## Eliterary mepartment.

THE DEITY THAT WEADORE.


年
not pury ane ..an:namation itia
 Fiac entily nto

 Noum ine amatior,


## Toliconninnown

vitum





 T.... now Hutr matituentime wot



 onem

 Wilh morrof lore thas fart,


## THE PLANOHETTE MYSTERY



Thls theory apparently has both merita and otice. Among the strong polats in in th favo or frot and moat conspicuous one is that it toc Il tit numerous forms of manifestailon, ha
 wenty ycars ago, till this doy. And slogularly
enough. it sppear as an fact mhleb, perbape.
 ton and inventigation were charlepred by the
rut phyical manifetation that clatmed spolr rous orgin, an approschlog and genernal spiris. notasces, the burden of remarkablo, prodictione.
bave in my posteasion a litue book, or bound
 account f strage phenomens which occured among
be Shakerse New Lebanon, N. Y., during the

 riter then goes on to descris obe the vienationss of handreds in that Way
rom different jations and tribes that hatd lived he Phenomens beipg malntalined turougbout,

-
(1)

## 



 are up these things in their hearts; to syy noth-
ng about them to the world's peoppe, but too
rat patiently, and soon they (the epirits) would
retur, and make their presence kiown to the orld generally
Daring the 15 and the spring of between she autumn of ctated in the mesmeric state by an annodvacated prediction occurs:
"It is atrith that sprits commune wilth one
other while one is in the body and the other nother while one is in the body and the other
the higher speres-and this, too, when the
erson in the body is unconstious of the Infux, od bence can not be convirced of the fact : and
is truth will ere long, present itself in the form
fa living demonstration. And the world will sa Ivipg demositration. And the world will
sil with delight the uabering in of that era
hen the niteriors of men will be opened and
he spiritual communion will be eatablished, The spiritusi communion will be eatablished,
uch as is now being evjoged by the ihabitunts.
ot Mars, Jupiter, and Saturn."-Nat. Dio. Res,
 Written, strange rapping soundse were heard in
an obscure family in an obscure villige in the
vestera part of New Yote western pald were found to. be coonvected with,
thoes sounds
inteligence, wbich, rapping at cortein let the alphabet as it was called overn. spelied sen-
tences. and claimed to bea spirit. Tbe phcnom.
ens increased, assumed min ens increased, assurned many other firms, ex
iended to other mediums, and rapidy paprend,
not only ali over this conontry, but ouver the cis

 "What are you Y" has been, " We aro spirith!"
Catdor also ompels usto sdmit that thit clam
bas been perseveringly maintained agionst the
 ooked for its guidancer; and so successfolly has
of been malntained, that its convers are now
 niddle classee, and of many persons necupying
he highest positions in civil and social life.
At firat its opponen At tirst its opponents met it with expresalons
 tary success in solving the myatery, the next day
woold bring with it some nees ofrm of the phen.
omenon to which none of their theories would
and apeno. Being finally diocouraged by repeated
ailures to explain the hidden cause of these Monders, they withdrow from the field, and for aigation of the subject been re-aroused by the
inge
 Whicb, to our cerrain knowledge was used at
esat ten years ago in France, and that, too, as as
apo
 wlthout susplcion or ith having the remotest cons.
netion with socalled " Ppiritualism." The cry
hes been raised, has been rised,
bat too latel The Trojan walls are every where
down; the wooden horse is already dragged io.
io to to the city with all the armed heroes concealed
in its bowels ; the battle has and must be fought out 1 the bitter end, as beat it
meyy be and in the numerous magazine and
newspaper articles that have iately appeared on newapaper articles that have iately appeared on
the sublect, we have probably only the begin.
ning of a clash of arms which muat terminate one way/or another.
should our grave and learned philcsophers
and the ind thembelvea overcome by this litite three-
legged splder, It will be mornfing; but in order
to evold that revilt, wo fear they will have to do better than they have done yet can be allowed to claim the floal victory in this
conteat, they should, t sems to me, be required annawer the followiog questiong in a manner
satiaffectory to the hligheat Inteligence and the
better moral and relig better moral and relig gious sense of the commun-
W?
W.


 medium Or , as a question allled to this, why

 your Webaterd, Clays, Calhooass, and othera,
opeakkg throgh mediume, so univeraally five
te idea that they have deteriorated in inteliect


happen that the spirits-if they are spirits-can
not communicate anyting execpt what is a
ready in the mind of the medium, or at least of
some other percon ready in the mind, of the medium, or st least of
some other perion present It dose not quite
answer these guestons to
 the case. A spriking trumpet may be "unde-
veloped -cracked or wantig in some of its
parte. parts, so as to deteriorate the sound made
through it but we should at seast expect that a
man speakiog then man speakiog through it would speak his own
thoughts, and not-the thougbts of the trumpet And then, looking at this sobject in its moral
and recial sapects, the question should be answered, Why, on the supposition that these
communacetions realy come from tmmortal
spirits, bave they made so little progress, during spirits, bave they made so little progress, during
the tweaty years that they have been with us,
in elevating the morit sud soctal ptandard of hu: man nature, in making better husbands and
wives, parents and cilidrene eltizens and philan-
thropists, in drawing mankind together mopy and charity and founding asd endowing great institutions for the elevation of the race
RAther may we not ask, in all kindness why is
it that the Spiritualist community has been litule more than a Babitial from the beginning to the
present moment Or, ascending to the class of themes that come
under the hend of Religion: Why Is it that
prayer is so geverally ygoored, and the worship prayer is so geeeraily ignored, and the worship
of Goa regarded as an unworiby superstion
Why is it that in the diatribee, dissertations, the sunction of the " spirits, we have a repro-
duction of son much of the siang and ribudry of
the intlels of the last man Rationalisem of the present, which is now
being rejected by the Germans themselves?

