kill a man and care as little

about it as if I had killed a dog. I repeatedly boastel of my exploits but no one exfed, for

about it as if I had killed a dog. I repeatedly beasted of my exploits but no one exfed, for those I associated with were as desperate as my self. I knew all about every one's business and served myself to whatever I wanted, for every body was afraid of me. When in New Orleans I gave myself up to every kind of dissipation. One day I was at a gambling house and lost a great deal of money, which made me mad, and I resolved to have it back in some way. I could not attack the proprist only cause there were too many officers about; so I waited until he went home, and as he stepped across the street, I came up behind him, caught him by the throat, and before he could gasp my knile was in him. I caught hold of his pocket book, and as I ran off. an officer came up and seized me. We had a desperate struggle, when another officer came, and I was a prisener. Kindly was I treated by the officers, for they all knew me. I had been there often. I was kept in jall a month before my trial came on, and then the evidence was so clear against me that the jury gave a verdict against me before leaving the box: If was not long before I was sentenced to death. But I had no thought of dying; that never entered my mind for an instant. Before a week elapsed, was out. One of the keepers was an old comrade. He slipped off my irons and let me out. I was now obliged to go where I was not long. I was now obliged to go where I was not long. I was now obliged to go where I was not now peak, and a jolly time we had of it. Before long, we engaged in a scheme to rob and murder a cour pany of persons who were going to Austin. I sent a ball through the head of one, and cut the throat of another. Every one of these persons were killed, men, women and children, six teen in all. The plunder was considerable, and I got a good share?

I now cleared out from Texas, for I knew that was no place for me, so I went to St. Louis. But he was prepared for me, and as I came up he pyrx-ball right through the mind the mouth was awful. His teeth were great spikes, s

into my eyes and mouth and cars, and I could not spit them out fast cabugh, and I was choked to death.

I woke up again, for I could not die; wish I could. Presently I card a great noise a little way off, and then came a herd of wild animais, chiefly bears and tigers, and they tore every limb of my body apart, and so I died again, and came to again; but I gained nothing by it, for there stood a great animal like an elephant. He had an enormous snout, and he picked me up as easy as I could a needle. He tossed me about for sometime, and then fig dashed me on the ground, put his great foot on my burk and squeezed every bit of sense out of me.

I thought I had, suffered enough, but it had hardly begun, for when I came to, there was a snake as big round the body as a cow. His eyes kept snapping at me, and his teeth like needles kept snapping too. He caught me in his mouth, and his body weet all around me, and strong as a lion he smashed me into nothing.

I could go on in this way all day telling what horrors I have suffered, but I have given enough to show what hell is.

Dear sir, a spirit told me that you had done him a great deal of good; that you told him God was not angry with us, but that by and by wee should get out of this hell and be carried to. a better place. Can you tell—me anything like this?

Having given him religious instruction in the

him a grows with us, so should get out of this hell and be carries should get out of this hell and be carries better place. Can you tell the anything like this?

Having given him religious instruction in the usual way at some length he said:

"My God, can this be true? Can it be possible that I shall ever leave this place of torment—I, the worst man that ever lived? I could not have believed this if any one else had said it, but I can read your mind, and I see that you are perfectly sincere. You believe it all, and I know therefore it is true. Dear friend, I can find no words to express what I feel, for I am in such a state of excitement, I don't know what I feel, but I feel a great deal of gratitude to you for your instructions, and I love the very ground you tread upon. Good by.

instructions, and I love the very ground you tread upon. Good by.

THE SPIRIT WORLD.

Your editorial, Brother Jones, on the above subject is correct. It does seem strange that many "on their advent into the Spirit World find thousands or bad spirits realy to maitreat them in every conceivable way," and the question is, whether such is really the case. This requires explanation, or the reader would be apit to arrive at wrong conclusions.

Brist I would be a the seem that these brist have done to the eather would be apit to arrive at wrong conclusions.

The pure and good are welcomed by their bright spirit friends, conducted to a bower prepared for their reception, and happiness alone is theirs. I have received many communications from apirits of this description, but some years ago being completely overwhelmed by such a state of horror as you have recently published, so unlike the idea I had formed of the future state, that I turned to my gandfather, and saked him to describe a sinner saste on entering the Spirit World. He said:

"When a dark spirit neters the Spirit Land, he is thrown into a deep sleep, in which he can see all the most horrid sight that can harrow up the soul. He sees beasts of the most disgusting kinds, litards, snakes and creeping things; and all because he corrupted bis mind with views that correspond with such animals. All these visions are reality to him. He continues in this alsoep for sometime, in length, according to the degree of his corruption.

After he wakes he finds himself in an extended plain filled with dark beings, all as dark as himself. They soon discopers him to be a new comer and rush upon him, dragging him by the hair, yelling, shrieking, howing, discord reigning everywhere, till he finds himself almost dead with fright. Before he can be received into the society of even these devils in human shape, ho must become as great a devil as any of them.

After a while he comes to his senses, and begins to-cry to God for mercy. Directly an angel comes to him, and causes his garmen

every position places him beyond his former state. He is always developing higher, and never ceases to advance."

Sometime after this, I read the following from the BANKER circle.

Q. When some persons first awaken in spirit, life, they say they and themselves surrounded by snakes and serpents. Is this true?

A. Yes.

the BANSER circle

Q. When some persons first awaken in spirit life, they say they find themselves surrounded by snakes agreems. Is this true?

A. Yes,

Q. What is the cause of these appearances?

A. It is generally caused by their inharmonious condition. It may have been induced by fear of hell, sier of a revengeful God. It is generally induced by fear, yet it is as much a reality as any other condition of mind. The inchrist esses to many hideous objects that he becomes wild over them. It is thought by some to be mere fancy, imagination, but we assure you it is a reality, a something as real and tangible to them a are the every day experiences of human life.

Some time after this, a poor wretch after describing a series of horrors enough to curlle the blood, became to have been instructed as to the truth of the matter, for he added:

"What I have just given, you are to suppose a reality to meand can imagine yourself witnessing what I have just given, you are to suppose a reality to meand, can imagine yourself witnessing what I have just given, you are to suppose a reality to place, and such is the experience of every bad man and bad woman that comes here. It is precisely what one suffers in delirium tremens. The suffering is intense, but you know the imagined horrors have no reality. All that I have described was during a sleep that I was subjected to, and on waking all these terrible sense were gone."

Since then, spirits have given me their history, belonging to every grade of life. Some pass at once into a better condition, while that of others was awful beyond conception.

PHENOMENAL.

BROTHER JONES—Having traveled somewhat extensively during the past three months through the New England states, I have thought, perhaps, it might interest some at least of the many readers of your valuable paper, to make a itsuslism and Spiritualists while there. Liberal religious sentiment is railed spreading all over the eastern states, invading even the sacred precincts of the churches, in many cases, leading up to a higher plane of life, and teaching the best talent in their ministry.

Had I space I would relate the circumstances of the outgrowth of the Rev. E. R. Keys, of Portland, Maine, (who has for the past twenty years been the leading and most talented minister of the M. E. church of that state) from Methodism to the "Church of the New E. Revension," or Swedenborg. It was my privilege on several occasions to listen to remarks from this gentleman, and I assure you, the force with which he attacked the many dogmas of the old church, infant baptism, resurrection of the old church, infant baptism, resurrection of the old body, to indicate lecturers.

Evidence is not wanting to prove the religious progress of the age. While sto.ping in Boston, the latter part of August. I had an opportunity of attending the Spiritualist camp meeting held at Pierpont Grove, Melrose, Mass. The meeting was well attended from the first, and on Sunday I heard the number variously estimated at from five to ten thousand. The interest manifester introncher us as all that could be wished, and during the entire time, harmony and qoof feeling prevailed. Among the old and tried veterans in the cure present, were Warren Chase, A. T. Foss, H. R. Storey, N. Frank White, J. P. Greenleaf, Dr. J. H. Currier, Rev. Mr. Vate, a X- S. Jewish and the cure of the meeting and the work of the meeting and the work of the meeting and the decentral state, while and the regard to this leady, I may be allowed to say she was the right person in the right place. It would be impossible for gloom of despondency to exist where she was the right person in the

Why is it that so large a class of our people stand aloot from, and refuse towiavestigate the wonderful phenomens? Why do not the learned, the scientific, the savans of the land, come to the rescue, and show to the world that these manifestations are not from the spirits of departed human beings, but are produced through some natural law hitherto not known to the scientific? Or do this class of persons think these things too triding, too far beneath their dignity? Or, is it not more likely that they are afraid that they will learn something that will undermine or knock from under them, the underpinning of their preconcieved religious opinions! A law through which a person can execute the most beautiful paintings in a variety of colors without the aid of human vision beneath shee dignity or investigation of the learned!