 I do not say that all these questions may not
be anowered consistentity with he claims of the
spiritual hyputhestis, but I do say that before our
 draf of puilosonpty which they have mixed, they
must at least satisfy thea that there is no poison
Having thus exhibited these several theories,
and, to an exitut, discussed them pro et contrad
,
 Ser theiry or the whole mather P Perhaps it may
be Gand that affer rising thas wurld of curiosily
and doubt in the public aind es to its own orihia and true nature, wo bave some sennbiance of a
right 0 hotd this mysterious intelligence respon.
 puttiog our questions, and occesionaly call in
the ald of Panchetes shothers and sisters, and
other members of this mysterious tanily, we other members of this mysterious tanily, we
may obtain eome satisfactory reaulica. Planchette now takes the atand and gives auch answers to these and many other queries,
as must ever prove satisfactory to any inquiring mind, however tkeptical he may be. She selthe theories that have been, or that seems to us, The agtute questioner is completely nooupluased. This exceedingly interesting portion of the series, will be continued in the next twasnum-
bers of the Jounsala-ED.

STRANGR PHENOMENON.
 selousaese for Twenty-three Yoars-Selea-
tilo men Nonptuasel. Another Veralon
of

Having for many years heard atrange stories
with regard to the cuse of a Mra. Birney, pear
 in omppany with a friend, vielited ber reaidence
on Suaday, Augut 8 , 1809 hed hesrd that
sbe would preach at pine oclock on that dey Whille in a pertectly uncoasclous condition-ngt
herself beeng able, afier rcocverig from the Word that the had apoken Bive a brief accog what I saw and heard, I will give a brief account or and
and the teason asigned by bervelf and family
fit


 by lightoing, which paraiyzed the right hatif of
her body, from the crowa of her head do wo She was entirely iosensible for the space of two
hours. She recoverai trom the effece of
two aroike, and at the age ef twenty-three gears mas-
ried her hubband, Mr. Birney, who is a gentle-
man man and a Carisian. Ho was born in 1890, so
that there is not much difference in the That there is not much diberence ia their ages.
They are considered wealthy having a fon farm
and good brick revidenco about one mile east of Tuppocanoe. Toey have reared three chii-
dren; two sons, agrd fespectively thiriy and Twenty-ight years, and one daughter, aggd
twenty ix
 she jo not a meiarian in syy webos whatever.
Bue bears a goo name, wich
worldiy beticher
her best she is an inteligent, sensible wimnn,
and in this respoet her discource on the mocision
referred to to did not, in language and thousht,
come.up to ber capacity when. in her normal comenop
condition.
alt
About twenty-three years ago she was sud-
denly taken int, as was supposed, and while in enurve. From that time delivered a religions dis
 but for the past twenty years they
iably happened on Sunday, at abou A. M. For a long time the house was crowed
on her preaching days, but latterly the novelty of the case has ceased, to excite the wonder.
the neighborhood, and those who now attend
ber preaching her preaching are mastly persons from a dits
tatee. But
whether or shine, summer or winter, lly present, she regulirly passes into an unconscious state, $\mathrm{a}^{-d}$ delivers a religious discourse
always one hour of an hour and thiry minutes
induruin in duration. Sbe always feels unwell for hours
before and aner the delivery of a sermon. She in the right half of her body, which begins sev-
eral hours before, sid lusis till consclousness takes place. Between these spells she feels per-
fecty well and performs her huseetsld tabors
es vijoruily ger than she reslly is
She thing that " spells" "wich come Ste thinks that the "spellis" which come
upon ber are caused by the stroke of lightning
received when she was ellgheen ; bot slie entrib. pueter the wheaking to Divinine poiwer, and asys she
has always struggled against the wooderfal inflaence which comes over her. She aftrms most afer her discourses of a \&logle word that she ut
ters. Indeed it was a long time before her family and frieuds could convince her that she
spoke at all while in this strange state of uuter woliviousness as to what is passing in the outer
world arnudd her. When in her nommal tate
she cannot bear to hear mutic-neither voal nor instrumental. When attending church she
is cises On one occition wheng the singing exer
ing in another part of the State she met. ing in another part of the State, she attempted
to ruminin in the house during the time of sing.
ing but the "giell" came upon he- so rapidiy that she was forced to leave the hnuse of wor-
ship, else she herself might bive been the preach system that she cannot bear to hear any loud,
shatro nois. On the occasion of oar visit we arrived at the
family residenceabout 8 oclock in the morning. family residence about 8 o clock in the morning,
and were courteoust received by Mr. Birney
and his wife. She was sitting in 3 n arm-rock.
 of tea. The intluence was coming upon her, but
she was able to converse with us more than
balf an hour. In the meantime she kept rubbing the right side, and occasionally also the
left side of her orehead. She semed finall to
suffer considersble pios, she becume very pale, her system rela axel. her
head fell upon her breas, and she was as pow. head fill upon her breast, and she was as pow-
erless as a sleepino Infant In this ond
biter huabband lifted her Ioto the bed, and placed her in a siting posture. For two or three min--
utes she had to be held trom falling over like a
stick of wood. But soon her body seemed to be stick of wood. But soop her body seemed to be
reanimated, and presently, afyr some eflot
and in a changed tone of volce, sbe suid: ". Is and in a changed tone of volce, sbe suid: "I
it poticeable, there is onome things which is no
ticeable ticeable, and worthy of our attention." This
senteace seemed to serve as a tex, or mither
motto for a discourse, which lasted about one hour and a half.
It any one who reads this ever heard an old Yashioned artiodox berroa derty or any years
sgo, dellvered by an unducted preatber and
thown together without reference to matter or arrangement, he bas a fair lifes of the Jiscourae
to which we listened for



 trons that forgot God,
Bat we cannot give even a aynopals of this
sermon, for want of ppica, It contalaed some
ent aermon, it truthe rudely pat togethered errorome in
theology, viewing it from the writer's otandThe case of Mrs. Birney las atrangg and won
derfal one, and has pever been sallgactorily ac coupted for by sclentide men, maty ot whom
have violited her from every part of the United her, nor to prevent or to break the inffuence Whas and neeuples have. Ween run in tnis condition
pins and ber hody The lateat explanathn or her case ls given by
 circuits to
ftogilits to crack. They any that the future life is nee of progresion and improtement. If so,
houcomes itthis chlal preachrow, who has evident:
ly been there for many years, has not progress.