Out upon such arrant bigotry. Were it not that this class of scientific and learned persons believed in their inmost souls that they would discover by investigation of the wonderful phenomena, that they had for centuries in the church been hugging and accepting as truths, a great religious humbing and delusion, they would not hesitate for one moment, but would be anxious to probe the subject to the bottom, and give to the world the result of their investigations and discoveries, and at the same time add to their own reputation.

Sept. 12th, 1860.

On the 6th of May, 1867, a local Eider of the M. E. church, Philadelphia, died. His pastor, Rev. J. W. J. and the writer visited him during his illness. The scene was a triumph over death, hell and the grave. When able to do so, even at midnight, he would read and expound the Scriptures to his family, who sat up with him. His sufferings were great, but he had great grace. The right before he died, he fixed his bright eyes on each member of the family as they were gathered around his bed. He then said:

"Oh, how Llove years." Latil.

bright eyes on each member of the lamily as they were gathered a round his bed. He then said:

"Oh, how I love you all: I will ask my heavenly Father and I know He will not deny my request, that He may allow ine to be your guardian angel, and watch over this household." Thus he died, as though he would carry his beloved family in his last embrace to the city of the great King. About the 6th of last July, near midnight, a daughter (who slept with her mother), was awakened by a piercing scream from the latter. She begged to know what was the matter, but she refused to tell. In the morning she told the family, saying she dreamed that she saw her two sons (who have been traveling in Europe for some months) in a large carriage; that the horses ran away along a dangerous hill, that her deceased husband suddenly appeared and caught the horses by the bridle and stopped them and they fell. She then cried out, "Theo will be killed," when she awoke.

About three weeks after this, a letter arrived from Europe, commenced at Genery, and finished at Interlaken, saying, "We are thankful that we are spared to write this letter,—which we never expected. We thought we would never see home. On coming down a steep hill the five horses ran of half a mile and threw the driver ten feet down the hill;" and that he believed some guardian angel unseen by them, protected them.

Ask what ye will and it shall be done unto were John to the commender of the commender of them.

ten feet down the bill;" and that he believed some guardian angel unseen by them, protected them.

Ask what ye will and it shall be done unto you. John xv. 7.

The above we clip from the Methodist Home Journal, (Philadelphia), and are constrained to ask, are the Methodists all becoming Spiritualists? If that is not Spiritualism, then what is it? Yes, top your creeds and dogmas,—then "Ask what ye will and it shall be done unto you." Form circles and sit regularly with honest hearts and earnest longings for evidence of the soul's immortality, and it will certainly be given to you, for the promise is, that "Where two or three are gathered together in my name there will I be in the midst of them."

Spiritualists realize the truth of this promise and know of its fulfiillment, and others may, if they will but be guided by the spirit of truth within their own interior natures.

A Spirit Communication.

A spirit Communication.

Mr. Editor :—A few evenings since, at a private circle, a spirit came and said he with a find this triends, and had an idea that if his name was annuanced in your Journata, it would reach them. He should follow every paper, and promised to write you.

We are having excellent communications, and if the invisibles consent, I will occasionally send you something. If you accept this proposition please send to my address the copy containing the communication from the spirit.

H—.

- H-Watseks, Ill., Sept. 16th, 1869.

FRANK PLUMMER.

My name is Frank Plummer. I wish to find my friends, who think I have gone to the bad, but have not. [Where was your home?] All over creation.

Over creation.

It is strange I can't find my friends since I crossed over the river, as you call it, but I think the JOURNAL will find then, and I shall follow that, and I wish my friends to stain a circle, seven of them, and after a few sittings I will be able to make myself known to them, at least I think so.

Voices from the Zeople.

Extract from a Letter by Geo. W. Rence.
There are a few here who feel a desire to
lovestigate Spiritualism, but we have no well
developed medium. We have one or two whom
Ithink would make good speaking mediums if
they but knew how to develop their power.
Can you tell me of some work which would
give us information upon this subject—
Lakeport, Mich., Sept. 9th, 1809.
[Answers.—We recommend "Underhill on
Mesmerism" as the best work now in print for
practical instruction.

practical instruction.

For sale at this office; price by mail postage prepaid \$1,50.]

Letter from Mrs. A. N. Durbi

Letter from Mrs. A. N. Durbin.

Mrs. A. N. Durbin of Sandwich, Ill., writes as follows:

"Enclosed find six dollars in payment for the Religio-Philosophical Journal for last year, and slao-for this year. I say glad to see the effort you are making to enlerge the circulation of your paper. Truth is sure to conquer if she can only get a hearing. We have no notion of doing without your paper; there are quite a number of Spiritualists in this place. Yours in the sause human progress."

Sister Durbin will please accept our many thanks for her encouraging letter—encouraging in a double sense, and we can but wish that many will follow her noble example; for of such is the kingdom of heaven—in which kingdom we should soon find ourselves if all our subscribers would "go and do likewise."

Letter from A. Pairchild

Letter from A. Patrchild.

Mr. S. S. Jokes:—I transmit \$5,00 for your JOHENAL, and thank you for sending the paper beyond the time the subscription was paid.

We thank you in turn, brother, for your appreciation of our motives. The bread we floated off down your way, has returned to us in leven, with which to leven a larger batch which would be joyfully received by many a famishing soul in your section, could they but know its good quality; and you may become a Savior unto many by letting them know that we cut loaves into quarters which we offer on trial at fifty cents each.

Will you be kind enough to try the experiment among your acquaintances.

Appreciative. 7

Nancy J. Boyer of Mowequa, Ill., sends us a new subscriber, and says: "Although I have a hard struggle to get along, yet I have taken your Journal for six months, which was the only one taken here, and which is eyed with suspicion by all except a few of the more sensible onea,—one of whom I have induced to take it on trial. I knew nothing of Spiritualism until I saw your paper, and money could not compensate me for the satisfaction. I have derived from reading it. This is a good field for missionary work, and were we able, would employ a lecturer to come and distribute the bread of life to the many famishing souls in our midst."

Sister Boyer will please accept our thanks for the interest she feels in the spread of our heart-cheering and soul-clevating philosophy. We congratulate her on having found so much joy in the new light so recently shed upon her, and we, trust that it may be reflected back upon many, who may be its joyful recipient through her praiseworthy efforts. Our paper has but to be seen to be appreciated.

Help Us Over Jordan.

Help Us Over Jordan.

J. Matlock writes from Jordan, Ontario, Sept.

J. Matlock writes from Jordan, Ontario, Sept. 13th, as follows:

"Please find enclosed \$1,25 to apply on my subcription to the Relicio-Philosophical Journal, I will endeavor to remit again as soon as my pecuniary circumstances will admit. I am a little sorry that I have not been able to remit before, for I like the Journal, and think it is doing a great deal of goods. It is far more manly and consistent in its course towards the down-trodden mediums than some papers I have read, therefore I like it, and will support it as long as I can."

We thank Brother Matlock for his kind regards and determination to uphold the right,—but we are in trouble, as we do not find his name on our mail-list under the proper head-letter J, and hence can not give him credit thereon for the money sent, unless we print the name again on the list, and in that case, he would be getting two papers of the same number each week.

the money sent, unless we print the name again on the list, and in that case, he would be getting two papers of the same number each week.

Is Jordan the name of the Post Office or the name of a village? Please inform us, and be kind enough to tear off from the paper one of the little yellow tags on which your name and figures appear—which denotes the time for which you subscribed, and enclose; also please give the county.

It is very frequently that subscribers are careless in these matters, which causes us much anxiety. We frequently receive money in letters that bear neither date, or Post Office address; and others with everything clearly stated, but forgetting to sign their names. In such cases we have to wait till the writer gets his "dander" up, when he will write again, which is our first opportunity of pouring oil on the wounded spirit.

Please make note of these matters, kind

spirit.

Please make note of these matters, kind friends, and you will save yourselves and us much trouble; and also be kind enough to complain to us if you do not get your papers in due time, and regularly, and you will much oblige us as well as yourselves.

Silence Broken.

Mr. Editor II does seem to me, I have preserved slence now about long enough: you have been throwing out insinuations and hints of different calier for the last year, until patience now ceases to be a virtue; and your remarks in such a pointed manner, are no longer bearable, and if not soon discontinued, I shall make a desperate effort to raise what is justly your due, if I have to deprive myself of some of the luxines of this life,—such as pork and onions, and have the JORINAL continued, as it is impossible for me to live comfortable without it;—find it is very unpleasant to be poor, and have been using up all my spare earnings to pay debte contracted before yours. I am not sure as I made any contract with you, I rather think not; it was a matter of kindness on your part, and if there is any wrong about it, you are responsible. I am entirely sione (religiously speaking) and will be much obliged to yoū, if you can godd-humoredly wait one month longer. I think you very kind, and assure you I have been very much benefied by the JOURNAL, for which I am very anxious and willing to pay you. Must remain a deliaquent for one month, I think.

WM. Z. HATCHER.

Plymouth, Penn., Sept. 10th, 1869.

Plymouth, Penn., Sept. 10th, 1869.

Plymouth, Penn., Sept. 10th, 1809.

Well, Brother, go on your way rejoicing; you seem so well adapted to take things easy, that I was about to say that I would accept your proposition to give up "pork and onlons," especially the pork; but it is doubtless most (moet), that you should est,—(pork) and we could not find it in our hearts to deny you, or have you deny yourself any of the necesseries of life that were more necessary to your earthly tabernacie might be premisturely closed, and we lose a good subscriber. We esteem our triends very highly, and bear with as good grace as possible the imfirmities of those strong in spirit, though weak in the feah. We think that of all people in the world, the Spiritualists are the moet favored, and should feel it to be a duty and privilege to sustain spiritual papers—that such blessings may be continued, not only for their own, but to sustain spiritual papers—that such blessing may be continued, not only for their own, be for the benefit of those who are still in ments darkness,—ever remembering our brother bonds as bound with them. "A word to the

Life is divided into three terms—that which was—that which fa—that which will be. Let us learn by the past to profit by the present, and from the present, to live better for the

ure Life, by Sweet.

ppl of Goos and Bril. by Silver.

ban's Struggie, by Life. L. B. Sweet.

the Sweet Swee

Christianity. Little Flower Girl by Mrs. H. N. Gr

derbil on Mesmerium, Fost paid, derbil on Mesmerium, Fost paid, happy Marriages, by A. B. Child. welcome Child, by Heary O. Wright. Paper, 50 cents; postage, 6 cents. Cloth. happy Skinis; co. Meditations on the Revolutions of Empires, with Biographical notice by Count Dara.

•9:30 a.m. •2:30 a.m. •9:45 p.m. •3:45 p.m.

*4:00 p. m. *10:15 a. m *3:50 p. m. *5:45 a. n *6:10 p. m. *7:00 a. n

*7:00 p. m-7:25 p. m-*8:15 p. m. *9:30 p. m †0:46 a. m *3:60 p. m

ARRIVAL AND DEPARTURE

Depot corner Van Buren and Sherman streets. Ticket Office 56 South Clark street.

Keokuk Day Pas Keokuk Night Pa Kankakeo Accomi Hyde Park Train.

163 South Clark Street, Chicago.

WATERS

NEW SCALE PIANOS

Iron Frame, Overstrung Base Agrasse Bridge. Melodeons and Cabinet Organs,

The best manufactured.

Wistransled for Six Years.

Melodonos and Organs at greatly reduced prices
New Yoctars Planos for \$250 and upward in aw
ugans for \$50 and upward. Second-hand instrgreat bargains. Illustrated Catoliques mailed for
the Warerooms 451 Broadway, New York.

HOMAGE WATERS.

os are known as among the ve

Waters' Planes are known as among the very beat.
Evangelist.
Can speak of the merits of the Waters' Planes from can speak of the merits of the Waters' Planes from the Intelligencer.

Waters' Planes are healt of the beat and most high easier and see that the beat and most relief the planes of Friends will find all Mr. Waters' store the very legs sensent of Planes, Biolofesia and Organs to be found in planes of the plane

self good quality and durability — Wood & Wegery, Mt.

J. Harrass, No.— Data Sin—The Pisaco yes went

Ji. Harrass, No.— Data Sin—The Pisaco yes

serveried Chickering's and Stockat's have—Check

Perthy C. W.

J. Perthy C. W.

J. Perthy C. W.

J. W. Sin— Sin— Sin— Sin— Sin— Sin—

J. Sin— Sin— Sin— Sin—

J. Sin— Sin— Sin— Sin—

J. Sin— Sin— Sin—

J. Sin— Sin— Sin—

J. Sin— Sin—

J. Sin— Sin—

J. Sin

DR. WM. CLARK'S MAGNETIC REMEDIES.

COMPOUNDED AND PREPARED BY

Jeannie Waterman Danforth,

airvoyant and Magnetic Physicia 313 East 33rd street New York.

and Strengthening Powders; Catarrh and Dyspepsia Remedy; Vegetable Anti-Bilious Pills.

PRICE \$1,00 EACH. MAILED FREE.

Vegetable Syrup;
s Humors: curts Cancer, Scrofula, Rheua, and all chronic diseases

Female Strengthening Syrup;

Nervine Syrun,

Bronchial and Pulmonary Cordial, Children's Cordial, for Fits, Cotte, &c.,
And Worm Syrup.

ARIU WOLLD STARTS

Price \$11.0 each, pert by express

PRICE \$12.0 each, pert by express

PRICE \$1.0 each, pert by express

Oc. \$41 Broadway, New York; or

S. \$JONES, Editor Ration-Printeprincal JOCKMA,
blesgo, Ill. General Agents

Senst can do so by addressing Max. Baywara, and the
proper remutiva will but componed and seat where
the medicines advertiged are not appli
cable.

By permission, the following parties a.s.

Berkeley street, Cambridge, Mass, Feb. 5, 1509.

DAM MSS. DAYORKE—Will you please cause to be must by press to the address given below three bottles of your agreements. They have both been used by a redshirt with minimum and the second of the second of

J. M. PEEBLES.

T. W. TAYLOR, Ancora, N. J. writes, orders ore medicine for his wife; says she has gained fifteen renty pounds since also commenced treatment. Neighbo tiles the improvement, one of whom seeds a lock of his

r disgnosts.

ABBY M. LAPLIN PERREE, Georgetown,
C, writeer Vegetable Syrup sent, to her milk woman's
mistand, who was suffering with pairs and internal tumors
mistand, who was entirely my the pairs and internal tumors
mistands in the the room in the days was out and at his

CHARLES H. WATERS. CHARLESS. KINSEY, Cincin O PAUL BREMOND, He

C PAUL BREINOND, Houston, Tex.

"A good clarveyant medium is a bissing to humsely.
We know Mrs. Denforth to be nuch. While practicing in this city she established a good reputation. But sow to-caled at 310 has 130 rates. Now York. One of the conciled at 310 has 130 rates.

"A work of the concept of the co

The above valuable medicines are for sale at this office.
Address, S. S. Jones, No. 192 South Clark St., Chicago,
llipois.

Florence Sewing Machines.

WM. H. SHARP & CO., General Agents, 100 Washington St., Chicago. This machine is recommended to any who desir-less Family Sewing Machine; and is noted for its ev

UNDERHILL ON MESMERISM. The most valuable work ever published upon the schooler aboveing the fact in regard to metal philosophy as developed by appreciments. Beamonstrating the immersility of the soul and the communion of sprits with mortis. Price \$1.50, Sent Pres of Pottage.

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

A LECTURE IN RHYME, THE PAST, PRESENT AND PUTURE By Mas. P. A. LOGAN.

An Exceedingly Entertaining and Instructive Lecture, belivered tr Large and highly interested Audiences in differ-nit parts of the Union.

The Author, yielding to the urgent requests of has numer-port prices are consented to have it printed.

See postage paid on receipt of 25 cents.

PLANCHETTE-THE DESPAIR OF SCI-

ENCE. They show have the one of the very best books ever bids hed. Every Spiritualist throughout the country out send for it at once. It should in fact demonstrate g Spiritualism beyong casil. The secular press every receives speak in the highest terms of it. The work harpassed the third edition in about as many weeks.