ought to wake up, aner being in the Jmmortal
existence fory or Anyy years. Science has finted
to explain the mystery surn to explais the mystery surrounding this won
derfac case : and may it not te that epirituanlism oo, is unequan to the task of unriveling the
mystery - ven it it does claim to be " wise above
toat wbich is written" Mrs. Birsey is an honest, sincere, Christian
woman, who would not, for worlds, fmpose upon Wowand who would not, $\begin{aligned} & \text { or worlds, impose upon } \\ & \text { the credulty of any one. When in this state } \\ & \text { ber eyea are closed ; she is completely uncon- }\end{aligned}$ scious, Is she controlled by an influence outside
of herself. If so, What is it , and where does it
come from? Is it within the power of man to

We will crack that nut, by asking the Cleve rounded by olf togies, who, so to speak, still not or Androf Jackson - fop President-me step beyond what their fatheragrandfathers and of people who, like's turbid streem, changeat to a casual observer no perceptiblo ears, and yet by placing cert a period of any and making close observation, we land-marke, progress, though very slow. Death produces no
cbange in the character, habite of the individaal. $\mathbf{A}$ man ateps upon a ferry posito cross a river, and he lands upon the op started, and though all the inhabitianta wipon the ahore might be spirilualists, he could not be people cling to old ideas and babits with such persistent tepscity, that centuries would be reJegrees of progression as there are individuals to progress, and the same diffurence is manifested pens tha: this orld ass in this, and thus it hapin the old beaten track, and will there remain, intil by slow degres be grows out of that con-
dt would bave been well for the Cleve with him upon the idens advanced, as both might have beoeftei thereby.

## Tor the Rellete-Palloeve

logy ve, Genents.
B) ingenkr.

Mr. EDiron:-In a late correapondence with a distingulabed clergyman of this city, be quoted
Job in application to my remarks, "Where wast Ireu when I laid the foundation of the earth ? of Genesis there, but the writer of the write bistory tras, and he contradicts the accound credence,-an irresponsible writer who worthy of hey were events sixeen handred years after ing writer of "Nature's Revleations," "contem vents ? In any court of justice, the teatipony an witness is rejected, who gives the date of
an event long after it is proved to have take place. There is a case in which the writer of
Genesis, fixes the date of creation within ain thousand years, when it ts preation within sirreitit. be argument, that man existelf apon the eart the period of his creation, ss given in Genceli. he creation Christian system is bised upo and his existence upon earth is proved many that theory is disprover of the soseic account false. The opinioh of some of the Crecord Fathers upon this subject la worthy of notice. Moshelm aays, "Tte earlier Fathers consild ered Erra, and not Moese, the author of Gene wrote it , it is not so important to know who Orit wis kiow if they wrote the truth. you believe, that the firt, second and third day of creation, coold have an evening and a morn igg, without sup, moon, or itars ?
preserving the true sense of the Arot three cbapters of Geesenis, wilhout attribating to God Clings unworthy of Him.
In particular, was not the work of Mour Geneate in particular, was not the work of Moses.
I will give your peaters in my net. the Geologie proof to which I bave referred, and they can judge for themselves of their claims to Waohington D, C., Sept. 24tb, 1869.

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## Facific geppartment.










 Hect on ono oneox criry



 hutect temoty same



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 The tuduent tere reafres, by beo nile or the









 bumataijy cecommadited.





 Tilamuad



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## Che 免ostrum.

varisnce. That the Aesh and applit are antagonis.
the. Thio sol

Bat, le: us conslder thls weaker and stronger
nature a little further. I do not stmply mean gec and many thls respect, than man; and yet man governas and power We see by thle, that ac llf grades up,
the nobler parth approximate nearer perfectlon:
hence oup hence our ablity to gala the mastery over our
groser natures. There ta another appareotly
strapg strange feature bere ia connection. Ia all anima.
ted oatore, the strooger subalto on the organism
of of the weaker. The regetable sacks up aod Hres
on antmaleale; the $k$ rachopper deroura the vegetable; the -cblcken pounges down on the krase
topper; the hok eats the eblcken, and man makes
food of the bog too -the ultumatum and higheet, perfectlon of
earth. earth. As
low man, so,
to the same
Oae more thooght on our materiat beligas
Whea tho body gets slck-ls ematiated by wat
We call dineese We call dinease,--medicioe that wilic obriate or
rembive the malady, fo cegerly sought for. If the blood geto too that and does not clrcalate with to forced lato the system, wheo the nascbloery
slowly slowly regaloe the proper motlon. And io whth
other dilasoses ;-we alwayo seek the remedy from amobg the prodactlons of earth. Thls is proof thit the law of abiorption has been laterfered
witb, and in depleted, and we have to go to the mother otock
to, bulld up that want, replise the eerthily ele met
Let
mand
and

## aesbly form that you handlo whith os that much carte and

 act, the trlune man beeklos lo lafaces, gromato youth and ripens in old age- Throe in one, pro-gremelog for eternity. After that nature cesses,