All conts for posture, and the past of the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture, it is not posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to the control of 1.25 d. if conts for posture to 1.25 d. if conts for po

r express as MAY BE DESIRED. If sent by mail, one fifth	of Empires, with Biographical notice by Count
nore than the regular cost of the book will be required o prepay postage. The patronage of our friends is solicited, in making remittances for books, buy postal orders when	Daro 1.00 14 Voltair's Philosophical Dictionary 5.00 69 Vital Force, how wasted and hog preserved by
racticable. If postal orders cannot be had, register your	E. P. Miller, M. D. Paper, 50 cts.; Cloth, \$1, 12
LIST OF BOOKS AND ENGRAVINGS for sale at this office. All orders by mail, with the	Whatever is, is hight and Right of Emmogration, and the Future of the African Rose in the United States.
oring of books desired, and the additional amount mentioned	by Robert Italia (Paren
in the following list of prices for poetage, will meet with prompt attention.	What is Religion, by Ges. Snyder
	Peat Office Drawer 6/23, Chicago, Ill. STEEL PLATE ENGRAVINGS.
14	Proclamation of Freedom, size 23 by 25
Alice Vale, a Story for the times; by Lois Wais-	The Child's First Preper, size 18 by 24
bruoker,	The Virgin Mary, "
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	Uncoln. " "
Apocryphal New Testament	THE KORAN-TRANSLATED INTO
Age of Reason, by Thomas Paine. Cleth	L English immediately from the original Arabic, with explanatory putes from the most approved commentators.
A Woman's Secret, by Mrs. C. F. Corbin	and a preliminary discourse by Geo. Sale, Gent. This is the
By Mrs. P. A. Logan	taken to prevent the work from being disfigured by typo-
Arcans of Nature, or History and Laws of Creation, Vol. 1. by Hudson Tuttle	graphical errors, and it can be consulted with the assurance that it is a perfect translation. It contains a fine Map of
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol. 2, by Hud-	Arabia, and a view of the Temple of Mecca. 8 Vo., 670 pp. 83, Postage 40 cents.
A B O of Life, by A. B. Child, 25 2	Address S. S. Jones,
America and her Destiny, by Ruma Hardings 5 Arabula or the Divine Queet by A. J. Davis	192 South Clark et., ChiCage.
Atter Death, by Randolph1.00 8	127.00
Approaching Crisis, by A. J. Davis. 120 12 Apostics. by Renan 1.25 16	ENNETT COLLEGE
2-tter Views of Living, New Work, by A. B.Child 1.00 12	OF

OF ECLECTIC MEDICINE AND SURGERY. MEDICAL EDUCATION LADIESADMITTED

lemen. Lectures commence the first Tuesday of October, 1860. For Announcement with full particulars address, Prof. R. A. Gunn, M. D.

alone with the Dead by P. B. Randelph.

alone with the Dead by P. B. Randelph.

alone and the After Life, by A. J. Davis, paper 36, perfect as a distribution of the Company of the Compan rker 10 the Bible, by H.C. Wright. Paper, 30 cts., 60 60 cts. Cloth 60 True Revival of Religion, by Theodore

ramilier Spirite, and Spiritual Manifestations, by Dr. Sooch Poul.

Sooch Poul.

Free Lore and Affailty, by Miss Lizzale Dotagn.

Free Thought Concerning Religion, or Nature vs.

Theology, by J. J. David.

Fugitive Wife, by Waren Chase. Paper, 20 cents.

Cioth.

Vol. 4. The Reformer; Vol. 5, The Thinker.

1.30
Wiedom and Knowledge to the Spirit World.

20
or of Health, by A. J. Davit.

21
al and Sacred Nelcolist, by Ass Fitz.

40
al Man, or Thoughts for the Age, by A. J.

21
anti, or, Gleanings from the Past, by G. O.

75 Hayward's Book of All Religions, incruming epico-alism. Mother Goose, by H. C. Wright... History of Messe and the Israelites, by Muno, and Truths, a book for every child.

Donar's New Court of the Court ortant 1.75 24 25 2

eichenbach s Dynamics
elf-Abnegationist; or the True King and Queen,
by II. O. Wight. Paper, 50 conts, postage, 6 conts.
Cloth
pirituelle, or Directions in Development, by A. M.
Lafin Ferrer.

a on Theology and Nature, by Emms Paper, 75 cfs. Cloth. igs. By William and Elizabeth Denton. leatations, by Adio Ballon, rel, by Packard and Loveland. Paper and.

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

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

every one.

ITS CONTENTS, IN BRIEF, ARE :

Divine Unfoldment—Selfshoot, or the Story of the Prodigal Son in a new Light—Seniality; What is Spiritt—The
gal Son in a new Light—Seniality; What is Spiritt—The
Spiritual Republic—Spirit of Progress—Ideas, the Size and
Progress—The Natarone—Depravity; Regeneration—Pies
for the Little Univers—Angels; What are They)—What is Man!—
—Earnest Words to Mothers—Cheerinine—World of WonLand to the Spirit Spirits—Heart—Heart—
the News from Adolfter World—Transformation of our Older,
Spirit to any soldress, possage free, accurate yazoned. for
Spirits on any soldress, possage free, accurate yazoned. hig inble News from Amother Worps—
Disappearance of Eril and all Disease.
Bent to any selfress, postage free, accurely wrapped
Bent to any selfress—W. BRECHNER,
Occurs, Pleasenddress—W. No. 26, Caster Re-

8. S. JONES, 192 South Clark Street, Chicago, Ill

26 22 26 22

SPIRITUALISM.

PLANCHETTE;

Being a full account of Modern Spiritualism, its Pho-ess, and the various theories regarding it. With a se of French Spiritualism.
This long amounced valth Spirituatism.

long announced volume from the pen of a well-known as man of letters who has given, for the last thirty much attention to the subjects, treated, will not dispublic expectation.

t can be consulted with the assurance ranslation. It contains a fine Map of the Temple of Mecca. 8 Von 610 pp. THE HISTORY OF MOSES AND THE Irrelites, (re-written.) By MERRITT MUNSON.

THE BIOGRAPHY OF SATAN; OR, A

THE DEVIL AND HIS FIERY DOMINIONS: disclosing the oriental origin of the belief in a Devil and Future Endices Punishment. All about the BOTTOMLESS PIT, KEYS OF HELL,

ns of Darkness, Casting out Devils, etc. K. GRAVES, The Trade supplied at liberal rates,

A STELLAR KEY

TO THE SUMMER LAND,

ng Astounding Disclosures and Startling Asserting with Diagrams and Engravings of Celes By

ANDREW JACKSON DAVIS.

Spiritualists—read it! Infiliate—read it! Stave 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 DIS-L covered in the bevelopment and Structur verse, the Solar System, the Earth, also an Exp Spiritual Universe. Given impirationally. By MRS. MARIA M. KING. Price, \$2; postage, 24 cts.

MANOMIN.

THE GREAT REBELLION And the Minnes

MYRON COLONEY. Price, \$1.25; Postage, 16 cents

LYCEUM MANUALS.

Sixth Edition now ready. Price 80 cents Postage, 8 cents. 853 per hundred.
Forfith Abidged Edition of Lyclum Manual. Price, 42 cents; Postage, 4 cents. 534 per hundred.
Orders for Lyclum equipments promptly filled.

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

8 cts.; postage, 2 cts.

MEMORANDA OF PERSONS, PLACES

Embracing authentic Facts, Visiona, Impressice to Maghethm, Clairvoyance, Spiritualism, tions from the opposition. By

ANDREW JACKSON DAVIS,
With Appendix, containing

With Appendix, containing Zechokke's Great Hortessia," vividity portraying the wide different he ordinary state and that of Clairvoyance. Price, \$1.50; Postage, 20 cents.

Address (S. S. JONES, 192 Souts Clark Street, Chicago, DL

THREE VOICES; A LIVE BOOK OF POL BY WARRENS BARLOW

BY WARRENS. BARLOW

Ist, The Voice of Superstition, gives the all costest between the God of Moses and Satan, was more a quotations from the Bible, provips Satan victors the General Celery.

2nd, The Noice of Nature, process Nature dictorious, to ever-using all for a great and Sorious Tay postry is beautiful, while its Philosophy is motion, argumentative and logical.

3rd. The Voice of a Pebble, teacher, for the individuality of matter and mind.

the individuality of matter and mind.

The Work is sought for, and read by thousands, and is suprosting operations error, and castering truth broadcast on its relin. It is gotten up in most beautiful style, and the state of the Matter Philosophical Correct.

Address S. Jon w. No. 94 Dearborn street, Chicago, Illinois.

HOW TO BATHE.
Guide for the Use of Water in rving Health and Treating

BY E. P. MILLER, M. D.

Waler, when properly used, is one of the most effectua-salls Preserving and Remedial special known to man. This work discusses the properties, see and effects of we; cleer/bes minutely all the various water application thin in the healthy and the sick, and explains the methor a polying it in each particular form of disease. Price 65 cents. Address B. 2, Josep 102 South Clark Street

MORE GREAT CURES.

POSITIVE AND NEGATIVE POWDERS.

Asthma, Catarrh, Neuralgia, Bloated Boxels.

Bloated Boxels.

South Williamstorm, Mara, Oct. 26th, 1987.

PROF. SENTE-Dux Sir: Wherever I have of Ametican of disease, I go and leave the POSTITUEA AND NEGATIVEA. AND A BEG-STITUEA AND A BEG-STITUEA AND A BEG-STITUEA AND A BEG-STITUEA AND A BEG-STITUEA. AND A BEG-STITUEA AND A B

go about the bouse. And as I take the Banka of Lour, had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, set to the Banka office and got a box. I had had also

Neuralgia, Liver Complaint,

Chronic Diarrhaa, of Bucksport, Me, under

Chronic Diarrhata.

Attint Front, of Bucksport, Me, under date of Nov.27th, 1805, see the allieuw is "then I first toid the people here 1805, see the allieuw is "then I first toid the people here DERR, they laughed; but now they are petting excited about them, and the Buctors and Apothecaries was to get hold of them. A holy here who was troubled with Fitzeest for one lost, and they cured her right away."

I take the the following extract from a letter written by A. Breisland, of North Manchester, Coan, Oct. 18th, 1890: "Mir Dart and daughter have been taking the POW-DERS the own for Catarryk, and the other Noursal-Buck of the Christian of the C

St. Vitur Dance, General Prostration

Diptheria, Scarlet Fee Cholera Morbus, Fever and Ague, Sprims of Stomach, Delirium Tremens

Wisons, Minn, Sopt. 25th, 1590.
This is to certify that I have cured the following caseans a many others too numerous to mention, with MRS. SPENCES POSITIVE AND NEGATIVE POWDERS.

SPENCE'S POSITIVE AND NEGATIVE POWDERS.

A young lady of St. Vitue's Dance, of near six years' standing, and given up by all other doctors. Cures by Sive standing, and given up by all other doctors. Cures by Sive Ste ladding, and given up by all other doctors. Cures by Sive Ste ladding the deverything. You but on NEGATIVES cared her, She is in now better health than she has been for five years, and is delighted at the happy chance. POSI-TIVES cured her, after the Dectors had made her worse with Indian and such harsh things.

A wing of Chefers Motters. In a few hour that her A woman of Chefers Motters. In a few hour that her A woman of Chefers Motters. In a few hour that her A woman who had the Fever and Age all the spring and sunner. Cured with one how of FOSITIVE AND NEGATIVE POWDERS, since trying almost every other remedy.

I have the following extract form a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1607; "I get hard a dozin boxe of SIRs, Ngence's Positive and Neigative Powders of you about hour, and a hard months since, and I have not unised curing in any instance where I have used them. I took the Negrative Powders which you complimented in with Lor westness, and an cured."

er Peppard, of Kansas City, No., underdate of Feb.2d, erites as follows: "Two mouths ago I got alt boxes of Positive and Negative Powders for Dear-of three of four moutes standing, and I am happy to that I am much relieved; in fact, nearly as well as

Milk leg. Rheumotism, Fits,

Rheumatism, Fire,
Dyspepain, Desfines.

Yorkville, Ill., Dec. 21st, 1868.

Dis. Brince-Dear Sir: I received a lotter from you almost a year ago, asking me to give an account of the curse made by the Positive and Negative Powders under an directions. One was tree care of slitching of six foom the control of the curse of the directions of the care of slitching and a number of case of Dyspepais. The Jewdors have also belond my pashcase of Dyspepais. The Jewdors have also belond my pashmes, and curse the Numbness in my legs. You can use my
tame.

Feeer and Ague, Dysentery, |Coughs and Colds.

Stowe, Vt., Dec. 24, 1869
a-Enclosed please find \$2.00, for which as
omitive Powders. We have used to
anti we know they are all they are recohaving proved a perfect success in Fever a
and Colds, Dysentery, and other diseases.
JOHN A. Saprom

Kidney Complaint

Chilis and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, progritts and Physicians, sent of Truler, Lists of Diseases and Directions accompany mach. Truler, Lists of Diseases and Directions accompany mach flow and also sent free to any address. Send a brief description of your disease, if you prefer Special Written Direction of your disease, if you prefer Special Written Direction.

Mailed | 1 Box, 44 Pos, Powders | 1 44 Neg. | 1 44 Neg. | 1 42 Pos, & 22 Neg. | 6 Boxes, | 12 44 Pos, & 12 Neg. | 12 44 Pos, & 12 Neg. | 12 44 Pos, & 12 Neg. | 12 House, | 13 House, | 14 Pos, Powders | 14 Pos, Powder

mai, another in the property of the property o

Erontier Department.

BY..... E. v. WILSON.

A Talk with a Minister.

The following conversation took place not long ago at R-, Wis, between the Rev. Mr. H. and the writer:

W.—Mr. H., we would like to ask a few questions of you in regard to your religious views. Will you permit us to do so? H.—Most certainly, and will give you candid an-

w.-Thank yon. What is your guide in religious matters reason, faith, or the Bible? H.-The Bible is our only guide, by it we must walk.

walk.

W.—Are we not to exercise our reasons on these things? Have we no right to this.?

H.—I can not exercise my reasoning powers. I must scept the Bible through faith, as the revealed word of God and His Christ.

W.—But I am so constituted that I have no faith. I never had. God has given me reason, shall I exercise it?

relac it?

H.—No, not in things perialring to God.

W.—But how am I to know what perialns to
lod, unless I exercise my reasoning faculties.

H.—We must take the Bible—there it is, and

Make it.

H.—We must soldle by it.

W.—But here are the Catholics, no mean power, they condemn the Proxisiants, as well as the King James version of the Bible. You, as a Photestant, condemn the Catholics and their version of the Holy Scriptures, Here is an exercise of reason.

Consument the Canada and Archive Series of Passon.

Which of you is right?

H.—We are not so far apart as you think. We believe in one thing, and that is, the divinity of Christ, and in the atosement—the power of the blood of the Lamb to save.

W.—Then why not harmonize and worship under one system of Theology?

H.—For the reason we do not agree on church government, and the manter of the communion of the Lord's supporer.

government, and the manter of the commandous the Lord's supper.

W.—Then you do exercise your reasons in regard to the meaning of the Bible?

H.—No, flot in regard to the authenticity of the Bible, but in the m-aning of the Bible.

W.—Is not that reason, and are you not reasoning when you differ with others in regard to the tweet of the Bible.

ing when you differ with others in regard to the import of the Bible? H.—O, well, so far as the rules of church govern-ment may be concerned, we exercise our reasons and no further. W.—Is your house the house of God, and the only house of God?

noses of God?

H.—Yes, our bouse is dedicated to God, and we see it as such, and for no other purpose.

W.—Is the Catholic house the house of God?

H.—Ye-s, as they understand the Bible.

W.—Is not your position an exercise of your reaons?

40ms?

H.—Only in accordance with the Bible, harmonizing with God's revelations.

W.—Vhere in the Bible'do you find authority for the teachings of Protestantism?

H.—We find it in the teachines of the Old, and more especially the New Testament.

W.—And then Protestantism, and especially your church doctrines, are the results of human conclusions. Is not this the reasoning of many H.—Yes, but it is the reasonings of revelation, also.

Also.

W.—Through you, or some one clee?

H.—Ehrough the apastles and the prophets, who were just men, inspired of God.

W.—So declared by the councils of the past.

H.—We consider that we are right.

W.—And so do the Catholics, but they condemn your views, even to the extent of burning your Bibles. And you condemn them.

H.—And yet, they believe as we do, that is, in the divine authenticity of the Bible, and the power of the blood of Jesus to tax.

W.—That brings us back sgain, to the original starting point—Reason. Is it duste or influtte reason?

eon?

H.—We accept the infinite reason.

W.—The Catholics, to ling evangelical in their teachings, will you let them use your church for worship, or preach from your pulpit?

H.—No, and if asked to do so, should, frankly say to them, no, you out not use my pulpit.

W.—But they betieve it ince evangelical idea of atonement, and sat/vation through the blood of Jesus Christ, as the only meats of grace.

H.—Trice, but they do not agree with use.

W.—So they say of you. Here, again, we find you in the full exercise of your reasoning faculties.

Plainly, Mr. H., what denominations are you willing to let your pulpit to, or permit to worship in your houses?