RELIGIO-PHILOSOPHICAL JOURNAL
vex 45 used sorcery and be witched the people of sums
ris, giving out that he himself was sime great
one. To whom they all gave heed, from the least one. To whom they ain gave theed, rn the the greal
to the greatest,
powying,
The of God The evio spirit was cost out of Simon Foster. It
and son it can be not wooderfol that the very forms and fea
ls not
tures of the dear departed can be counutertited







 had been taken away; and then the apostles
sfier baving their clothes torn off, and anter be
ing beaten, wete thrown tato prison. This ing beaten, were thrown tato prison, This
damsel was but a type of the modern clairvoy
ants, so frequenty to be met with in our day
Perbaps there is one in this city. Popple think
 Claristians hhave visited them. But to bold in-
tercourse through these mediums with demons

- to worship the devil thus, is a most damnable ein, from which the fible conmmands us to ab-
stin. I would as soon, if could, cill up the
Sevil (Satan himsel) and converse with him in
dis own persons, as to conmune with the dehis own person, as to commune
mons through the instrumenatitity
The sin would be note the greater.
Sin Spiritism is of no recent origin.
Satan has, through willing meti, Satan hes, through willing mediums, beld io-
tercourse with the ungodly and the wicked fron tercourse wut he ungody and and winselt rour
the earlifest ses, Go home and consoly your
onnorance, under the woris, "Diviner,"
"Smoth-ager." "Necromancer," etc, and you

 Induce them to reject the Holy Seriptures, and
inculcating the samed doctrines that are taugh
by all ${ }^{1 / S p i r i t u a s l i s t s ~ o f t h e ~ n r e s e n t ~ d a y . ~ P r o f a n e ~}$ by sli spirituasists or the nresent day. Prncane
history also teaches thas the henthen world has
ever beep filled with oraches mediums on


 yere anxious to learn of the foture, not unfree
quently departed without accomplikhing iftir
purpose, and beaped curses npin the sead if
 rcad, nr ne ever became macres onted than the
famosoracte of Apollo at Delphi, $n$ which all
nations resirted, so that it was called "the tr.



 earth, viaited Delphi, snd gave credence io its
predictions. Thee indictions of tire ppell coming
over the priestess have been deecribed, and acord with these given of modern mediums, whien
geting under the infuence of the demon spir
h. God has wisely concealed the fature fr mon our
view, There 13 or dark vell betwen us and
coming evente, hast is designed by the Almighty coming evente, tanowingigned by the Almighty
to provent our knowhit yet to come.
The emercy and goodness of God are evinced by
this.




We are thus prevented from acquiring knowl
cdige, that could not but render us miserable all
our ives. And hence, as God designs we sho our ives. And hence, as God designs we ehould
$20 t \mathrm{know}$, the future, it is a sin to attempt-to lif zot know the future, it is a ein to attempt-to lif
tie vell, farther thao He has done so in the
prophecles in His book. To attempt to pry in to the fature, by resoritigg in intercourse with
demon, Is rebelion againat Goo. Thls was the crowning sin of the hentiben nations, driven out
of Canasin by the Israelites; and God threatened
to deatroy Iarael for the same oflence, if they thould indulage it The pecromsncy of the Ca
nasites was but an effort 10 communicate with

 as modern Spirititim. As God has pronounced
a carse npon and nations who seek pher necro-












##  <br>  cont <br> <br> sumid

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The Ahid Thatature dit it in





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##  <br> the Bible and oboy them ? In the revelation of thriat to his churches,



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 emblems of our tahle, on whilich to doy were thecelling without human touch; let them suappend

ghilntelphin gegmartment.


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 vold marriage. I well remember the everoliog $I$











| that I must spbinit to my busband, and I dif no: murmur when I foned I was to be a mothera yet it |  |
| :---: | :---: |
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| this |  |
| loss of our child. |  |
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|  |  |
|  | conditions whleh canse us to return to formst tab its, though we may thluk we have entirely out |




| Which you have litenest io my siory. If sall go <br> ith him, aña sou will bear from me ngain soon. The motber thit hald, "May haven's choicest ver protect and gulde you through all the walks If liff, and crown sou with proce atd jog, and may ibe Ulewlogs whech fall continualify aroond you, be as sweet incense, sot only to yourseif, hat to all who come witho the aphere of vour hiflas |
| :---: |
|  |  |
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## 

In my last article wis shown the impossibili-
ty of our organizing where Clristians rule Lorgiven by them, bat they could not forgive Now let us coasider the tve primary prine "pposite of the Christinns ; they torgive all
persons but criminals, and oflen the most wickel of these utder the natluence of kindnes to ail,
and a wish to extend mercy $t o$ all, so as to use any means to make good citizens of them,-
Civilinns are the mos: mercifal and the mosi in the sernate ; shot in the streets; public places; butchered and hung by those that there is no forgiveness to unbelievers. They still continue to advocate the most merciThe civilian eqtablishes the law that every person has a right to worship God according to
the dictates of his consclence, when he doua interfere with the righte of others. This gives in belief. Every civil person will concede this right without the least condemnation,ts
others. They will nos worship a diod that cos-
demns beciuse of non bellit be demns because of non belfet; because they
know that they will be apt to olltow his example, und be condemving people for entertaining
the very best opinions that ever entered the minds of men. This has been the Christian fault in every age since the Claristian cra, and
bas cuased them to be the most blood thirsty criminals of all these ages. And as they have
changed opinioas, in later ages, they have erec-
别 led monameats of hon
damned and murdered.
Civillans adopt the law, that people faust
agree to disagree in pesceffil harmonit sona. They worship the God of natural law that dends bleasiogs upon the jpst and unjust, and imitate Him by making laws that are bleas-
ing to all people who live under them. Under ing to all people who live under them. Under
the rule of thie party we bave finally got such a publig opiaion, that we bave organized upon ciples of the party who have stood so nebly tor the rights of man througg good in all timeg. Hece,we have the party that we are idebted
to for the right to organize, and it js our duty to protect that party from the assquils of their religious enemies. If any of theese religioas
partisan societles own property which is not paxed, we at once call apon the people to tar it tor upon such property they erect batteries to assail ,our comgor schools, so that people will
become so igqorant that they can impose upon thea the dogmass of their church, apd in that
way get the rulligg of the nation, and finstitute

Milwakee, Wis.
IEr In a graveyard at Shrewsbery, New brothers and sliters, ah of whom died at the age
of tea daya

## eligio-ghilosophical Iourual

FHICE In BOUTH CLARE BT., 3a - ILOOR. JONE,


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## that ditch.