H.—The evangelical churches, only.

H .- The evangelical churches, only.

-Who are evangelical?s
-The Old and New School Presbyterians,
regationalists, Methodists, Baptists, and their

ranches, only.

W.—Are not the Swedenbogians believers in

Christ?

H.—Yes.

W.—Would you exclude them from your pulpit?

H.=Most certainly.

W.—Then you would exclude every denomination except those mentioned a short time ago?

H.—Yes, if, icertainly would.

W.—What of the Christian or Campbellite charch? Would you let them use your pulpit?

H.—I should frankly asy to them as I would to you, you can not use our church. I can not, in conscience, permit you to worship dof after your way, in my church.

W.—Here you are, acting from reason again.

H.—No, I am only carrying out the teaching of my Master, and His word, the Bible.

W.—Then your faith in the power of the blood of Jeans, is your only rule of action?

H.—Most certainly, it is.

W.—Let me make a case. The father of A. and J. is an old school Baptise. Their mother, a very liberal Methodist. On Sundays, they attend their

is an old school Baptist. Their mother, a very eral Methodist. On Sandays, they attend their poetive churches. The father orders A. and J. accompany him to the Baptist church; the their countermandathe order, and bids them to with her. Which should the boys go with? H.—The father, of course, he being the head of

w.—Be not the mother's wishes to be considered of any value in regard to her children's religious education? Has she no voice in the matter? H.—The father's will is law in this case. W.—Well, supposing A. electrical

-Well, supposing A. elects to go with the ser, and J. with the father, both children being

dnore, what then?

H.—Again the father's will should be the law,

and the mother, as well as the children, should be

and the mother, as well as the children, should be guided by him. W—is the mother; in this case, exercising her faith, or reason, or either? Is she not, in fact, through your decision, deprived of faith, reason, and the right to worship God after the dictates of her own heart or soul?

A. says. "Father, I elect to go with mother, and do not believe with you, and prefer to go to the Methodist church. I do not believe in election and free ordination." The father says. "My boy, you have no voice in this matter: you shall go to church with me." And the boy is compelled to leave his mother and growith his father. Is this right?

H.—Yes, the father is responsible to God and society for the present character and fature wellare of the soul of A., and is justified in coercing the lad into obeying him.

W.—Again we sak, where was tile mother's rights? or had she none?

H.—The mothers has rights, but not to the extent of explainting the father and hasband in his right to control the religious trailong of his children.

W.—Let us look at the results through this computation. A year later, A. left his home—fled, from paternal oppression, and was loved by his father—is to-day a man of power and influence in the land, while J., who was elected said remained at home, died a few years ago at Pansma, South America, a confirmed drunkard. Who was the elected one?

H. (with marked surprise)—This is a very rare case, and only one in a thousand.

W.—You are mistaken, it is of frequent occurrence. "For the children of this world, are in their generation, where than the children of light." But candidly, Mr. H., if, as a man, you exclude them from your church?

H. (very much embarrassed)—What do you mean.

W.—I mean this. If you were God, instead of

II. tvery muss.

W.—I mean this. If you were God, instead of man, would you, as God, expel from heaven, or refuse to save, any one, or all of the denominations rejected by you as a human being, man and mini-

rejected by you as a uniman being; man assessment ter of the gospel? High groups of the decline to answer the question. But you may rest assured of one thing, and that is, I would be just in either case. Will be the commis-tions from worshiplog it your God's house here on

earth?

H.—Yes, from my standpoint. The bells are rincing and I must go.

W.—And the bells of heaven are ringing for volunteers to put down this damnable Theology, for what this man would do on earth, he will do in heaven; and, as we need not expect mercy at his hands here or hereafter, we must "fight it out on this line, if it takes all eternity." And now let us to the battle of God, and the victory is ours. Let the bells ring.

Report of the Nebraska Spiritualists' State

The Spiritualists of Nebraska held a convention at Nebraska City, Sept. 15th, 1899, for the purpose of forming a State Spiritualists Association. Those in attendance manifested much interest in the spread of the Spiritual Philosophy, with the practical Christianity of its teachings. Letters were read from some wino could not attend, promising their cordial co operation in the decisions of the convention. The following are the names of the officers elect:

President, Isaac C. Young; Vice President, D. Ellis; Secretary, Jeannette Harding; Treasurer, A. Cline; Executive Committee, C. G. Cook, aac C. Young, M. Rich, E. J. Davis, G. M. Hentrand.

Issae C. Toung, M. Nun, L. v. Dawn, v. defensor.

The constitution is as follows:
Art. J. This association shall be known as the
Nebusaka Spiritualists' Association.
Art. II. The object of this Association, shall be
the furtherance and diffusion of the principles and
facts of Spiritualism.
Art. III. The officers of this Association, shall
be a President, Vice President, Secretary and Treasurer, who shall be elected annually, and hold their
coffices until their successors are elected, and who
shall perform the duties usually assigned to such
offices.

offices. An Executive Committee of five shall be chasen, of which the Fresident shall be chair and the five shall be chasen, of which the best of the five for the five shall be chartened by the five for the five shall be chartened by the five for all y superintending the promotion of the missionary work.

Art V. Delegates from different parts of the state shall constitute the members of this Association.

on.

Art. VI. The Executive Committee shall have ower to make by-laws for the prosecution of the

Art. VI. The EXECUTE to the prosecution of the missionary work.

Art. VII. This Constitution my be altered by a vote of a majority at any annual meeting.

The following resolution was passed:
RESOLVED, That this Convention recommend, that his Executive Committee employ Dr. E. Sprague as unlesionary for this state.

It is hoped that the Spiritualists of Nebraska will do their work well in teaching the pure 'Curleitanity; the higher tored morality; the deeper and broader philosophy, than that of poor old "Orthodoxy," who has done its work and is about to pass away. May they, like their elder brother, Jesus, ever be found "going about doing good."

JEANNATTE HARDING,

'Cor. See'y.

PLANCHETTE.

New Wonders of the Irrepressible Ag Portraits Drawn by it. From the Toledo Commercial, August 28.

Portraits Brawn by It.

Finnehette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Michigan, who draws with cray-noss the portraits of deceased perions, as they appeared to their friends while living. The facts of the case are as follows:

While writing with Fisnehette some time alnce, it commenced portraying the faces of persons. It then directed her to send to a firm in Chicago and After thinking shout if for some time, and having no knowledge of colored crayons, also was induced to send to the parties anned, and see if there was any truth lif the statements. She found them to be correct, and received the crayons, so ordered. Planchette then began drawing the figures on a Jarger scale, and with some precision. One of the fatter, who, had died before the young lady was born, and persons acquainted with the family could easily by gasan to be made or the part of the parties and the parties and before the young lady was born, and persons acquainted with the family could easily by gasan to be made or the parties and parties and the parties and parties and the parties and parties to tell who it was. It wrote something not read; and, as it, seemed to be kward, one of the family suggested that jeas be brought to see if it could not be reflection. This was done, and the next was written nine times. This ed the gentlessian. Other persons have deceased relatives. One of the drawlored crayons is very beautiful, the exthe countenable being quite life-like.

Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the "medium," to take a purple cray. This she refused to do, asying it would spoil the picture. She strove to resist the "power," for way, and let Panchette Lake its course. It combined several other colors with the purple, and made a very handsome golden thit, which is the admiration of all who saw it. The young lady can not account for any of these mysterions workings of Flanchette. She has agree taken lessons in cap not, underected draft "greet" he rough est aketch. We submit the case to the curious.

ta There is, in Mount Pleasant, a Bible 301 years old.

NOTICE OF MEETINGS.

Andorse, Ohio, Children's Programive Lyceum Moriey's Hall every Sunday at 11½ a. H. J. S. Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P.

correr, Conductor; Mrs. T. A. Ynapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.
ATRENS, Mrc. ... Lycoum meets each Sabbath at 1 o'clock
F. E. Conductor, E. N. Welster; Guardian of Groups, Mrs.
L. B. Allen.

L. B. Allen.
ADMAN, Moors-Regular Sunday meetings at 10½ a. m. an
7½ p. m., in City, Hall, Main street. Children's Frogressis,
Lycum meeta at the sume place at 12 m., under the auspice
of the Adrian Society of Spiritualists. Mrs. Martha Hun
Frendlent; Rare Z. Deborral, Socretary.

traveling their way to give them a call. They will be mod proceed.—Renderth Rutz—The First Spiritualist Association of the Company of the Proceedings of the Proceedi

Most Hall.—Lecture every Sunday afternoon as 234 o'clock, and will continue until neal May under the dian-agement of L. B. Wilson. Engageiseals have been made with able, normal track and insufrational struckers.

France and imprintual speakers.

SFRINGHE HALL—The South End Lycoum Association have cultertainments every Thurslay evoluty during the winter at the Hall No. 85, springfield street. Children's Progressive Lycoum neets every Shusday at 10½ a.m. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Gustrian. Address all communications to A. J. Chase, 1571 Machingston street.

Union Hall—The Seath Research

on Hall.—The South Boston Spiritual Association meetings every Snaday at 10, 3 and 714 o'clock. Mr. s, President; B. H. Gould, Secretary; Mary L. French.

(even, Fresident; B. H. Jouria, Sweretstyr; may as are:
Baltimore, Mo.—The "The Spritualist Congregation
Baltimore in old meetings on Sunday and Wednesday or
uga, at Saratogo Hall, south-east corner Calvert and darast
dreets., Mir. F. O. By at spooks till further notice. Of
Arrandom Control Springer of Congressive Springer of Congressive Springer
distort of Baltimore.—The Society of "Frogressive Springer
results at the unual hours.

Rasson, M.—Epitrulanists had meeting at Princese Charvery Sunday atternoon and evening. Children's Progress
you must be in the same place, at 2 p. m. Adolphus
liaspnan, Conductor; Mis M. S. Curties, Guardiae.

"The Section of Congressive Springer of the Congressive Congressive Conference on the Congressive Con

Caspana, Cosaucter; ans M. S. Cartin, Guardian.

Britor; Wia.—The Sprittalists of Beloit hold regular

Sunday meetings at their church at 10% a. M. and 7% r. M.

Wm. S Yout, Fresident; U. S. Hamilton, Serretary. Lycom

meets at 12 M. Mr. Wm. Wadaworth, Conductor; Miss O.

BRIDGEPART, CONN.—Children's Progressive Lycoum meets were Sunday at 10% a. M., at Lafayette Hall. H. H. Oran-dall, Conductor: Mrs. Anna M. Middlebrook, Gonzafian.

unlists hold meetings on and evening commer 1—Ladies, 5 cents; geni sive Lyceum assembles nctor; J. S. Crandon, ge, Guardian. All lett ation 10 costs.

ILERAS—The Associated Spiritualists hold meetings at mount Hall every Sunday afternoon and evening, commenced at 3 and 13 s. x. Admission—Ladies, a count; gentle-1, 10 cents. Children's Progressive Lyceum assombles at a x. Leanier Duarts, Condentor; J. S. Crandon, Association of the Condentor; Mrs. E. S. Dodge, Guardian. All letters are considered to the Condentor; Mrs. E. S. Dodge, Guardian. All letters are considered to the Condentor; Terrat Society of Spiritualists and State of the Condentor; Terrat Society of Spiritualists and State Condentor; Terrat Society of Spiritualists and State 2 and 7 p. nr. Lyceum at 10 min early Regulation and Condentor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Guardian,

despetary.

Giologo, Illinois.—The Chicago Spiritualista meet every Sunday in Creeby's Music stall at 19:40 a.M. and 7:45 F.M. payaker engaged.—Mrs. A. M. Cobby June of the and 120:11 payaker engaged.—Mrs. A. W. Cobby June of the and 120:12 payaker engaged.—Mrs. A. W. Cobby June of the and 120:12 payaker engaged.

First Sunday of the American Sunday of the American States of the American Spiritualists bold meetings every Sunday in Windowsman Division Hall, Cheices, at 3 and 7 p. M. Brs. M. A. Ricker regular speaker.—The public are lovined and the American Sunday of th

CARTHAGE, Mo.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every funday evening. C. C. Colby, Cor-responding Secretary; A. W. Pickering Clerk.

CAMBRIDGEPORT, Mass.—The Spiritualists hold meeting ory Sunday in Williams Hall, at 3 and 7 P. M. . Speakes

sugged.

DOTEA AND FORCACIT, HE.—The Children's ProgressirLyceum holds its Sunday session in Mervick Hall, in Down,
at 10% cm. E. B. Averill, Conductor; Mr. A. P. Gray,
Gaurdian, A conference is held at 15% p. a.

Du Quon, III.—The First Rostey of Spiritualiset, hold
their requise meetings in Schredere hall, at 10 O'clock A. M.
their requise meetings in Schredere hall, at 10 O'clock A. M.
comman the Same pieck at 10 Colock such Sunday averaing,
J. G. Mangold, Ounderory Mrs. Sarah Fire Guardian o.
Groups Scoils Leves for the bounds of the Lyceum, every

Geneva, New York,—The First Society of Spi rmeva N. I., hold meetings every Wednesday clock at the residence of B. B. Beech, Sunday , at the residence of Dr. Newell.

Houseon, Mr. - Meetings are held in Liberty Hall, world by the Spiritualist Society,) Sunday afternoons and

roups. Lyceum numbers 100 members. Grand Rapids, Michigan, Children's Progressive Lyceum neets every dunday in simpire Hall, at 12 o'clock. A. M. wan. Conductor, Mrs. E. W. Barns, Guardian

Swas, Conductor, Mrs. E. W. Barns, o'mardian Junary Cris, N. J.—Spirinal meetings are holden at the Church of the Holy Spirit, 344. York street. Lecture in the morning at 10½ a. m. upon Natural Science and Philosophy as basis to signoules Theology with scientific expriments and illustrations with philosophusia apparatus. Lyceum in the afternoon. Lecture in the evening at 1½ o'clock by rolunteg speakers, upon he Science of Spiritual Philosophy.

LOUISTILLE, Ky.—Spiritualists hold meetings every Sunday at 11 a.m. and 75 p. m., in lumperance Hall, Market street, between 4th and 5th.

owns, Mass.—The Children's Progressive Lyconin held ellings every Sonday afternoon and evening, at 3½ and 7 lock. Lyconin ession & 10½ a. M. E. B. Carte, Conduc-y Str., J. F. Wright Guardias; J. h. Whiting, Correspond

ing Secretary.

LYRN, MASS.—The Spiritualists of Lynn told meetings every
Sunday afternoon and evening, at Cadet Hail.

Lapoars I say, Association of Spiritualists hold meetings
every Sunday, at 10½ a.w., and 3 r.w., at "Occort Hail."—
Dr. B. B. Colling, Frest; F. A. Tattis, Section.

Maso Manz, Wis.—Progressive Lyceum meets very Sun-day at 1 p. m., at Willard's Hall. Affred Senier, Confector, Mrs. Jane Senier, Guardian. The First Society of Spirmulaists meet at the same place every Sunday, at 3 p. m. for Confe-sion. O. S. Hasolting, Fresident; Mrs. Jane Senier, Sen-son. O. S. Hasolting, Fresident; Mrs. Jane Senier, Sen-

SAMA, N. Y.—First Society of Progressive Spiritual-mbly Rooms, corner Washington avenue and Fifth crylcos at 3 p. m.

MILAN, Q.—Children's Progressive Lyceum meets every nday, at 10½ o'clock a. M. Conductor, Hudson Tuttle ardian, Emma Tuttle.

auxusa, amma rutur Mariboro Spiritualist Association dold meetings in Forest Hall. Speaker engaged, Prol. Wm. wested of these seek for a year, Mrs. Luxie A. Taylor, Sc. Marcaseria, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 c. M., in the Police Court come. every Sunday, at 10 A. m. and 2 c. m., in the Police Or Room. Scale free. R. A. Soarer, President; S. Pust Secretary? New York Crit.—The Society of Progressive Spiritual hold meetings every Sunday, in Everett Ball, comer of this p. m. Conference at 12 m. Children's Forgressive Dyes at 25 p. m. P. E. Farnaworth, Conductor; Mrs. H. W. Farnaworth,

worth, Guardian. The First Society of Spiritualists hold meetings every day morning and evening in Dodsworth Hail, 806 Br way. Conference every Sunday at same place at 2 p

obtribution taken up.