In this number of the JnoaxaL we give the
 thles, that it it a complete eodorotemeeft of sil the
 reptite, (for auggt we know to the cantratry),
The Rer. gentleman has a peccliar faculty of





 nine teothas oftbe beiggs He has cristed to th His "sending strong deluations upon them" for the very porpose of leadiog

## nimetad

We don't mee fit to meddle with hit valuable
collection of Seripture texts in suppport of his the orry.but will sdd i fow more, to repder the collece-
toon more cor plete. Good and bdp people hase

 perience the change called death, and it was al.
so but natural that these dead men should retura, manifestiog their peceliliar censaracereristics
na Rev. Mr. Gruves has shown from his Scrip. ture quotations thit they did and whatever they

 although every grade exlosts in the Spirit World
is well as here, and we liave bot to exercise our
 pose we were creatod with reasociog ficultives
 Graves is very hard on ous in intis, that hecharg. es upon us sil the evils and corruptions that
antict pocetet ; he dump the whol cargo of the
 relligious exclement, not ono in tweoty can be
cliargable o o Spiritualism ; snd then talka about Itre lore, prostitutee, brotbelio add autigation
 ${ }^{1848}$ Bhould e Scripture under that tead, he would never Lulnk ot makiog any auch chasges aggiinat Spir. ituallum, nor could he complaial of Brigham
Young even - and $h o w$ he dared venture oo fat is to malyé ouch serions charges in the flace of the fact that for every recreant Spiritualilet, be
coulde- have found ten receeant minotiters and coyld yave found te
"What means this sudden revival of these Satanle manifatatations thas: is sweeping so widely
ver the Jand io our day in It meanan juat thio ; that Ior eighteen huodred y yars, and the verdiet of
 power is being wreated from -you. "To tha
 hath." Your cry of Infdel I and Demon I Io only
hasteoligg your demise. Accordiog to your own admlusion, you have bobeld the haod writiog on you are utter potrangersis to. Carist sald to his
 "Ane thoy woot forth and presechod every-

Where aro the ingon (minceles) foiliowing your

 in my uamo shall they cast out doriha ; be
 of thm or give ap thet am not one of Olaribts


the demon (h) apeg, and gave up beaten ; and
Eider Graves will try with the sume reanit simp.



 the Spiritualiste, scoording th Brother Graved
own patement, bedse thousado fother sil
more wonderfol that be did not mention. If more wonderful that be did nut mention. If
healing the sick and bindiong up the broken
harred to the work ot demose pras tell
 Would exclaim, "Ob yo bund leadern of the
blinj, $\rightarrow$-and divern other hard sayjegsh mbich
 alted, and having recelved of the Fatber the
 ty Arrat year of tbese Spiritual maniltentatioas, ye Sec found "kicking agsiont the pricks." Tis
hard Brother Graves, very hard, and I mould not do ft tay more; but let the volce that Paul
beard, ring to
 pel that you bave become so familiaf with, but
 "Haviog then gifa ditforiog scoordiog to the

 ebb, an exbo it with simplicity ; he that ruletb, with dill. gence: be that showeth mercy, with cheerfal.
bade And agaio, But the manifcatation of the spirit is given Levery man to proit withal. Fo -
on io given by the paritit of the word of
dom; to manotber, the word of koowledge by the mame spirit; to sondtber, taith by the esame spir-
it ; to snotber, the gifas of healiog by the pame spirit; th anotber,prophey; to sonother,diseern-
$\operatorname{lng}$ of spiritu; 5 a another,divers kind of toogues ;
 tended that you should have some one of these
fits perbapp; and by sitiog in circes and be-
 Torth as an apostle, and do somem good in the
world. . But you say the devil has thete gite World. But you say the devil has thete gitto
alow yeu touid reject them, sinco Paul had them,a0d the appasles of the present day have them mo
aboudanoly, aod are doiog to much good with thom; why looger tarry with them of whom
Christ mid, "The kliggoom thall be taken from you, and siven th is nationo briaging forth the
fruis thereof." Verilic, verily, we woy unto you, that ditch you bave cbosen will prove your atter
ruil.
Your boast of being able through Christ or
hit word to cast out the angels (whom you have first given a bad, nqme) is perfectly ludicrous,
siice not one sivgle mavifotation of the ppirit attends your minitetry, while every one of the
 Where ebound; legions of sogels uod and His angelo (miditatoring epiritu) aro' $\mathbf{F l t h}$ us almaya, even unto to the end of the world.
Your churches, yea, your gorgeous teopleas are Alled with dry glase, that your widowa are so darkened, that the sunlight of God's righteouseses can not penotrate: i-thid is as it sbould be, for while that
mase of corruption is withis, the darker the windows the better.
Oar advice to you is, to ceaseo that wicked and
Colish cry or "demon," and apend your remal Coolish cry or "demon," "ad apond your remalo-
log gtreegth in trying to clean out thooe $A$ ugoan Sonsue, and tben sminh those darkened windowe, and let In the sualight of trutb, and our word
Cor ih, you will be more prosperoas and happy You ayy that Splritualista ignore the Bible:his is false, abodutady folue, It is nolorious tha the Spirtuallatat accept and believe, yea appro
priate more of the Bible than any other priate more of the Bible than sins oiter mect
winder heaven ; and those portionos of tt which have oo long been enveloped in mystery, aro
 ened ;- Mio straightening procese wrenches the
frame-work of Theologysadd soon that old, wora rame-work or Theology,ampectinto that ditch, which God intende saall be used for the offal,
but which you have chosen as a buluark of do.
 you, by tearios from your embrace your many
 leat in the muddy pool you base made, and
dolthe gou io the garmente of tratt, and thus

 aympathizlog Splrittoalists wail and pray.

## sPIRIT PIOTVEES.

Ia anotber column will bo found an adve Isement of photographas from a spirt plecturo
of Ometa, tho Indian apirtit who controla
 groptrir re very neac, and will be for warded by Tosll to any addroses frum thits oiflee, oi recolpt stamp..

A NEW PROPOBITIOM


## 






Lord Stainley evidenty Igaores sll bat the one old stereotyped netbod of tralolag and ed-
ucation - that by wich ments minds aro Atud iation-ibat by which men's middo are fittod ar royd road to koomiledge, by which men and knowledge wilcb, in the lav inuagg, of the apostle Jobn, would be anhan affal to utter. Standing at
the foot of Jeoobst hader, upon which angelt descend, taden mith the richeat troasures of knowledge appllicable to all clasees and condi-
tions of mentility, -be woild rudely deatroy the Coundation upon wtich it reate, and proclalm-
 Lordd than Lord suanley havo supremo control
of the sfairo of meo, tod thus the meak thioge thite world are confoondiog the mighty, to the Lorm Sust parts of the cartib.
Lord Stanley ayse that "what a man can write
vat clearly, correcelly and briefy, witbout book or reference of aly kido, -that he undoubtedily knowa" " Very likely,-and there aro thoosands
wpo can, and do write out clearity, correctly and brieff, (or otberwise, what they never had the
 ing, such ast be thinksis more needed now than A rigid adbereope to Lord Stanley's rule, as 1o what crostituke a knowing mana, learaing on.
Ifrom bookig dafly experience, and inter. courre with mankied io hit jourraey through
life, would be brioging men's capscities witbia the narrowest possible limits ; that which is not last half century
Inventors as a chass, are hizhly susceptible and
rensitive, and it is the experience of all with to them uabidden,and trom a source they know ioventor of much celeterity ahout three yeara ago upon the subject of spiritualium, (which
subject he entirely igoored) be said that all the hoventions he had, erer made ( nnd they were
mapy And various) both the sulbjcet and the ma chive iteel were presented to bim (at about the
bour of midight) while in a semi-consclous bour of midanght) mbilie tin a semi-conscioun
titale. He aild he could see the machine in all
 bed at the close of the vistion and makiog sketch
es of wibat had been presented, and that he had brought out many reamkstalo inventions.
Oheress thady bard, nad try yone experiment
 ive state, thasi in idees taches acroust itheir minds and they Jump up, shotiog Eurcka, Eureks.-
Tulas suden fluh bu changed the entire plas, and they bexia anem; and acobomplish the object and the maching is mado much more simple and

## $T$

This experience of iventors is to s greater or and oratora, many of woom write end speak
better than they know, and are not uofrequeat. Iy as much surpried at their efforts ass are thooes Who are lear ructed by bem
Who then will scocept
Lord Whely binee who hape Lord Stanley's ertierion quickened, and masy Fho woulde, aro notere pured

D periepcesalinarly puzzliog mantfectation occurrod at Washlogtop, about throe years ago. A prom.
Inent member of the
terato delivered s long and
位, and at the same hour, oue astonitbed that bosy, by speakiog quitio as ef. foectively upon the samu sobject and in very
nearly the tamed language; tia so much, that a quarrel arose betwoen tho two stars, each ascuss.
Ing the other of stealilig and enpying his manu-
 at the time, and a thorough understapding of
the matter revealed the fact that neither had any Kiowledge that the other was contemplatiog a
apeect of the kind, nor could elther have had acoeses, the the otber's manuseript The Inap fring
caues, Thet, was lonked for, outide the ravge of their cooj jecture, but with what rexult, whetber
satiffactory or olber wise, we do not remember to have heard stated. It was an amusiog occurrence, to asy the least of t ,sad a matter of great surprise to all
No one, it seems to us, who has been at aif
observing, can fall to wo that from the time Abrabam Llincola wis Ant nomiantod for Prove
ident of the Uniled Slatese to the preseeit time
 pooilive element controllilig the aliairs of this
couotry ; thas p pert has pever beea so clearly
 so many undcountable thinge have occuirrod,
and so untrerasaly hare tibo leaders of ourr goverrument and aralies 'beon dilasppolated fin ro vilu, that they have been led to pauno and er.
 to be impreased with the idea that sope radioal
chavgo its about to take placo; the very




PERSIGTBNÓE.
The persistence of the editors and contributo on thas In Investigator, in their determina e commendable in them, ifdirected in an earn: at search aner truth. But, as they will frankl mith, no person can see truth clearly, who
looks through the windows of an old and long eastablisbed projadice. That they eatertain oong cherished prejacioe against popular rell-
gion, they will not deny; that is, in so much as they believe it a monstrous delusion; and that
they couple Spiritualism with it, is equally clear bey couple Spiritualism with it, is equally clear,
from a contribution to that journal of Septem eer 15tb, under the caption of "The Spiritual
Velusion ;" for the writer says:
"The delusion called Spiritualism appedars to