8 Spiritualists hold meetings every Sunday at Lama
corner of 5th avenne and West 29th street. Loci

4 O'clock a. m. and 7 p. m. Conference at 3 p. m.

at 12% o'cle

urn, Mars.—Lyceum Association of Spiritualists in Lyceum Hall two Sundays in each month. rogressive Lyceum meets at 11 o'clock a. n. Spi---Mrs. S. A. Syrnes, Jan. 5 and 12; H. B. S id S; I. P. Greenleaf, March 1 and 8.

con evening to recementing devoted to their Lyceum, Quincy Mass.—Meetings at 3% and 7 o'clock P. M. Progressive layoum meets at 1% p. M. To'clock P. M. Progressive layoum meets at 1% p. M. To'clock P. M. Progressive layoum meets at 1% p. M. To'clock P. M. Progressive layoum meets at 1% p. M. Chille, and 10% and 10% of the Meetings every founday meeting in Henry Hall, at 10% a.m. O'hille, Moorean, Line The Print Rockety of Sprintainists meets and Law appaching every founday evening at 7 o'clock, as Brown's Hall Lyceum fiests at 10 o'clock, as Brown's Hall Lyceum every Bonday, at 2 P. M. Mrs. E. P. Collina, Conductor: Mass 10. Beebs, Asistanta Conductors.

Ricchard Christ, Wh.—Lyceum meets even.

Richtard Chriss, Wis.—Lycoum meets every Sunday at half past one at Chandler's Hall. H. A. Mastland, C. muctor. Mrs. Della Pesse, Guardian.

SPRINGUELD, ILI.—Epiritualist Association hold regular settings every density morning at 11 o'clock, at Gapital en President, if M. Langhuer Secretary. Children's Prog-dev Lycome every Sunday at Sciolock P. M. B. Al Rich-da, Conductor, Nisa Lizure Porter, Guardian. STCAMORS, ILI.—The Children's Porgrésive Lyteum der camors, Ili.—most every Sunday at 2 o'clock, p. m., in likins' New Ital. Harvey A. Jones, Conductor; Mrs. Ho-to James, Guardian.

s. Many A. Lyman. Lections at 7 F. M.

EXTV. CAL.—Meetings are beld in Turn Verein Hall,
wel, very Sunday of 11 a. m. and 7 p. m. Children's
te Lycenin meets at 2 np. m. Heary Bowman,
str Miss G. A. Brewster, Guardian

HAUTE 170—The First Spiritical Society—holes,
at 11 A. M., and 8 P. M. Speakers engaged, J.
Allen, tor six months, from May lat.
and Frogressive Lycens meets at the same place at
2. G. d'arasithe, Condepone.

seive Spiritualists hote d'Thir' and River street a's Lyosum at 2½ p. m Louiss Keith Genrdian

tion 10 cents.

"Meetings are held in Horticultural Hall
ermoon and ovening, at 2 and 7 b'clock,
saire Lyceum meets at 12 o'clock every
me place. E. F. Fuller, Corresponding Secsector of the Lyceum; Mrs. M. A. Stearns,

Guardian.

Washisters, D. C.—The First Society of Progressive Spiritualists meets every Sanday, in, their (New) Harmonian Hall, op nais Matropolitua-divide, Pennsylvania seroun, between this not in the testes, Speakers engaged; October, Mrs. pittiger, Nov., Sanda M. J. hono; Dec., N. Frank White; Jan. & V. Wilsoft Feb., Emma Hardinge (appected), May. and Hilled, appl., Johen Hall May, Alcinde W. Rida. Lecture at II a. M. and 5/5 r.M. Culldran & Progressive Lyseam Charles and May an

Yavas Citt, ILL.—The First Society of Spiritualists and fands of Progress meet every Sunday for conference, at ong's Hall, at 214 p. m.

PROSPECTUS

RELIGIO:PHILOSOPHIČAL JOURNAL

THIS WEERLY NEWSPAPTE will be devoted to ARTS and SCIENCES, and to the SPIRITUAL F SCOPHY. It will advocate the equal rights of Men SCOPHY. It clead the cause of the vising generation. r—a friend of our common humanity, and an ad-e rights, duties and interests of the people. This journal is published by S. S. JONES: late t

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION.

CONDUCTED BY AN ABLE CORPS OF EDITORS AND
CONTRIBUTORS.

It will be published every Saturday at

No. 192 South Clark Street, Chicago, Ill.

A watchful eye will be kept useful any developed an according to the Australia of the Superior and the Superior and the Superior and the Superior and Superior an

Land. Communications are solicit of from any and all who feel that they have a truta to enfold on any audject; our right always being reserved to judge what will or well not interest or instruct tae public.

TERMS OF SUBSCRIPTION-IN ADVANCE:

One Year, .. \$3.00. | Six Months, .. 81,50. Single Copies 8 cents each.

When Pest Office Orders cannot be procured, we desire our patrons to seed money.

Soluctribers in Canada will add to the terms of subscription Soluctribers in Canada will add to the terms of subscription Soluctribers and part year, for prepayment of American Postage.

POST OFFICE ADDRESS.—It is undess for subscribers to write, unless they give their Pest Office Address and some of Solution and Solution of the Solution Solution.

Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the Town, Chun'y and State to which it was been sent.

Found, though and floate to which is the own what is a fine of the flow of the

ertion.

The space occupied for display or large type will be reconel as if the advertisements were set in nonpariel entire, solid-All letters must be addressed S. S. JONES, No. 192 South Clara Street, Chicago, III.

INDUCEMENTS TO CANVASSERS. INDUCEMENTS TO CANVASSERS. In order to greatly increase the subscription list of this limited Philosophica, Journal, we offer magnificant independs for procuring subscribers. Men and winners, Incharge precisity, will find it profubble to canvase for it paper, by one sending filed shall receive thirty-three copies of the meaning filed shall receive thirty-three copies of the mean of the procuring of the standard for each properties for each copies for also meaning filed shall receive thirty-three copies of the meaning filed shall not precise as required, or each a proportion for this months and one year shall stat, so as to be equivalent to 33 copies for one shall stat, so as to be equivalent to 33 copies for one shall stat, so as to be equivalent to 33 copies for one shall stat, so as to be equivalent to 33 copies for one shall stat, so as to be equivalent to 32 copies for one shall stat, so as to be equivalent to 32 copies for one shall stat, so as to be equivalent to 32 copies for one shall state, and if a higher priced orence machine is desired, it will be furnished in the same uportion as above. (the descriptor adaptitionate) the shall worth the same uportion as above. (the descriptor adaptitionate the formation of the shall we have precised to the shall make as effect and fall to rease 100 for beer judices to the Journal as above, will be allowed feestigent of the contract of the process of the contract and the tors as 100 for the contract of the contract o

HIE FLORENCE SEWING MACHINE IS UNSURPASSED for ease of management, variety and quality of work and the second of every seam, related to the second of every seam, related feature belong the latents seched of every seam, related feature belong the latents severing, furnished upon application to Wan. II. Sharp's General Aquet, 101 Washington street, who will carely seded premium machines, and forward by express seamed, sarranging them, in every instance as represented. Western New Co., one-bundred and twenty-three Statest. Goog III. General Aquet for the United States and British Goog III. General Aquets for the United States and Goog III. General Aquets for the United States III. General Aquets for the United States III. General III. General Aquets for the United States III. General III. General III. General III. General III. General III. General III. Gene

THE GARDEN CITY

IMPROVED PLANCHETTE which these Plantbettes to the magnetic currents of de of Electrical and Magne relein mode of Economic currents of the human of the prepared expressly for the purpose. The other properties of the proper channels, are for Airer in tections consider the proper channels, are for Airer in tections consider the properties of the setting with the assessment of the properties of the tection with the assessment of the properties of the that is satisfy himself of the great power typing be-peties of assessment government through the

DIRECTIONS.

PRICE, 41.50 EACH. securely-po Address, 8. S'JONES

193 South Clark Street, Chicago, III.

Unlenge, Ill.

Dr. E. P. Miller's Books.

Vital Porce, How Wasted and How Preserved: Paper, 50 Accessing polymers, 10 and 10 but paper 60 case, 10 and 10 but paper 60 case, postage 5 cents; cioth, fileta.

The cause of exhausted vitaliance.

rtant Truths, Mrs. E. P. Miler; 20 cents, po conta.
The above bocks all treat of the saxual organs and the laws
of health. They should be placed in the bands of every man,
woman and child office. Address S. S. Jones, 192 South
Lorar atreet, Chicago, Ill.
Vol. 8. No. 11.

DAWN. ing Novel. Very interesting to Spirit-Price, \$2; Postage paid.

JESUS OF NAZARETH; OB, A TRUE J. History of the Man called Jesus Christ, given on Spiritual Authority, from Spirits who were Otenporary Mortals with Jesus while og Sarth, through the Mediumship of ALEXARDER SMITH. Price, Eldo J. portage, 34 are