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 and








An we before remarked, perstatence in seareb
of trath or its dissemination, is ever commend able, and parallel thereto would be the exposimako any head way againat an error or deluason
mat tion or principle they would asaall; which it is quite evildent the Inveatigator's dorrespondent
does cot; eleo he would not have sisld Splritual. ism had ne. "foundatlon, no basie." Hid the known whereof he was writing, he would no havee salig there was "no law, force, or analogy in
naturo" eetabliahblng the fact of Spirttualism. But to argue that the wriker was igaorant of he has no mesas of knowing whether it is galn-
Ing giound or not ; but almply knowa it to bo in existence; thus sdmitulng hls ignorance of the
curreit literature of the day. For mo one anb-
matherma at the prosent time, in the magazines and other
Itierary mediams, than doest that of " "hoots" or
Spiritual visitanta. So much interest is mant Spiritual visitants. So much toterest is maniforted, and so great is the demand by the pabile iterature that the fectand bearion tomb, or guch ques. Hons, are eagerly sought after by the publisber of all the leading prints of the day, unleas we
ior. Ss emphatically true is this, that the s00enting facts of the Spiritual phenomena to as hungeriog and craving public.
Thls shows more clearly than any other erdences we conld offer, the groning destro ther is abroad, on the question of spirituasiam,or of Co interest deepens, and widens, the evidenees vultiply rapldyly, and, not alone through the me-
dumehlp of the Daveoports, Fays, Eddys, BIlises, Read and other accredited mediums, bat from souroas and localities innumerablo. In the race of all thess accumulating and weil anthe
ticated fact, it certanaly looks like foolish per of Splritualim, throagh the various media an "Jugglery," without beling able to detect, and haten beyopd a doubt, at least one instance of
fraud and deception-without fixing one atngio astance of jugglery againet any or in mediam the Daven This is indeed a grave charge agalns of the Invextigator says: "We bave no doubt of a for wh have seen enough
to convince us of the fact
Then will the editor of the Invectigator do his
duty, and lift the scale of delusion trom the of us who are duped, by a plalo, simple statoment of how any one trick of the Davenports $\mathbf{A g a i n}$ we beseech hlm, or any one, to lift the veight of delusion from ouir shoulders, If delaa lie and be dameed. But we wat would believe minutely and क्रncisely given, as one would give ery, or in demonstrating a mathecmatical probfor the millions whom you suppnse to be duped, and the many more who are raplaly tending tounauthenticted statements weigh as nothing is called upon to meet or facts which tho Pray let us have some shadow of proof that
we are duped, and you will be a benefaclor to manki
reth.

MEs. M. J. WiLcoxson
This highly gitred inspirational speaker, now
on a tour Weatward, writes from Roscoe, III., giving very fattering accounts of her receptlon the truths of the Splritual Philosophy are sougt
atter. - She says, "Here I And mybelf engaged by one of those 'free religious societies.' who are so House at Mooroe, Wis, packed last Sunday gain admiltasce."
This will sarpisise no one who is acquas of the rare gifs of this highily insplred lady. and is to be hoped that aill who can, will avail ploged every day in the week-It will pay.
$\qquad$ "My health is very moch improved, having been truly healed by Dr. Gratt, whose healithy
magnetism and gift of healing should not be Sost to the suffering." 'Tie friends of Siater
Wilcoxion everywhere, will rejoico at this, and "I go to Recline, Wis, next Wedneeday; (Sept 29th)." Thas God's blepolng will be yours, and
His ministering spirits ( A ng gels) will attend you Whereever you go, is our bellief, oar hope, our

## THE VALUE OF PAPER

Tbe peefaliness of paper, as an artlele of comfort
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fally vie with linen fabrics for beanty and comoft. it can at the sume tume bo manoufactured at prloen tond to drive llisen fabrice from the market Paper petticosts havo been Introduced toto
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table-alotho embosed with dealgas of great beas. Bealdes theee, sod more wonderfat atill, paper is

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moath, III, for books, omilted to sign bis amme to moath, Ill, for books, omilted to sign bls asme to
the letter. Plesse adriae as of your name, dear the letter. Please adrlee as of your name, dear
brother, and the booke stall go forward forthbrother,
with.

## maik Hombery.

We dealie orr readers to bear lo mind that whee
the sume of three dollare ta to to be puld to thio oflece, the eum of tires de Poat Omce order, This casss),
the expense of the or the expense of regiterlig-rircasx cssys,
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co send money without registering.

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 to jou. Onkiand, Sept. 13:t, $189 \rho$.
We pablish the foregoiog private letter for the
reason that the soul of the mas is thrown loto reason that the soul of the mas is thrown lato
theese for Ines, and mantfato a spirl of gener-
oalty and appreclativeness for the Jocasal Soaty
Similar letters reach us dally, bat we are sorry to
say there is occallonally an exception say there is occallonally sn exception. Sumo ten
days ago we got a letter from a "s party "xoo "by days azo we got a letter from a " " party "soz "by
the name of Jol.anoo," who apbraided us for Wantiag pay for the paper ather be had recelved it
for two years on credit! 0, my spirlt ual friende, thlok of the contrast! Perhaps we will publlot that letter by and by.

WORTHY OF NOTR.
Wo never knew a poor woman who had reedived
the Jovisacovert the time for x Hich she had pald, to order it discootioued withoat remitting dues,
even If 1 were but one week! oven If it were but one week
Some others seem to take that is ts all right to cheatt the pubtibter of coursie of thoulng without remitulog small arrearages. © This
is iot right. Every week's issue conts tho publis er monev, and when o paper is discoithoued, Justice demands that all daes atoould be remitited,
bowerer small the amoant may be. Let the

 and chureb dokmas bo observed bs those tereeds urae Splritaalitat does right for rigt to sakea.

tir There are at thls moment, 22,000 men,
women and children starring in two Egoghth counties. They have been recuc.
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an error，for the eltizans of Quincy are len to anr． maes who the theref may be，and many an hooest
hmily will be suapleloned and thelr falr reputation soffer for all thme．
Let the prese deal with all parties allke，and
sive the per
 Where is Mr．Potter，M．D．$\rightarrow$ thlos lo a good case E．v．Wuton in Morrteon，white side Co．，

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 prese．
Bend Nottoe to Correepondentio and OChora，
All letters，papers and matter for ts or the Pron Her Department，mat be addreused to E ．V，Wim
con，Lombard，Dupage coent

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##  By wh．hi vainisetoci

 Brotrasi Jonrs：－－Since the publication ofmy article upon sompambalism，in your inter－ my article upon sompambalism，in your inter
esting gaper，the Joeanal，－－inquiry＇has often been made in regard to whether sumnambulism was not the cause of the phenomens ascribed to
disembodied spirica．I bave a letter before me from Cullfornia，to day，requesting intormation，
and in a postactipt mishing to kinow whether I and in a postactipt wishing io know whether 1
deem the phenomens of Spiritualigm all resolv－ able and sccounted tor by somnambulism．Per－
mit me，through the medium ot your paper， mit me，through the medium of your paper，to
say to all，that I do not consider somnambulism
the the cause of the phenomens exbibiled．
spirit mediums ；but am coivinced that all pet sons most be in a somnambulic condition before
them．Some persons enter the tatate so readily and appear so natural，that a casual observer
would not be able to say whether they were in
and and inspirational＇mediums are fcarcely aware of it themselves－and the brain may be in that Condition，allhough they may be perfectly con－
aclous of all that is pasairg around them．Trance scipus of all that is pasairg around them．Tranee
mediums are generally unconecious－but I bave reen some who were contcious，and remembered
sll thas tranppired while in that condition ；and as it is possible for one or more of the senses to natural atate－we must expect to find mediums
of various kinds，poseeseing powers according to，or in exact proportion to the depth or per－ fectness which they may have entered the state．
There are times also，when mediums seem to
 owing ilie condition－and their not being able to do so，is owing to the state of ibeir bealith－ibe es，which may continue for a longer or shorter period，as the disease or mental condition may
be＇perman gansor portion of the body is only in this state the braln），that sense，organ，or portion of the body can be used by disembodied spirits．It the eye of any perenn be in this condition，they can see spirits as well as objects and scenes＇at a dis－
tance－if the sense of hearing be in this state－ tance－if the sense of hearing be in this state－
they can hear apirits as well as they can mate rial sounds，etc，－but they can velither see no tion．
Mise
Miss Lizzle Keyser，who bas given so many successful poblic seanos in Cincinnati，is per－ to and fro upon the＇platform of the hall，with
her eyes open，and describes the spirit friends of many，（as well for strangers as othert）during the seance，giving in earh case the foll $\mathbf{D}$
the spirit she so accurately deecribed． During there rearces，she is in a somnsmbulic condition，and is always most succesfful and bappy in her description－when deepest in the
state． Spirita while speaking thrghgh mediums，usu－
ally do so，In the third person，and it is notori
 Bn almayn．
His femar
beld up by different pess at apelling the articles certainly can not be learned by bim from the sound of notes struck upon the pisno by his at
tendant．The notes in musicias every one knows －are nąmed，－A．B．C．D．E．F．G．，and a rep－ etition of the same for bigher or lower tones．
Now when＂Blind Tom＂was giving concerts
． last spriog $\ln$ Cincinnati，several articles were
held up by different persons in the audience，and among the number was an opera－glase，a hand－ kerchief and 8 hat．
Now it is
Now it is imposesible that＂Blind Tom ＂should up in either of the above cesesf what was held or sounded upon the piano，as there is no O．P
R．L or S ．in $\ddagger$ the Gamut，- nor $\mathrm{H} . \mathrm{N}$ ． must have obtained his！information from some He etood with his：back to the audievce，and if blind，（ofa which there can be no doubt）he
must have gained this knowledge some other must have gained this knowedge sols did so
way，and so it is，but reasopable that he did
through clairroyance，or（spirit influence，conse． quently，he must｜have been in a sompambulic coddition，and；when in that state，it is posilible
for spirits to lor spirits to do all through
takes placoyat his concerts．
There can be no quetion that somnambulism is the foundation or necessary meass of spirit
communion，land the difference between them is simply this，viz ：f that in spirit communion，the disembodiedj spirit of some one who has passed body of some，（livivg＇person who ta in a som－ nsmbullic condition．While in sompambulism，
the spirt of the Niviog Individual is naing its the spirit of the piviog．Individoal is using its ance，or clear－mindedness，etc．are powers natu－ ral to the condition，＇and are independent of any person or any forelgn cause，and can be exer－ cised by the subject at plessure．
Sept 22nd 1869 ．
Sept 22nd， 1809.
 To all Whof deilre to toke itock Io they Manzal Divld Bears，of（1Moquoketa，Jackion eounty．

 own dwelliog：hoosseb，and，for gardens，at from $\$ 30$
 his farm and water power to the mas of the Atitoch atho，for carrylog oat the
Manaul Laboring scthoo



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| Falribalt，Mina．，Sept．15th， 1889. |







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\begin{aligned}
& \text { 8. 8. YONES, } \\
& \text { 152 South Clark Btreet, } \\
& \text { Onseago, IIL. }
\end{aligned}
$$



and

## $D^{4 W N}$





[^0]:    LE
    $\Delta$ Connecticat boy recently had a kite made in the shape and sizo ot a man, which
    causel somie wooderment and moch comment when calmily awinging fuat beneath the summer
    clouds.

